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AND THE HELPS NEEDED TO UNDERSTAND
AND TEACH THE TEXT

## ILLUSTRATED AND EXPLAINED

BY FOUR HUNDRED AND FORTY-EIGHT HALF-TONE ENGRAVINGS FROM PHOTOGRAPHS SHOWING PLACES OF BIBLE EVENTS

AS THEY APPEAR TO-DAY

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LATE PRESIDENT AMERICAN OUTDOOR PHOTOGRAPHERS' ASSOCIATION

IN FOUR VOLUMES

VOLUME I

GENESIS-JOSHUA



JORDAN. [JOSHUA iii; 14,16]—"And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people . . . that the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the

people passed over right against Jericho." In the above picture we have a view of the ford of the river Jordan where the children of Israel passed over. It conforms to the requirements. It is right against Jericho, and is known as the ford of the river Jordan. In this picture we are looking down the river. The mountains we see in the distance are the Judean mountains. This is but a little distance, about 100 yards, from the place where Christ was baptized.

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## INTRODUCTION

The Holy Land, with the regions immediately adjoining, constituting the most sacred of the Bible Lands, does not lose its peculiar interest to the most advanced student of history, civilization, biography and human nature. News from Jerusalem, by cable or post, attracts the attention of both religious and non-religious readers. There was never a time when tourists flocked with more pleasure and curiosity to the haunts and homes of the principal Bible characters. There was never a time when pilgrimages, religious and scientific, were more popular. Again, the Palestine Exploration Fund of England has secured a permit from the Turkish Government to renew and extend its investigations of the soil underneath and about the Holy City. The shrill whistle of the locomotive has echoed among the mountains and valleys of Judea, and but recently a steamboat was launched on the Dead Sea. The Europeon powers keep watch of each other, while all keep ward over the Holy places. And this not merely because of rival religious organizations, which diligently seek advantage in their search for sacred sites or hidden treasures, or build shrines at which to bow in reverent worship, but also that they may guard well this whole region that lies between the North and South, the Mediterranean highway on the west, and the approach to India on the east.

If Christianity were effete, and simply an historic memory, there would be the same interest in Palestine that classic students now feel in the researches of Schliemann and others, in Western Asia Minor and in Greece; but Christianity is a living verity. Its founder declared that He would draw all men unto himself, and commissioned his apostles to "Go into all the world, and preach this gospel to every creature," declaring: "I am with you alway, even unto the end of the world." The Christianity of the age is vital. It has greater power among men than at its genesis. Its promises have been fulfilled through the centuries. The civilization of which it is the basis and directing force, is the dominating civilization of the world today. The Book which records the marvels of His life, who "spake as never man spake," was never studied so critically, thoroughly and enthusiastically as now. Biblical research is the passion of the age. To it Philology, studies in Comparative Religion and Ethics, and Archæology—with spade and magnifying glass—pay constant tribute. The careful student of language, the Biblical exegete, the popular preacher, the Bible class teacher, the private unofficial Christian, turn eager eyes toward these sacred regions, to see every discovery that may shed further light on the Book of Books, and on the life of Him, who, as the ages go by, occupies a larger place in the civilization of our planet.

War, pestilence, earthquake, and all the sources of devastation which, through the centuries, have swept over the eastern world, have removed many landmarks, and destroyed immense quantities of valuable material. But in the Far East, and especially in Palestine, the contour of the country remains. Jerusalem still stands on her high hills, with the valleys of Hinnom and Jehoshaphat round about; with Olivet to the east, and beyond Olivet the desolations of Judea and below Judea the Ghor, and the salt waters of the Dead Sea, while beyond them rise in majesty the mountains of Moab, that stretch out in vast tablelands towards the Euphrates. Ebal and Gerizim still stand in the center of Western Palestine; and there, too, is the plain of Esdraelon, with Tabor and Gilboa, with Nazareth and Tiberias beyond. There, too, rise Hermon—the snow-crowned—and the lofty Lebanon, while at the base of Anti-libanus, amidst the flowing waters of Abana and Pharpar, stands the Pearl of the East, the mother of all cities—the ancient Damascus.

The ages have not materially changed the climate of Palestine. Still the heavy dews fall, the early rain and the later rain come down in their appointed seasons. The hot wind blows from the south and the north wind brings strength and gladness. The fields are still, in their season, white unto the harvest; and from the sea come mist and clouds, the rain, the hail and tempest. It is the old land, the same to-day as in the past yesterdays.

The manners and customs of this Eastern country have not been changed. People dress and eat and sleep and live and labor as they did two thousand years ago. The scenes of the Bible are reproduced with starfling

every reader. Here, in the fine atmosphere of the Syrian skies, are presented hills, mountains, valleys, plains, water-courses, ruins, towns, cities, fountains, fields, mosques, churches, beasts of burden, flowers of the field, and whatsoever else the sun can copy on the sensitive plate hidden in the camera.

The student is invited to the turning of its leaves as to a walk through picture galleries and museums, with the hope by its editors that the "Land of all Lands" and the "Book of all Books" may gain, through this pleasant ministry, a firmer hold on head and heart than ever before.

Johns bricent

## THE EXPEDITION

It is the aim of this work to bring the Land and the Book closely together, so that each may add interest to, and throw light upon, the other, and with that end in view the publishers conceived the idea of enriching it with actual photographs of scenes of Bible events and of the places where the great men of the Bible lived. Photographs of various kinds might have been secured in New York or London for almost a trifle, but they wanted first hand and authentic views so that, in the setting together of picture history and scripture we might have a new work, appealing to old and young alike, as much as any novel.

It is a "true story," now for the first time illustrated—not by portraits and copies of well-known pictures, but by photographs of the actual places as they appear to-day. These photographs have been pronounced to be as fine as the art of the camera could make them. To secure them, the publishers, at a cost of \$25,000.00, engaged the writer of this and Prof. Robert E. M. Bain of St. Louis, one of the most distinguished photographers of America, to make a tour of the lands about the Mediterranean Sea. About all we have of civilization, as well as religion had its origin around the shores of this classic sea. The wonderful River Nile—Herodotus called Egypt "The Gift of the Nile"—Palestine, the home of the Hebrew nation, whose mission was the grandest of all—"To teach righteousness."—They have transmitted to us this richest legacy, and have left a land filled with monuments which are traditional shrines that all the civilized world desires to visit, Phœnicia, whose people started the ideas of commerce and colonization, and who have left to us the greatest gift of all an alphabet, Damascus, "The Pearl of the Orient," the oldest city of all, Greece, the mother of art and politics, and Rome, from whence so much of civilization has sprung. "The Jews, the Greeks and the Romans are the most famous people in the world," for it is not extent of territory that makes greatness, but what they have given to the world.

We have fed upon the moral and spiritual productions of these lands for many centuries but for them and the lives that transfigured them we should not be what we are, or have the names we bear, the calendar we use, the history we know. The laws that were ordained and honored then regulate our conduct now. The hopes that were known and rejoiced in then refresh our spirits, so that in going back to Palestine, even if we do it by means of photographs, we are returning to the "birthplace of all nations."

We must, either personally or by representation, see the Land in order to clearly understand the Book—our

own history, and our highest product.

1

The writer and the artist visited the lands about the Mediterranean Sea, which are known as Bible Lands. They spent some time in Egypt, where they visited Heliopolis, where Joseph married and where probably he met his father when he came down from Canaan. They visited Memphis, where Moses is said to have lived, and the Pyramids, built before Abraham came up from Ur of the Chaldees. They went to Alexandria, the school of the great Christian prophets, and leaving there, made their tour of the Holy Land. They landed at Joppa one Sunday morning, in April, and were met by pre-arrangement with a complete camping expedition with an outfit consisting of thirteen horses and mules, four muleteers, a sleeping tent, a cook tent, a lunch tent, a first-class cook and waiter, and the best dragoman in the East. With all this array of people, animals, cooking utensils and appliances for camping and traveling, they passed upon their tour of the Holy Land, taking in the places of historic interest and getting such pictures of them as the best appliances of the photographer's art made possible. They lived for a time amid the scenes and surroundings made interesting from the associations which had been gathering about them

for thousands of years.

They were in Palestine in April and May, the months most suitable for getting the best view of the Holy Land. They were there at a time when the wild flowers literally covered the face of the earth. During these spring

earth, as if they wished to hide whatever of ugliness or deformity the weather had brought to their native land; they utilize every spot as if they would advertise to passers-by the fact that Palestine is God's favorite region; they seem to be attempting to declare the fact that though the land of God's people has passed from the hands of its friends and has come to see evil days, it still enjoys a munificence of heaven's good will no other country can claim.

So they not only saw the Holy Land in its general topographical features of mountain, hill, and plain, but they saw it at a time when it was as beautiful as when Adam and Eve lived among the flowers in the first garden of the world. Thus they were able to bring to illustrate this Library the reality and beauty of Palestine.

II

A few months later they reached the city of St. Louis, with all their dry plates containing pictures of the lands they had seen, having traveled fifteen thousand miles. Their boxes of glass plates had passed through the great historic cities of the world; they had been carried from place to place by railway cars, by express wagons, by carriages, by steamboats, by rowboats, by porters, by Americans, by Englishmen, by Frenchmen, by Italians, by Egyptians, by Arabs, by Turks, by Greeks; they had been in the holds of ships, piled on the decks of steamers, and strapped on the backs of mules; they had been to the Pyramids and over the road traveled by our Savior and the apostles; they had followed in the footsteps of Saint Paul in his missionary journeys, and had been to the city of Plato and Aristotle and in the home of the Cæsars.

And yet it was demonstrated in the dark room of the photographer that of all their exposed plates they had lost only a very few. This record of a remarkable journey, unseen and invisible until brought out by the chemicals of the photographers, really took the form of what the best judges have pronounced to be the finest pictures of Bible lands that have ever been taken. They were not such as some poet or artist had seen in his imagination, but were such as the sun had faithfully painted on the sensitive glass plate. Prof. George Adams Smith, of the Free Church College, Glasgow, Scotland, author of the Historical Geography of the Holy Land, after seeing the pictures which illustrate this work, says: "I have never before seen photographs which bring out so accurately and strongly the sweep of the hills and the aspect of the dominant features of the country, or give you such a wide and truly representative range of view."

"These pictures," as has been well said, "furnish a most important aid to the study of the history, not only of Palestine proper, but also of Egypt, Asia Minor, Greece, Rome, and the Islands of the Archipelago. The photographs mirror as they exist to-day the ancient cities of the countries above mentioned, sacred shrines, ruined temples, famous churches, magnificent mosques, historic highways, traditional tombs, holy fields, actual scenes of events in the life of Christ, and a hundred other features to delight the eye and engage the intellect."

III

Abraham comes up from Mesopotamia and stops at Sichem, where the Canaanites dwelt. At this point the reader is helped to better understand this place by having presented to his eye a picture of Sichem, or Shechem, as it is to-day. Abraham leaves Canaan and passes down to Egypt, and here the mind is given a new and wider impression of this journey by a picture of the Pyramids, which is one of the monuments that stood in Abraham's day, Abraham returns from Egypt and pitches his tent at Bethel. Here opposite the part of the Bible where this fact is recorded is a picture of Bethel. The herdsmen of Lot and the herdsmen of Abraham fall out, making it necessary for the uncle and the nephew to separate their families and their belongings. This portion of the Holy Scripture is illuminated by a picture of the Plains of the Jordan, which Lot selected when permitted by the generous heart of Abraham to choose his own place of abode. Abraham goes to Hebron and pitches his tent in that fertile locality. This particular part of the Bible is set off by a view of Abraham's Oak, that is said to stand upon the very site where the Father of the Faithful pitched his tent in Hebron. Rachel dies and is "buried in the way to Ephrath, which is Bethlehem," and here stands a picture of Rachel's Tomb, found upon the very site where Jacob set a pillar upon her grave. Israel sends Joseph to find his brethren who had gone from Shechem to feed their flocks in Dothan. How the mind is helped in reading this interesting portion of God's word by seeing on the opposite page a picture of Dothan! Joseph is sold by his brethren to Ishmaelites who are on their way to Egypt, and here this scene is more deeply impressed upon the mind by a picture of the region in Egypt near On, where Potiphar, an officer of Pharach, to whom Joseph was sold, is supposed to have lived. After forty years of wandering in the Wilderness, Moses brings the Children of Israel in sight of the Promised Land. He goes up himself to the top of Nebo to take a view of the country the only view he was even to get of it in this would, and here this are of the west intensity of

weary with his journey, at Jacob's well at the noon hour while the disciples were gone to Sychar to buy meat, when the woman of Samaria came to draw water, and he delivered the discourse which was one of the most remarkable he ever uttered, this scene is made more real to the mind by the picture of Jacob's Well upon which he rested, and Mount Gerizim, to which he referred and to which he pointed in his conversation with the Samaritan woman. The wondrous scene in which Christ is represented as seeing the multitudes, and going up into a mountain and calling his disciples unto him and opening his mouth and teaching them, saying: "Blessed are the poor in spirit; for theirs is the kingdom of Heaven," is illustrated by a picture of the Mount of Beautitudes, where this discourse was delivered. The thirty years of Christ in Nazareth, the silent years of His earthly life, are illustrated by pictures of the actual hills and valleys and olive trees and streets and fountains where the Son of God grew up. Beside the first miracle in Cana of Galilee, as recorded in John's gospel, there is placed a picture of Cana of Galilee nestling quiet and beatiful amid its olive groves and prickly pear fences, with its little Greek church housing the very vessels which, according to tradition, contained the water which was turned into wine.

Thus the Old and the New Testaments, by the aid of these representations of the Holy Lands, become real books. The imagination, as informed by the eye, is helped to interpret them, and we believe that with these helps the history of these lands will become more tangible and interesting than ever before. While the pictures lend a freshness that would not be possible without them, when these are taken in connection with the rich notes in the wide marginal columns, and the pen pictures and reflections and illustrations and commentaries at the bottom of the pages, it is difficult to exaggerate the value of this work. It is a rare and rich mine of the most valuable information that can possibly be found on the Bible and its Lands.

### IV

Of useful helps outside the comments, notes, reflections and pictures, there is a Historical Sketch of English Translations of the Bible, including The Early Anglo-Saxon Version; Wycliffe's Version; Tyndale's Version; Coverdale's Bible; Matthew's Bible; the Great Bible called Cranmer's; Taverner's Bible; the Genevan Bible; the Rhemish and Douay Version; an Introduction to the Right Understanding of the Word of God; Rules for Understanding the Scriptures of the Old and New Testament; an Account of the Jewish Laws and Types; the Geography and History of nations, necessary for the Right Understanding of the Historical, and especially the Prophetic Parts of Scripture correspondent texts of which are all along generally quoted; Chronological Index of Scripture History; Tables of the Measures, Weights, Moneys, and the Times mentioned in Scripture; a Table of Offices and Conditions of Men; Christ and His Kingdom in Shadows, or the Christian Dispensation as typified in the Old Testament: Blackwood's Comprehensive Aids to the Study of the Holy Bible, comprising valuable chronological, genealogical and miscellaneous tables with historic and other explanatory matter designed to facilitate the study and promote the better understanding of the Holy Scriptures; Great Periods of Bible History, including the Antediluvian period from the Creation to the Flood; period of the Dispersion, from the Flood to the Promise; period of the Patriarchs, from the Promise to the Exode; period of the Wandering, from the Exodus to the passage over Jordan; period of Theocracy, from Joshua to Samuel; intermediate period from Samuel to David as King; period of the Monarchy, from David to the Babylonian captivity; period of the Captivity and of the Restoration, from the conquest of Judea to the conclusion of the canon of the Old Testament; period of Jewish history from the conclusion of the canon of the Old Testament to the Christian era; period of the Christian Church to the end of the sacred canon. Genealogy of the Patriarchs, showing which were contemporary with each other; Feasts and Festivals of the Jews; Date and Origin of the Psalms; High Priests of the Hebrews; Prophets and their Prophecies; the Prophecies literally Fulfilled; Miracles of the Old Testament; Parables of the Old Testament; the Apochryphal period, from Malachi to John the Baptist; period between the Old and the New Testament; Jewish Seasons, Sacrifices and Oblations; Collection of Similes contained in the Scriptures; a Collection of Synonymous Terms or Phrases used in the Scriptures; a Table of the Promises in the Order of the Books; a Complete Index and Concise Dictionary of the Bible. Besides which there is also the Gospel Dispensation as Revealed in the Old Testament; the Harmony of the Four Gospels, showing the events in the life of Christ in chronological order; a list of passages in the New Testament cited from the Old; the names, titles and appellations of the Savior; the Parables, with the illustrations used and the lessons to be learned from each; the miracles wrought by our Lord and by others to attest His divinity; the warnings, promises, prayers and discourses of the Savior in chronological order; a tabular analysis of the Sermon on the Mount, with the lessons inculcated: the trial crucifixion resurrection and ascension of Christ with a description of his suf-

### MEMOIR OF REV. JOSIAH PORTER, D. D., LL. D.

Dr. J. L. Porter was admirably trained by his early education and his intimate knowledge of Bible lands, gained by his residence in the East, for the preparation of the annotations which he has contributed. He enjoyed the advantages of a private tutor in his boyhood who devoted to his instruction an amount of care that could not have fallen to his lot in any public seminary. His classical training gave a trend to his studies, and his early taste for language was fully satisfied when he was sent to Syria.

After the usual curriculum, he graduated as Bachelor of Arts and subsequently as Master of Arts in the University of Glasgow. Thence he passed to Edinburgh for the study of theology, commencing his course in the

Divinity class of the University and afterwards completing his course in the Free Church College.

He was settled as pastor for a while over the old and interesting church in High Bridge street, Newcastle-upon-Tyne. About this time the Irish General Assembly, of which he was a member, required an increase of the missionary staff, chiefly in the Jewish sphere of labor, and the leading directors, who had become acquainted with the young pastor of the High Bridge church, resolved to have him transferred to the East. He had already given evidence of his mental vigor by his articles which had appeared in the Journal of Sacred Literature, and for a length of time he contributed papers to that journal.

Arriving in the East, he settled in Damascus, where he applied himself with unwonted energy to the study of Arabic and Hebrew, with which tongues he became thoroughly conversant. In order to obtain a perfect mastery of oriental speech, he commenced a series of tours which served a double purpose; he found out his defects by intercourse with the people, and thus in his journeyings he speedily became fluent and accurate in conversation, while his travels were so arranged that ere long he found he had become familiar with Syria and Palestine east and west of the Jordan as well as Egypt. Wherever he went he aimed at accuracy and thorough investigation, thus preparing

himself for a work which he did not anticipate but which he was subsequently called to perform.

He contributed a valuable series of papers which appeared in the Bibliotheca Sacra, the last of which, on the subject of miracles, was recognized as an essay of unusual clearness and pecular power, and was published in 1873. Dr. Porter contributed to the journal of the Royal Geographical Society, and was the author of that remarkably interesting work known as "Five Years in Damascus." The second edition of this work contained a paragraph of special value, as it bears on the disputed question of the antiquity of many of the structures which still remain in the Lejah and the deserted cities of Bashan, and the candid reader will doubtless see that the position defended by the author is fully maintained. Dr. Porter was also the author of a well-known hand-book for Syria and Palestine, a work which for clearness, condensation, range of information and accuracy of statement is one of the most remarkable books of the age, and deserves a place in all private libraries. He also prepared numerous valuable articles which are accredited to his pen in Dr. Smith's Dictionary of the Bible, as well as papers for the Encyclopædia Britannica. And in all of his articles there is a lucidity and pictorial power and condensation of information and mastery of description which places them in the front rank of all articles upon like subjects.

He published also a reply to Bishop Colesno, which is recognized as an admirable defense against the attack of a learned but erratic man. Another book from his pen is entitled "The Pentateuch and the Gospels," and in the same year in which that notable work appeared was published his "Giant Cities of Bashan," a book which has produced a great impression upon Biblical students and drawn earnest attention to the land lying east of the Jordan. Dr. Porter had been fully aware of the fact that nearly all European and American travelers in Palestine had merely visited the region which lay between the Sinaitic peninsula, the range of the mountains of Lebanon, the Jordan and the Mediterranean. The whole territory of Gilead and Bashan and all the districts to the east of the Jordan had scarcely been penetrated. And yet every intelligent reader of the book of Deuteronomy would expect that the conquest of these lands and their subsequent settlement and long occupation by the Israelites would have produced results as worthy of research and study as the scenes to the west of the Jordan. Accordingly Dr. Porter left Damascus, and facing great personal risks, his life at times being in imminent danger, he entered the celebrated Lejall and sojourned in several of the deserted cities which yet remain and in their desolation afford incontrovertable evidence of the literal fulfillment of prophecy. In Bashan he gathered the material for his "Giant Cities," a work of surpassing interest which reads like a romance, and thus he has largely encouraged subsequent explorers to depart from the beaten track of ordinary visitors in Palestine and to study this far eastern region which though clothed in interest had been neglected until he led the way.

He contributed articles also for the Quarterly Review, the North British Review and the British Quarterly Review. He delivered lectures on Palestine, Jerusalem, Mohammedanism, St. Paul and The Huguenots. Such a record of literary labor shows that the author who was capable of producing such a number of works in the few years devoted to their preparation, while busily engaged in the arduous duties of a missionary, must have possessed an amount of acquired knowledge, a capacity for expression and a thorough mastery of the subjects on which he treats, to which few writers attain. Many thoughtful men, entirely devoted to literary pursuits, would require the greater part of a long life to produce so many and so valuable works. But the energy of Dr. Porter, was displayed in a manner which in the face of dangers at times which would have determed ordinary travelers be repeatedly or

topographical explanation are of great value, and they will be found by all thoughtful readers to cast a flood of light on the text. Dr. Porter, as a traveler, a student and a writer, has brought such elements of character, such attain ments, to his share of this commentary as have stamped it with a character that needs no commendation.

The large body of annotations by which Dr. Porter has enriched this edition of The Self-Interpreting Bible are not confined to the department of topography alone. He has not confined his studies to such questions only as pertain to the East. He has kept pace with the living minds of the age in the department of the natural sciences, as they are called, and he has devoted special attention to the questions which are discussed by the man who has a mastery of Ethnology, Physiology, Biology, Chronology, Geology, and kindred branches, to the detriment of the statements of revelation, who refuses to admit the possibility of a miracle, who would believe in motion without a mover, law without a law-giver, and who would set the world into being and carry it through all its changes and evolutions without the presence of God. On all points where definition and explanation require to be made against such adversaries his attainments are very evident in his annotations. His great theological learning, his intimate knowledge of oriental tongues, will also be patent to every intelligent reader who carefully studies the notes which he has supplied.

Still further, the doctrinal harmony and accordance of evangelical view which happily characterize his contributions secure a unity of sentiment and a freedom from discord that cannot be found in other celebrated commentaries on the inspired volume. In his dedication to Lord Dufferin of his "Giant Cities of Bashan," speaking of his

"I believe there is still much, very much, to be done in the illustration of the history and language of the Bible by the thoughtful and observant traveler. Bible stories are grafted upon local scenes, and as is always the case in real history these scenes have moulded and regulated to a greater or less extent the course of events. Consequently the more full and graphic the description of the scenes, the more vivid and life-like will the stories become. The imagery of scripture, too, is eminently eastern; it is a reflection of the country. The parables, metaphors and illustrations of the sacred writers were borrowed from the objects which met their eyes and with which the first readers were familiar. Until we become equally familiar with these objects, much of the force and beauty of God's Word must be lost. The topography of Palestine can never be detailed with too great minuteness. Its scenery and natural products can never be studied with too much care. Bible metaphors and parables take the vividness of their own sunny clime when viewed among the hills of Palestine, and Bible history appears as if acted anew when read upon its old stage. I had opportunity during my long residence in the East of visiting regions seldom, some of them never before, trodden by European travelers. I have in most cases attempted to group together in a popular way the incidents and results of two, three, and occasionally many visits to the same region, filling in the events of sacred history and showing the customs of primitive life as illustrated by what passed before me. My aim has been to give as far as possible a complete picture and to enable my readers to see the distant past more clearly through the medium of the present. During all my journeys the Bible was my constant companion. I read its prophecies as well as its history amid the scenes to which they refer. I could not shut my eyes to the graphic details of the record, nor to the ruin and desolation of the land, and I could not resist the conclusion which a careful comparison forced upon me. Free thought and free inquiry conducted honestly, and in the case of the Bible reverentially, is the right of every man. This, while fully granting it to others, I claim for myself. I have in all cases attempted to exhibit two pictures, one of the country as seen by men, another as it is sketched by the Hebrew prophets. One thing, however, all eastern travelers must admit-the perfect harmony between the Bible and the land in which it was written. Éven M. Renan, with all his prejudice, saw it, and has expressed it in language of equal truth and beauty."

Dr. Porter's "Giant Cities of Bashan" reads like a romance. He says: "From the remotest historic period down to our own day there has ever been something of mystery and of strange wild interest connected with that old kingdom." His notes, therefore, are of inestimable value because he penetrated regions comparatively unknown before. Western Palestine is traversed every year and has been described in scores of volumes, but the travelers who have been known to succeed in exploring Bashan scarcely amount to half a dozen, and the state of the country is so unsettled and many of the people inhabiting it are so hostile to Europeans, and in fact to strangers in general, that there seems to be but little prospect of an increase of travel in that region. This fact added greatly to the charm and instructiveness of Dr. Porter's visit. He says: "Both land and people remain thoroughly oriental. Nowhere else is patriarchal life so fully and so thoroughly exemplified. The social state of the country and the habits of the people are just what they were in the days of Abraham and Job. The raids of the eastern tribes are as frequent and as devastating now as they were then. The flocks of, a whole village are often swept away in a single incursion, and the fruits of a whole harvest carried off in a single night. The implements of husbandry too are as rude and as simple as they were when Isaac cultivated the valley of Gerar. and the hospitality is everywhere as profuse and as genuine as that which Abraham exercised in his tent at Mamre. I could scarcely get over the feeling as I rode over the fields of Bashan and climbed the wooded hills through the oak forests, and saw the primitive plows, the yoks of oxen and goats, and heard the old Bible salutation given to every passer-by, and received the urgent invitation to rest and eat at every village and hamlet, and witnessed the killing of the kid or lamb and the almost incredible dispatch with which it was cooked and served to the guests, I could scarcely get over the feeling, I say, that I had somehow been spirited away back thousands of years and set down in the land of Nod or by the patriarchal

tents at Beersheba. Common life in Bashan I found to be a constant enacting of Bible stories."

## MEMOIR OF REV. HENRY COOKE, D. D., LL. D.

Dr. Henry Cooke was born near the village of Maghera, in the county of Londonderry, Ireland. His parents were members of the Presbyterian church, and he was brought up in the faith of his fathers. His father's family was of English origin, and his mother's ancestors were from Scotland. A few days after his birth he was baptized by the Rev. Mr. Glendy, pastor of the parish, who afterward left the country and settled in Staunton, Va., whence he was removed to Baltimore, where he long held a prominent place among the ministers of the Presbyterian church.

The young lad enjoyed such educational training as the retired district of his early home supplied. To his mother, who was a woman of rare intellectual endowments and of fervent piety, he owed much of his subsequent eminence. She directed his studies and led him on from one attainment to another, and as his remarkable powers were developed she gradually directed his views toward the gospel ministry. In this respect she followed the godly custom of those mothers in Israel who in Scotland and Ulster have for several generations directed their sons to the public service of God, holding, as they have done, that this service is the most honorable on earth and that they are eminently in the way of their duty when they dedicate the choicest of their sons to the Lord.

After such scholastic training as his native place afforded, he entered the University of Glasgow, where he passed through the ordinary curriculum preparatory to graduation in the arts. It appears that he attracted little notice while in college, and none of the professors seemed to discover that they had a brilliant genius under their care. In more advanced years, when duty called him, he was bold as a lion and calm in scenes of difficulty, but in his early years, before his powers had been tested and his great ability displayed in his intellectual intercourse with other men, he was retiring and even hesitating among those who were his inferiors in many elements of manhood. Though void of display and winning no scholastic fame, he laid the foundation for future eminence, and the training of the University told on his future life. In his mature years he often referred to the fact that although it was before the days of steamboats and railroads that he had to find his way to and from Glasgow by the tedious means of the conveyances which then existed, he enjoyed many advantages which in the present day of more rapid transit are unknown to the ordinary visitor in the commercial mart of the Clyde. He had to pass through several of the most hallowed scenes of Scotland, through districts which in the olden time had witnessed the contentions of men who had been faithful unto death in their testimonies for Jesus. He was able to turn aside from place to place, and he had leisure to mingle among the descendants and to see the homes of the martyrs. His highly poetic and deeply emotional nature was awakened, and his moral nature was stirred within him when he traversed the districts of Galloway, Ayrshire and Renfrew, for he knew that he was looking upon the fields which again and again had resounded with the voice of psalms and been dyed with martyrs' blood.

He was licensed to preach the gospel when only twenty years of age, and was ordained to the ministry in the church of Dunean as assistant and successor to the aged pastor of that parish. In the Irish Presbyterian church the admirable usage has ever prevailed of showing a tender and beautiful regard for those men who have attained to age and hoary hairs in the ministry. Instead of harassing them with care and distress or starving them by want and misery, and thus compelling them to leave the people for whose temporal and eternal good they have given their lives, the practice has been to secure the aid of a younger man as an assistant to the enfeebled laborer. Mutually they aid and cherish each other, and when the aged minister is called to his rest, the younger remains as sole pastor of the church. It was as an assistant that Henry Cooke entered the ministry, but his connection with Dunean was brief. His powers became known in the adjoining parishes, and he was soon called to and installed in the more important church of Donegore, in the same county.

In his new position his powers were quickened into great activity. He soon found that the inhabitants of his new parish were men who could judge of intellectual worth. Many of the population of his new charge were famed for their mental vigor and independence of thought, and they had always shown a desire for logical reasoning and oratorical power. As a people they demanded earnest study, thorough preparation and great mastery of every subject which was brought into the pulpit, and they soon found that their new pastor was all that they required of him. His application became intense. His great powers were earnestly applied to the preparation of his discourses. He cultivated graces of style, strengthened his wonderful memory by unceasing labor, and sought the mastery of every subject which he treated so as to be able to carry conviction home to the souls of all who were under his care. Very soon his fame spread abroad and his services were earnestly sought on public occasions and in behalf of institutions established for benevolent and charitable objects. The inhabitants of his parish were

His parish was visited by an English preacher who had been induced to undertake a journey through Ulster to disseminate Aryan views, as it was believed that the time had come to propagate in Ireland a more liberal system than that which was contained in the old doctrine. Great things had been expected of this emissary, and there was not wanting a considerable degree of boldness on his part in appearing among a people who were ministered to by a man of such recognized power as the pastor of Killyleagh. Forthwith in his own church, in neighboring parishes, and ere long through the length and breadth of the province, his voice was heard arousing the members of the church to stand fast in the faith of the gospel. He journeyed from parish to parish, and wherever he appeared vast crowds assembled to hear him. He managed thus to reach distant places during the week, and to be at home again with his own congregation on the Lord's day. Very seldom in the history of the church have such scenes been witnessed in any land as those in which this great preacher contended mightily for the faith as it was delivered to the saints. With a zeal that no effort could repress, with toil that seemed beyond the power of man to endure, with eloquence that electrified, and with a logical keenness that convinced, he swayed the largest audiences that crowded edifices could contain. Again and again he addressed the multitudes that assembled and hung upon his lips in the open air, and often these services were protracted into the darkness of the night. Thus he gave himself to the work of exalting the Lamb of God who became man and who died for us that we should not perish, and pointed to the perfect righteousness and complete redemption effected by the sacrifice on Calvary. He warned against heresy and error, and ere long his mighty influence was felt in every part of the church. Brethren were awakened and led to take their share in this great warfare. The value of the old doctrines and church standards became better known. The divinity of the Savior and the preciousness of his atonement, the value of his righteousness and the necessity of the Spirit's work were seen in their connection, and a great revival of religion followed all over the land. Ulster was quickened and refreshed by the Spirit from on high, and the Savior cheered and blessed the souls of his servants as in pentecostal days. To describe fully the results which followed the ministrations of Dr. Cooke over the province of Ulster would require a detailed and lengthy narrative. Setting out as he did as an opponent of Aryan and Socinian views, he drew the weapons of his warfare from the inspired Word. The spirit which he awoke extended, and wherever he went the people were induced to examine the scriptures with an interest that had not been witnessed for many years. Every argument of Unitarianism was examined, and the testimony of the Word of the eternal deity of the Son of God was set forth in all its convincing power. The mind of the rising generation awoke and ere long it was found that the youth in almost every church wer becoming earnest Bible scholars. In rural districts, in secluded parishes, as well as in towns and populous churches, the popular mind was stirred. Discussions on the essentials of religion, with appeals to the Word of God as the legitimate and infallible authority in the strife, soon made the people so familiar with their Bibles that preachers and public speakers had no expectation of affecting any audience unless their principles were shown to be in accordance with and based upon scripture. Hence preaching in Ulster became eminently scriptural, and therefore evangelical. The old theology of the best days of the church was proclaimed with clearness and power, and the people felt that it was founded on the Word of God.

Beginning, as this movement did, with the defence of the Savior's divinity, it rapidly extended to his work and offices. Atonement, justification, sanctification, were seen in their inseparable connection, and thus the power of Bible religion rapidly spread. It told in the increased attendance of the people, and ere long the erection of superior church edifices by overgrown congregations and the increase of an earnest ministry attested the gracious character of the work.

As previously stated, Dr. Cooke soon attracted around him great and good men who gave themselves with earnestness, wisdom and great power to the cause which they loved. But faithful as they were, they all felt that in him they had a leader who in every emergency could be relied on, whose prudent boldness and readiness were acknowledged on all sides, and whose impassioned eloquence by its beauty and its power bore down opposition and carried conviction to every unprejudiced mind.

Dr. Henry Cooke was now recognized as a leader in Zion, and forthwith it was resolved that he should be removed to the capital of Ulster where his influence could be brought to bear on the masses of that growing center of commerce. Accordingly one of the largest edifices now to be found in the Irish Presbyterian church was erected in Belfast, in which he ministered until the close of his life. Episcopalians as well as Presbyterians contributed to this work, for the catholicity of his spirit was well known. In London and elsewhere he was recognized by the Methodists and other bodies as one of the most powerful of all the supporters of the great missionary undertaking, and his voice was yearly heard in the halls and churches of the metropolis in behalf of all the evangelical schemes of the day.

It is not the object of this sketch to write a eulogy or a biography. His praise is in all the churches, and

gent heed to Hebrew and Greek, and instead of losing these tongues because of the multitudinous engagements of a large pastorate he became more accurate in their study from year to year. Then again, in his great struggle for the maintenance of the orthodox faith he was led to see that the evangelical doctrine inevitably tended to personal holiness and entire consecration of life. As holiness is essential in divine life, for without meekness of soul there can be no preparation for heaven, his ministrations bore as fully on the spiritual side as on the doctrinal and dogmatic side of religion. And thus the whole range of his personal experience tended to prepare him for being a commentator on the Word. Splendid as his intellectual powers were, he was not only able to see clearly every doctrine distinctly and in relation to the points with which all the articles of faith were connected, but he possessed in a wonderful degree the ability to set forth the truth in language so nervous, terse and clear that his meaning could be understood. He never uttered a confused sentence, nor left a statement so that the meaning might be misconstrued, and his deeply emotional nature displayed its intensity by a tenderness and pathos which could flow only from a heart that was deeply exercised and where sympathy reigned. Some intellects are clear and cold like an icicle, but his powers on the other hand were bright and brilliant and warm and helpful as the bright beams of the sun in the splendor of his shining.

The fame of Henry Cooke had now extended to every part of the British Empire, and his name and services were so highly valued that the University of Dublin, although under Episcopalian control, conferred on him the degree of Doctor of Laws in recognition of his high attainments, his splendid intellectual powers and his eminent public services. In consequence of the recognized power of Dr. Cooke his services on public occasions were in frequent demand, and certainly no contemporary was so often engaged in missionary meetings and urgent claims of the Bible Society, whether in Edinburgh, Dublin, London or in provincial towns. And these labors were not confined to any one evangelical denomination. His presence on such occasions was so earnestly cherished that in the full maturity of his years he was able to command no leisure for the production of works such as he was qualified to write. He was in reality obliged to be a man of ceaseless action and to live for the exigencies of the church in his own age. During one of his visits to London, where he had been called to preach and take part in the great meeting of the missionary society and other institutions which for many years had been accustomed to bring reports of their many labors before the Christian community in the month of May, he met with a loss which deprived the world of a work to the preparation of which he had devoted several years of industrious labor. In form it somewhat resembled a concordance and dictionary combined. He had brought the teaching of the Bible into sections under different heads, these sections comprising not only the text of the Word, but such brief and terse explanations as made the work a commentary, and after long and patient labor he had completed it. He had brought the manuscript with him to London with a view to publication, but before he had submitted it to any publisher it was destroyed. During his absence at the public meeting the hotel in which he was sojourning was burned and his books, papers and raiment were all consumed. The providence greatly affected him, for he attached very great importance to the work, but while he bowed in submission to the will of God he saw the hand of mercy in saving his life, for the fire might have taken place in the night season and under circumstances in which escape would have been impossible. To command the time for the resumption of this commentary he afterwards found impossible.

His influence in London with members of the different administrations of government was widely known, and accordingly when the difficulties of the national church increased and the days of its disruption drew on, great reliance was placed in him by the brethren of Scotland. His clearness of judgment, his wisdom in counsel, his great love for the parent church and his deep interest in her well-being had long been recognized. He had thrown himself with all his vigor into the struggle for asserting the liberty and freedom of that church. He toiled, wrote, prayed and hoped, but only to stand and see the church left in the hands of power and freedom only to be had by the ministry coming out and leaving houses and lands and all worldly substance for the glory of Christ. He was thus one of the great workers in freeing the church of Scotland from the domination of the state.

The religious awakening which had followed his contendings for the maintenance of gospel truth in opposition to Unitarian and Socinian errors had resulted in the erection of new church edifices and in the formation of new congregations in Ulster to an extent that had not been formerly for more than a century. To preach at the dedication of these churches and to return to aid the members in the removal of debt was expected of him in every part of the country. Beyond all doubt he preached at the dedication of more churches, and rendered aid more frequently for the removal of incumbrance from church edifices, than any man of his day in any land. Nor were such labors confined to his own church, for in England and Scotland similar services were frequently required of him, and wherever he appeared he was heard with acceptance and a blessing followed his ministrations. Many of these demands were made

great demand that has been made for this work has proven the wisdom of his being selected in the great undertaking of making this rich commentary. In the service of the church, and as an eminent citizen, he was brought into intimacy with most of the leading statesmen of his age with whom he had much intercourse, and with the dignitaries of the Episcopal church as well as with the influential men of other denominations. By all of these his greatness was recognized and those men from whom he differed were all able to see that in his nature there was nothing narrow, nothing mean or bitter or selfish, and all classes felt that he was a great and good and lovable man. As he lived for the church in general, so he was obliged to live in public to a greater degree than any minister of his day, and his time was almost constantly occupied by the active service in which he was engaged. The notes of Dr. Cooke are signed by the letter "C."

## MEMOIR OF REV. JOHN BROWN, D. D., LL. D.

Rev. John Brown, the author of Brown's Concordance, was a native of Carpow, a village in the parish of Abernathy and county of Perth. His father for the greater part of his life followed the occupation of a weaver. His parents were very pious, and he says: "My parents' instructions, accompanied by God's dealings, early made such impressions on my heart as I trust will continue with me to all eternity."

About the eleventh year of his age, while in the employ of a godly shepherd of Abernathy, he conceived the idea of one day becoming a shepherd of souls. He accordingly prosecuted his studies with increasing ardor and diligence, and soon acquired a considerable knowledge of Latin and Greek. These acquisitions were made entirely without aid from others except as he was able to snatch an hour when the flocks were folded at noon to seek the solution of difficulties he could not master from two neighboring clergymen, both of whom were very obliging and took great interest in promoting the progress of this studious shepherd boy.

At twenty-five years of age he established himself at Gaisner Bridge, a village in the neighborhood of Kinross, and there laid the foundation of a school. During Mr. Brown's incumbency, which lasted two years, this school was remarkably successful and attracted scholars from considerable distances. The practical character of his teachings, the accuracy of his learning, the intimate experience which as a self-taught scholar he must have had of elementary difficulties and the best mode of solving them, and the conscientiousness and assiduity which always formed distinguishing features of his character, must have peculiarly qualified him for the discharge of his duties and laid a solid foundation for his general acceptance as an instructor of youth.

He completed, when he was twenty-nine years of age, his preparatory course of study, and approved himself on trial before the Associated Presbytery of Edinburgh, and was licensed to preach by that body. He entered upon the sacred work with deep impressions of its solemnity and usefulness. He was called to be a minister in a quiet village town, somewhat like, perhaps, the town of Drumtochy, so well known through the writings of Rev. John Watson (Ian MacLaren).

The life of Mr. Brown at this period presents the usual monotony which characterizes that of a minister of a quiet country town. When he was thirty-six years of age he for the first time appeared as an author. When he was forty-five years of age he published "Letters on the Constitution, Discipline and Government of the Christian Church." Besides the above he published a dictionary of the Holy Bible, a general history, and also a history of the British churches. When he was sixty-one years of age he published a concordance of the Bible, and at this time was invited by the Reformed Dutch Church in America to become a Professor of Divinity in their college, but this he declined.

Throughout his writings Mr. Brown's uniform aim was to be helpful to the people. The mass of facts and sentiments which his works contain will prove a most valuable acquisition to those whom the author contemplated as his readers, that great body of the people who are not in a situation to engage in any deep and learned investigations for themselves, but who will take much for granted both from the pulpit and press on

## HISTORICAL SKETCH

OF

## ENGLISH TRANSLATIONS OF THE BIBLE.

EARLY ANGLO-SAXON VERSIONS, -Towords the close of the seventh century a monk called Caedmon wrote a poetical narrative of the creation, the exodus, and the incarnation and passion of our Lord in Anglo-Saxon. This is the earliest known translation of any part of the Sacred Scriptures into the vernacular language of England. A few years later Guthlac, the anchorite, prepared a version of the Psalms. In the beginning of the eighth century the Psalter was again translated into Anglo-Saxon by Aldbelm, Bishop of Sherborn. Twenty-six years after his death the Venerable Bede translated the Gospel of John, the Lord's Prayer, and apparently also the book of Psalms. In the ninth century Alfred the Great placed an Anglo-Saxon version of the Ten Commandments, 'with such of the Mosaic injunctions in the three following chapters of Exodua, as were most to his purpose,' at the head of his Code of Laws. His biographer tells us it was the desire of this good monarch that 'all the free-born people of his kingdom should be able to read the English Scriptures.' Towards the close of his reign he began a translation of the book of Paalms, but did not live to finish it. In the same century Aldred, a monk of Holy Isle, on the coast of Northumberland, wrote an Anglo-Saxou version between the lines of a Latin copy of the Gospels. The manuscript is in the British Museum, and is called 'The Durham Book.' Another translation of the Gospels, apparently of the same age, and written in the same way, is in the Bodleian Library. Aelfric, who became Archbishop of York in 1023, translated some portions of the Bible, which were published in 1698 with the following title:-Heptateuchus, Liber Job, &c., Anglo-Saxonice.

The existence of ao many different translations, or perhaps revisions, made during the darkest period of our country's history, shows that there must have been some desire on the part of a section at least of the people to possess the Holy Scriptures in their own tongue. Soon after the Conquest a man called Orme wrote a paraphrase of the Gospels and Acts of the Apostles in blank verse, which was printed in 1852. Towards the end of the thirteenth century a metrical version of the Psalms was made by an unknown author,

English. There are some short lessons from other books correctly translated; but all the longer works are loose paraphrases, poems founded on Bible narratives, or abridgments of the sacred text. None of them were literal, and none of them were founded npon the Hebrew or Greek originals. The Latin version was used as the text from which the translations were made, and most of the Anglo-Saxon and Anglo-Norman translations of the Psalms follow the Gallican Psalter.

WYCLIFFE'S VERSION .- The fourteenth century introduced a new era in Biblical translation. John Wycliffe, to whom we owe the first complete version of the Holy Scriptures in English, was born in 1324. He was educated at Oxford, which he entered in 1340. His thoughtful mind was early turned to the great want of the age-the right means of educating the masses; and he resolved to meet the want by giving them the Word of God in their own tongue. He probably began the work at Oxford, by translating the book of Revelation, to which he added a short commentary. It was followed, after an interval, by a version of the Gospels, with an exposition, made up chiefly of extracts from the exegetical writings of the fathers. In 1374 he was presented to the living of Lutterworth, in Leicestershire. There, in the pariah church of St. Mary, which still stands, he preached the fundamental doctrines of Christianity. A single sentence from one of his sermons shows his views regarding the importance of the Bible:--'All truth is contained in Scripture. We should admit of no conclusion not approved there. There is no court besides the court of heaven. Though there were an hundred popes, and though all the friars in the world were turned into cardinals, yet we could learn more from the Bible than from that vast multitude.' At this time he was actively engaged in the translation of the Scriptures. He completed the New Testament about 1380. The translation was from the Latin, yet it set forth substantially the doctrines of the gospel. The printing-press was then unknown. Every copy had to be written by the hand. Wycliffe appears to have employed a number of scribes, but they were unable to supply the growing demand. Foxe tells us that some of the yeomen were so anxious to obtain the Word of

to England during Wycliffe's life. Wycliffe himself, therefore, resumed the work of translation, and completed it before his death in 1384.

Immediately on the issue of his New Testament Wycliffe was charged with heresy, and cited before an ecclesiastical convention at Oxford in 1382. The charge in some way failed, yet he was expelled from the university. He was afterwards summoned to Rome, to answer before the pope charges preferred against him. He was unable, even had he been willing, to go. His health was fast failing, and he died in 1384. The enmity of Rome followed him to the tomb. In the year 1415 the Council of Constance—the council that burned John Huss—decreed that the ashes of the English heretic should be cast out of consecrated ground; and thirteen years afterwards that decree was carried into effect.

Wycliffe's translation was revised by John Purvey, curate of Lutterworth, who lived with Wycliffe during the last years of his life. Purvey's copy of the original translation is atill preserved in the library of Trinity College, Dublin; and attached to it is a prologue, in Purvey's own hand, explaining his plan of revision, and showing that it was very thorough; it is prefixed to the edition of Wycliffe's Bible edited by Forshall and Madden. It was Purvey's revision which was published by Lewia in 1731, by Baber in 1810, and in Bagster's 'Hexapla.' The original version of Wycliffe was published for the first time in the edition of Forshall and Madden. 1850.

Wycliffe's Bible prepared the way for, and gave a distinctive character to, the Reformation in England. The Reformation in other countries was largely produced and directed by men of commanding genius; in England it was mainly the result of the circulation of the vernacular Bible. Wycliffe's Bible was not perfect. It followed the Latin Vulgate with almost slavish literality, all its corruptions being retained. The style is rugged. In fact the English language was then in its infancy; and for this reason the version was not fitted to occupy a permanent place.

TYNDALE'S VERSION.—About the year 1484, just a century after the death of Wycliffe, William Tyndale was born in Gloucestershire. He entered

About the year 1512 Tyndsle removed to Cambridge, attracted apparently by the fame of Erasmus, who was then Greek lecturer in that university, and who was kindling in his students an enthusiastic love of Greek literature, and at the same time a desire for such a religious reform as would secure the supremacy of Holy Scripture. Erasmus expressed his views with all plainness:--'I totally dissent,' he said, 'from those who are unwilling that the Sacred Scriptures, translated into the vulgar tongue, should be read by private individuals. I would wish even all women to read the gospel and the Epistles of St. Paul. And I wish they were translated into all languages of all people, that they might be read and known, not merely by the Scotch and Irish, but even by the Turks and the Saracens. I wish that the husbandman may sing parts of them at his plough, that the weaver may warble them at his shuttle, that the traveller may with their narratives beguile the weariness of the way.'

The exact time when Tyndale formed the resolution to translate the New Testament cannot be fixed. The lectures of Colet at Oxford, and the hold teachings of Erasmus in Cambridge, could scarcely fail to impress his mind with the necessity of the work. About the vear 1520 or 1521 he removed from Cambridge and became chaplain and tutor in the family of Sir John Walsh of Sudbury Manor, near Bristol, where he remained some two years. While there, he had frequent controversies with priests and ecclesiastical dignitaries, who were wont to assemble round the hospitable table of Sir John. On one occasion, while ' communing and disputing,' says Foxe, with a certain learned divine, 'he drove him to that issue, that the said great doctor burst out into these blasphemous wards, 'We were better to be without God's law than the popes'.' Tyndale hearing this said, 'That if God spared his life, ere many years he would cause a hov that driveth the plough to know more of the Scripture than he did.' The resolution to translate the Scriptures must have been formed before that time, and indeed it would seem as if the work were then near completion. Tyndale was only re-echoing the words of Erasmus, uttered at Cambridge some seven or eight years before, and is it not reasonable to suppose that words which made so deep an impression upon his mind may have led him to begin his translation at the university? In 1516 Erasmus' first edition of the Greek Testament was published. It was eagerly studied by some of his former pupils and companions at Cambridge, and it afforded additional facilities to Tyndale. When his purpose to translate was publicly announced at Sudbury, he saw that he was no longer safe there, and he removed to London, hoping to obtain the protection and patronage of Bishop Tunstall, who was an admirer of Erasmus. The bishop declined to receive him; but he found a generous friend in Humphrey Munmouth, a merchant in whose house he resided nearly a year. Tyndale's comment on his treatment at this eventful period is worthy of record :---'I found not only that there was no room in my lord of London's palace to translate the New Testament, but

Cochlaeus, took advantage of the drinking habits of two of the printers, and wormed out of them the secret that an English New Testament was in the press. He applied to the authorities, and as Cologne was one of the strongholds of Popery, he obtained an order to seize Tyndale, Roye his secretary, and all his books and manuscripts. They were, however, apprised of their danger in time, and hastily collecting their tressures, they entered a hoat, and escaped up the Rhine to Worms. In that city, where Luther had already planted the banner of Protestantism and of liberty. the first English New Testament was printed about the close of the year 1525. It was issued in an octavo form, from the press of Schüffer, son of the associate of Fust and Gutenberg, the inventors of printing. The title-page did not give the name of either translator or printer, and with the exception of a brief epistle 'To the Reder' at the end, the book contained nothing but the sacred text. Three thousand copies of it were printed, and these were immediately followed by an equal number of the quarto edition. the first sheets of which had been printed at Cologne. The whole were despatched to England early in 1526. but meantime Cochlaeus had written to inform the king, Cardinal Wolsey, and the Bishop of Rochester of what Tyndale was doing. The book was condemned, and active agents were employed to watch the seaports of the kingdom and seize every copy. But their efforts were unavailing. Copies of the New Testament were introduced and widely circulated through the country. For years afterwards the reading, and even the possession of them, was prohibited on pain of death. They were rigorously searched out hy the officers of the church, and burned when discovered. So successful was the work of destruction, that of the quarto edition only a fragment, containing twenty-one chapters of the Gospel of Matthew, is now known to exist: it is in the library of the British Museum. A fac-simile of this precious fragment has recently been published, with a valuable preface by Mr. Arber. Of the octavo edition there are but two copies extant,one, imperfect, in the library of St. Paul's, London: the other complete with the exception of the title-page. in the Baptist College, Bristol. This latter volume has been beautifully reproduced in fac-simile by Mr. Fry. In August, 1534, an edition of Tyndale's Testament was published in Holland, edited by George Jove: it contained many errors, and gave great offence to Tyndale, who issued a new and corrected edition in Antwerp three months afterwards. In the preface he says: 'Here thou hast the New Testament or Covenant made with us of God in Christes bloude. Which I have looked over agayne (now at the last) with all dylygence, and compared it unto the Greke, and have weded oute of it many fautes, which lacke of helpe at the begynninge and oversyght did sowe therein. Every chapter bears evidence of Tyndale's industry. and conscientious desire to produce a perfect translation. He not only re-examined the Greek text with critical minuteness, but he consulted the German of

in a quarto form, with notes. But a wily priest, called Cochlaeus, took advantage of the drinking habits of two of the printers, and wormed out of them the secret that an English New Testament was in the press. He applied to the authorities, and as Cologne was one of the strongholds of Popery, he obtained an order to seize Tyndsle, Roye his secretary, and all his books and manuscripts. They were, however, spprised of crowning work of Tyndsle's life.

Immediately after he had completed the translation of the New Testament Tyndale resolved to translate the Old also. He appears to have given much attention to the study of Hehrew from the time of his arrival in Germany, but especially after the publication of the first editions of his Testament. On the 17th of January, 1530, the book of Genesis was issued from the press of Hans Luft, in Marburg. It was quickly followed by Numbers, Deuteronomy, Exodus, and Leviticus, each with a separate prologue; and the whole were soon afterwards published in one volume. The books in this volume (the only perfect copy of which is in the British Museum) were printed separately, and apparently in different presses, for Genesis and Numbers are in Gothic characters, the others in Roman. This was the first part of the Old Testament Scriptures translated into English out of the original Hebrew. Tyndale appears to have been its sole author, for though he met with Frith and Coverdale in Germany, there is no evidence that he was assisted in his work by either of them. There can be no doubt, however, that in translating he regularly consulted the Latin Vulgate and the German version of Luther; and in this he acted in the spirit of a true scholar, who, while exercising an independent judgment on all points, will at the same time avail himself of every assistance in the accomplishment of his work.

Some time after the publication of the Pentateuch, Tyndale prepared a translation of the book of Jonsh, with a preface. It is a tract of twenty-four leaves, without place, date, or name of printer; but its authorship is indicated by the first words of the preface:—'W. T. unto the Christian Reader.' Only one copy is now known to exist; it, however, was reproduced in fac-simile by Mr. Fry, in 1863.

Tyndale's translation, so far as it goes, is the basis of our English Bible. 'In it the general character and mould of our whole version was definitely fixed. The labours of the next seventy-five years were devoted to improving it in detail.' Tyndsle's sole object was to place the English reader, as far as possible, in direct contact with the inspired text. He had no party purpose to serve. He was a student of God's Word, and not of the schools of human philosophy or ecclesiastical theology. He used every means of acquiring such a knowledge of Greek and Hebrew as would enable him to go to the fountain-head of revelation. He studied Greek, as has been seen, at Oxford and Cambridge, and Hebrew under the Jewish rabbins of Germany; and he studied with such success that his scholarship was lauded even by his enemies. He cast aside, too, all those ecclesiastical and theological

where he was distinguished for classical scholarship. Having taken orders he was appointed chaplain to the English merchant company at Antwerp. There he met Tyndale, was convinced of the errors of the Church of Rome, and became an ardent student of Scripture. He appears to have assisted Tyndale in revising his editions of the New Testament and the Pentateuch, published in 1534, and in bis other literary labours: 'and to him was bequeathed, according to a tradition that has never been disputed, the honour of completing that great work to which Tyndale had consecrated his life.'

COVERDALE'S BIBLE .- Tyndale's capture was planned in London. The man who, under the guise of friendship, basely betrayed him, was sent specially from England for that purpose. The only crime of Tyndale was his love of divine truth, and his success in giving to his countrymen the Word of God in their own tongue. And yet, while steps were being taken to effect his imprisonment and death, Crumwell and Cranmer, then rising into favour at the English court, were instigating Miles Coverdale to prepare a translation of the whole Bible. The Convocation which met in London at the close of 1534 petitioned Henry VIII. that the Sacred Scriptures should be translated into the English tongue by certain honest and learned men named for that purpose by his majesty, and should be delivered to the people according to their learning." It appears that the work of translation made some progress, though it is not certain whether the king granted the prayer of the petition. Meantime, however. Coverdale had been labouring quietly somewhere in Germany, and on the 4th day of October, 1535, he published the first edition of the entire Bible in English. The book is printed in a very peculiar German type, and there is no name of place or printer in it. The most probable opinion is, that it was executed at the press of Fröschover in Zurich. Its title, which is surrounded by quaint woodcuts, is as follows- BIBLIA: The Bible, that is the Holy Scripture of the Old and New Testament, faithfully and truly translated out of Douche and Latyn in to Englishe.' The translation was not made from the original languages. Coverdale was not qualified for such a task. His knowledge of Hebrew appears to have been limited. He states with commendable honesty in his dedication to Henry VIII .:- 'And as I do with all humbleness submit mine understanding and my poor translation anto the spirit of truth in your grace, so make I this protestation (having God to record in my conscience), that I have neither wrested nor altered so much as one word for the maintenance of any manner of sect; but have with a clear conscience purely and faithfully translated this out of five sundry interpreters, baving only the manifest truth of the Scripture before mine eyes.' The 'interpreters' to which he alludes were probably, 1. The German of Luther; 2. The Swiss-German of Leo Juda, published at Zurich 1525-29; 3. The Latin of Sanctes Pagninus; 4. The Vulgate; 5. The English Pentateuch, Book of Jonah, and New Testament of Tyndala One abarquitaristic of Coron

Coverdale's Bible was freely admitted into England, and was sanctioned by Cranmer, who became Archbishop of Canterbury in 1533. In some of the copies now existing there is a variation in the title and in the wording of the dedication, from which we may conclude that a new title was printed and affixed to some copies when offered for sale in England. The new title omitted the words 'out of Douche and Latyn; 'and in the dedication 'Queen Jane' (Seymour) is inserted instead of 'Queen Anne' (Bolevn). In 1536 an injunction was issued by Crumwell to the effect that a copy of the English Bible should be placed in each parish church throughout the kingdom, 'for every man that will to look and read therein.' Coverdale's was the only English Bible then extant, and consequently it may be regarded as the first authorized version. In the same year, or, as some suppose, early in 1537, a new and revised edition was issued from the press of James Nycolson, Southwark, and was the first complete English Bible printed in England; at the foot of the title-page are these important words :- 'Set forth with the king's most gracious licence.'

While these great changes were taking place in England, the life of William Tyndale was drawing to a close. His enemies in England had placed him in the iron grasp of Popery, and its hierarchy resolved to revenge upon him the loss of a kingdom. On the 6th of October, 1536, he was burned in Vilvorde. His last words were worthy of the cause for which he lived, and for which he died. Standing beside the stake, he lifted up his hands and prayed:—'Lord Jesus, open the eyes of the King of England.'

MATTHEW'S BIBLE .- It appears that while Tyndale was in prison he laboured, whenever opportunity offered, at his chosen task of translating the Bible. Ere his death he had probably advanced as far as the end of 2 Chronicles. His manuscripts fell into the hands of his former associate John Rogers, who resolved to complete the work. In this he was aided by a person called Thomas Matthew, in whose name the book was published. It was printed in August, 1537, at some place on the Continent, but chiefly at the expense of two citizens of London, Richard Grafton and Edward Whitchurch. It was made up of Tyndale's Pentateuch of 1534, and New Testament of 1535, his manuscript translation of Joshua to 2 Chronicles, with Coverdale's version of the remaining books of the Old Testament. Through Grafton's influence with Cranmer, the king's licence was obtained; and thus, not quite a year after Tyndale's martyrdom, his Bible was distributed in England by royal authority. In the preceding year (1536) Tyndale's New Testament, as revised by him in 1534, was printed in London, by Thomas Berthelet. This book has a special interest, because it was the first portion of the English version of Holy Scriptures printed on English soil.

THE GREAT BIBLE, CALLED CRANMER'S. -

lisher. Matthew's Bible was adopted as the basis: but the text was carefully though not very judiciously revised. Coverdale states in letters to Crumwell how the revision was conducted :- 'We follow not only a standing text of the Hebrews, with the interpretation of the Chaldee and Greek; but we set also in a private table the diversity of readings of all texts, with such annotations in another table as shall doubtless delucidate and clear the same.' The changes made in Tyndale's Pentateuch and historical books are chiefly after the version of Sebastian Münster, which was published at Basle in 1534-5; but some of them are from the Vulgate. In the New Testament Tyndale's version is considerably modified, so as to bring it into closer conformity to the Vulgate. A large number of short phrases, like glosses, have beer introduced into the text, especially in the New Testament, from the Vulgate, which have no equivalents in the original. Some erroneous renderings were also adopted from the same source, one of which may be mentioned, as it is unfortunately retained in our Authorized Version. It is John x. 16, which Tyndale translates correctly as follows:-- 'And other sheep 1 have which are not of this fold. Them also must I bring, that they may hear my voice, and that there may be one flock and one shepherd.' In the new translation it was rendered, 'And other sheep 1 have which are not of this fold. Them also must 1 oring, and they shall hear my voice, and there shall be one fold and one shepherd.' The force of the passage is here lost by confounding the Greek words αὐλή, 'a fold,' and molum, 'a flock,' both of which are rendered 'fold,' the reviser following the Vulgate, which has ovile in both places.

The Book of Psalms was revised with more success than any other part of the Bible. This did not result so much from a stricter adhesion to the Hebrew text, as from a careful study of Luther's version and the Swiss-German, which are distinguished by a regard to the spirit rather than to the letter and idiom of the original. The language is smooth and flowing, and therefore the translation is often paraphrastic. It is perhaps, for this reason, better adapted for chanting, and for the public services of the church. This Psalter is still retained in the English Prayerbook.

The printing of the Bible was begun in Paris towards the close of the year 1538, by royal licence; but ere it was completed the licence was withdrawn, and the sheets were seized by the Inquisition, and condemned to the flames. Some were saved, bought by Grafton, and imported to England. Grafton afterwards succeeded in bringing over workmen, presses, type, and paper to London, where The Great Bible was published in April, 1539. As first issued there was no prologue; but in November of the same year a prologue was written by Cranmer, and inserted in all the copies remaining. The prologue contains some account of the early circulation of the English Bible, as well as a defence of the policy of printing and distributing the Scriptures in the vernacular, and a

by the commandment of our most redonbted Prince and Sovereign Lord King Henry the VIII., supreme Head of this his Church and realm of England: to be frequented and used in every church within this his said realm, according to the tenor of his former injunctions given in that behalf.'

TAVERNER'S BIBLE.—In the year 1539, while The Great Bible was passing through the press, Richard Taverner, a lawyer and good Greek scholar, edited another Bible, which was printed in London by John Byddell for Thomas Berthelet. It was based on Matthew's Bible; but in his revision he attempted to make the language more vigorous and idiomatic. His critical powers were not great, and his alterations, though occasionally giving more force and terseness, were not on the whole successful, and did not gain a permanent place in the sacred literature of the country. 'The Bible and the New Testament were each reprinted once, and his Old Testament was adopted in a Bible of 1551. With these exceptions his revision appears to have fallen into complete neglect.

From the year 1525, when the first English New Testament was printed, till 1542, thirty-nine editions of the New Testament and fourteen of the whole Bible, were published, in addition to a number of selected books and portions of Scripture, which were issued separately. The effect of the circulation of God's Word upon people of every age and class, was wonderful. Boys and old men, girls and matrons, flocked to the churches, where ponderons Bibles, chained to the massive pillars, lay open upon stands for the use of the public. Bishop Bonner, afterwards one of the most active of Queen Mary's persecuting agents, set up six large Bibles in St. Paul's. Bishop Tunstall, who had been one of Tyndale's greatest enemies, and who was one of the prime movers in burning his New Testaments at St. Paul's Cross, was ordered by the king to edit a new edition of the Bible for use in every church throughout England; and this he did in 1540.

In the year 1542 a change took place. The papal party had for a time been regaining influence, and their rule now became paramount. Tyndale's Bible was proscribed; and no one, nnless of noble or gentle birth, was permitted to read the Scriptures, under pain of imprisonment. On the death of Henry, in 1547, the reformers again rose to power. His successor, Edward, inangurated a new era in the history of our country. He ordered the Bible to be carried before him at his coronation, pronouncing, as he did so, these remarkable words:- 'That book is the sword of the Spirit, and to be preferred before these swords. Without that sword we are nothing, we can do nothing. we have no power: from that we are what we are this day.' During his brief reign, thirty-five editions of the New Testament and fifteen of the entire Bible were published. It is interesting to note how the sterling qualities of Tyndale's version recommended it to the English people. Of the editions of the New Testament printed, twenty-five were Tyndale's.

were led to consider the desirableness of a new version of the Bible. None of those yet published satisfied critical scholars. 'The Great Bible' was even less satisfactory than that of Tyndale, and the changes and interpolations adopted from the Vulgate tended, in many cases, seriously to mislead the inquirer after truth. Geneva was at that time singularly adapted for the production of a new version. It was the centre of Biblical learning. Calvin and Beza, with others, were engaged in a critical revision of Olivetan's French version. A revised Italian translation was in preparation, under the care of Gallars and Beza. Robert Stephen, who had already distinguished himself in Paris, both as a scholar and editor, was then an exile in Geneva, where, in 1551, he published his Greek Testament side by side with the Vulgate and the Latin of Erasmus. Before leaving Paris, he had printed two editions of the Hebrew Bible, to one of which was attached the commentary of Kimchi on the Minor Prophets. Leo Juda's Latin version of the Old Testament was completed by Bibliander and Pellican, and printed at Znrich in 1543. A revised edition of Erasmus' translation of the New Testament was added to it in 1544. Beza's Latin version of the New Testament was printed in 1556. Castalio's Latin version was published at Basle in 1551, and his French version four years later. It was, therefore, under the most favourable circumstances that the revision of the English Bible was undertaken at Geneva.

The New Testament was first revised, apparently nnder the sole superintendence of William Whittingham, who had married the sister of John Calvin. Whittingham was educated at Oxford, and had visited most of the great seats of learning in Europe. On the accession of Queen Mary he fled to Frankfort, and thence to Geneva. He was an accurate scholar, and he had a sound judgment and a keen perception of the style best snited to convey the sense of the sacred text. In his preface he says, 'It was diligently revised by the most approved Greek examples and conference of translations in other tongues, as the learned may easily judge, both by the faithful rendering of the sentence, and also by the propriety of the words and perspicuity of the phrase.' This describes the character of the book. It was not a new translation. Tyndale's version was adopted as the basis. Stephen's recently published Greek Testament was the text used. The Latin of Beza was the chief source, or at least suggester, of the emendations upon Tyndale. Whittingham, however, exercised an independent indgment on each word and clause, though in the first instance his attention was probably called to defects by the renderings of Beza or Castalio. Indeed, in a few instances, Beza's rendering was followed in preference to that of Tyndale, though the latter was right. Still the revision was thorough, and on the whole indicious. It keeps very close to the Greek, and yet expresses the meaning, for the most part, in terse and idiomatic English. The New Testament was published on the 10th of June, 1557, with a Prologue, or 'Epistle declaring that Christ is the

planatory notes were also placed in the margin. Of these notes the translator says, 'I have endeavoured so to profit all thereby, that hoth the learned and others might he holpen; for to my knowledge I have omitted nothing unexpounded, whereby he that is anything exercised in the Scriptures of God, might justly complain of hardness; and also . . I have explicat (explained) all such places by the best learned interpreters as either were falsely expounded hy some, or else absurdly applied by others; so that by this means both they which have not ability to buy the commentaries upon the New Testament, and they also which have not opportunity and leisure to read, them because of their prolixity, may use this book instead thereof.' These notes have in many cases a strong doctrinal bias.

The revision of the Old Testament was begun immediately after the printing of the New, and continued without intermission for two years. The names of the revisers are not all known; but it is certain that Whittingham, Gilby, and Sampson were engaged in it, and they were most probably aided, among others. by Miles Coverdale and John Knox. The Great Bible was the basis, but its text was revised with much care. and brought into closer conformity to the Hebrew. The revisers were manifestly men of competent scholarship and profound Biblical knowledge. They made full use of all available aids. The Latin versions of Leo Juda, Sebastian Münster, and Sanctes Pagninns, and the French translation of Olivetan, as revised by Calvin, were constantly consulted, and many important emendations made from them. In those books originally translated by Tyndale, the text is not much changed (Genesis-2 Chronicles); but in the poetical and prophetical books the changes are so numerons that the translation may be considered new. It is much more literal, and at the same time more forcible. than its predecessors. The Bible was printed at Geneva in the year 1560, at the expense of John Bodley, and it was dedicated to Queen Elizabeth.

The Genevan Bible was far superior to all that preceded it. It is confessedly the best in the English language, with the exception of the Anthorized Version. Though never formally 'authorized' for public use in the churches, it soon took the place in public estimation hitherto held by Tyndale's, and retained it for some eighty years, during which period it passed through more than one hundred and fifty editions. The place of its origin, the way in which it rendered ecclesiastical terms, and the tenor of its annotations, endeared it to the hearts of the Puritans of England and Presbyterians of Scotland. It was the first English Bible printed in Roman type.

The New Testament published with the Old in 1560 was different from that of 1557. It was revised by some new hand, and the changes introduced, chiefly from Beza, are not improvements. In the year 1576 another revision of this Testament was published with the following title:—'The New Testament of our Lord Jesus Christ, translated out of Greek by Theodore Beza, . . . Englished by L.

The revision was begun in 1564, and the Bible was published in 1568 in a magnificent folio volume. From the fact that the revisers were nearly all prelates, it is usually called *The Bishops' Bible*. It was an improvement upon 'The Great Bible,' for it omitted most of the interpolations from the Vulgate, and to some extent amended the text, adopting the best renderings of the Genevan, and giving a number of new and happy translations from the Greek in the New Testament. But as a whole it was not satis-

be placed in the hall or the large dining-room, that it might be useful to their servants or to strangers.' It was also enjoined that there should be a copy in each cathedral, and as far as possible in all churches.

THE RHEMISH AND DOUAY VERSION .-The Roman Catholic hierarchy in England, and indeed over Europe, offered the most determined opposition to the translation of the Sacred Scriptures when they found that through the press they could be freely disseminated among the people. Tyndale and all associated with him were ruthlessly persecuted. His Testaments were searched for, seized, and burned by the authorities in England. So Inte as the year 1530 it was a capital offence even to possess one of them. But when the spread of Reformation principles gave religious liberty to the nation, the Romisb hierarchy found themselves unable successfully to oppose the publication of the English version. There was a growing demand for it on the part of the people, and to supply that demand edition after edition issued from the press. Another mode of opposition was therefore adopted. The Protestant versions were charged with being unfaithful. Leading Roman Catholic divines affirmed that they contained deadly beresies, and gave gross misrepresentations of the Divine Word. The English Bible was called 'The Devil's Book,' 'The Gospel of the Devil.' In the year 1580 Robert Parsons, in a little work printed at Douay, entitled 'Reasons why Catholics refuse to go to Church,' says, 'First, the Scripture is read there in false and shameless translations, containing manifest and wilful corruptions to draw it to their own purposes.' In 1581 Cardinal Allen, in his 'Apology for the English Colleges at Rome and Rheims,' speaks of the Bible of Protestants as 'falsely, corruptly, and deceitfully translated.' In 1582 Gregory Martin published, at Rheims, 'A Discovery of the Manifold Corruptions of the Holy Scriptures by the Heretics of onr days,' in which he styles the Protestant Bibles, 'Not indeed God's Book, Word, or Scripture, but the Devil's Word.' When these sweeping allegations began to be exposed by men of learning, and called in question by a thoughtful public, the Roman Catholics felt themselves bound to establish their charges by producing a translation of their own. In the year 1568 a number of English Roman Catholics established a college at the town of Douay, in Flanders, for the education of English priests. Some years afterwards, political disturbances having arisen, the college was transferred for a time to Rheims, in France, and there the first Anglo-Romish version of the Bible was commenced. The New Testament was published in 1582 with the following title:-- 'THE NEW TESTAMENT OF JESUS CHRIST, TRANSLATED FAITHFULLY INTO ENGLISH, out of the Authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in divers languages. With ARGUMENTS of bookes and chapters, Annotations, and other necessarie helpes, for the better understanding of the text, and specially for the discoverie of the Coppyration

containing a plausible defence of the position taken by the Church of Rome in regard to vernacular translations of the Bible. It is denied that the church ever forbade absolutely such translations; but it is admitted that she claims the sole right of determining who shall be permitted to rend, and how the words are to be interpreted. It is stated on the authority of the Council of Trent, 'that the Holy Scriptures. though truly and catholikely translated into vulgar tongues, yet may not be indifferently read of all men, nor of any other than such as have express licence thereunto of their lawful ordinaries, with good testimony from their curates or confessors, that they he humble, discreet, and devout persons, and like to take much good and no harm thereby.' The Protestant versions are denounced in the strongest terms. They are styled 'false and impious.' It is said that 'no other books in the world are so pernicious as heretical translations of the Scriptures, poisoning the people under colour of divine authority.'

It is enough to say of the Rhemish Version that it contains all the corruptions, errors, and interpolations of the Vulgate. It was not even the Latin text of Jerome which the Rhemish translators took as their standard, though it, in Jerome's own opinion, was imperfect; but it was a text which, during a long course of ages, had gradually become more and more corrupt, and which the Council of Trent was forced to acknowledge to be defective. Yet with strange disregard alike of history and criticism, the translators affirm that 'it is not only better than all other Latin translations, but than the Greek text itself, in those places where they disagree.' The language of the Rhemish Version is barbarous, many of its words being unintelligible to ordinary readers. The translators were aware of this, and give their reason:- 'Continually keeping ourselves as near as is possible to our text and to the very words and phrases which by long use are made venerable, though to some profane or delicate ears they may seem more hard or harbarous.' A few examples will show the character of the version in this respect:-Phi. 2. 7. 'He exinanited himself;' Ga. 5. 4, 'You are evacuated from Christ;' Ep. 6. 12, 'Against the rectors of the world of this darkness, against the spirituals of wickedness in the celestials;' 1 Ti. 6. 20, 'O Timothee, keep the depositum;' He. 13. 16,17, 'And beneficence and communication do not forget: for with such hostes God is promerited. Obey your prelates, and be subject to them;' 1 Co. 5. 7, 'Purge the old leven, that you may be a new paste, as you are azymes. For our Pasche, Christ, is immolated.' What possible meaning could ordinary readers extract from such language? It is only too evident that the version was made rather to cloak than unfold the sense of God's Word. And this is not the worst feature. Many single terms are so rendered, and many sentences so construed, as to pervert the plain meaning for party purposes, and to give a colouring of authority to false dogmas. Take the following examples:-He. 11. 21. 'By faith, Jacob dying, blessed every one of the sons

heal without any man's means, yet he doth it not ordinarily but by the priest's ministry; therefore let no man despise God's ordinance, nor say that it is enough to confess to God though he never come at the priest.' In the note on 1 Ti. 5. 15 it is said:-'We may here learn, that for those to marry which are professed (i.e. who had taken the vow of celibacy) is to turn back after Satan. For he speaketh of such as were married contrary to their vow. And hereupon we call the religious that marry (as Luther, Bucer, Peter Martyr, and the rest) apostates.' On Mat. 13, 29 it is said:- 'Where ill men (be they heretics or other malefactors) may be punished or suppressed without disturbance and hazard of the good, they may and ought by public authority either spiritual or temporal to be chastised or executed.' A note of like character is found on Ln. 9. 55:-- 'Not justice, nor all rigorous punishment of sinners is here forbidden, nor the Church or Christian princes blamed for putting hereties to death. . . . Therefore Saint Peter used his power upon Ananias and Sapphira, when he struck them both down to death for defrauding the Church.' On 1 Co. 13. 3 it is said:-- 'Believe assuredly and hold for certain, that no heretic and schismatic that uniteth not himself to the Catholic Church again, how great almes soever he give, yea or shed his blood for Christ's name, can possibly be saved.' It will be manifest to every thoughtful reader that one great object the Romish Church had in view in preparing this singular translation, and writing these dreadful notes, was to propagate the pernicious dogmas, and to endeavour to defend the persecuting principles of Popery. The comments have been well described as 'a mass of bigotry, sophistry, and unfairness.'

The preface to the Rhemish Testament commences with the statement that the Bible had been long since translated by the Roman Catholics, and that 'the Old Testament' was still 'lying by for lack of good means to publish the whole in such sort as a work of so great charge and importance requireth.' It so remained for twenty-seven years. At length, in 1609. the first volume of the Old Testament was printed at Douay, and in the following year the second and concluding volume. The translation and notes are similar in character and spirit to those of the New Testament. The translators were probably the same who prepared the New Testament; and the annotations are said to be the work of Thomas Worthington, president of the English College of Douay. They are much less copious than those of the New Testament. A second edition of the Bible appeared at Rouen in 1635; but no other edition of the Donay Bible was published for the space of a hundred and fifteen years. The New Testament was republished in 1600, 1621, 1633, and again in 1738.

KING JAMES' VERSION.—Soon after the accession of James I. to the throne of England, a conference of the leading clergy was held at Hampton Court (January, 1604) 'for the determining of things pretending to be amiss in the Church.' It was there moved by Dr. Reynolds, president of Corpus Christi

ecclesiastical polity were represented. The High Church party had Andrews, Bishop of Winchester; Barlow, Bishop of Lincoln; and Ravis, Bishop of London. The clergy of Puritan tendency were represented by Reynolds of Oxford, and Chaderton and Lively of Cambridge; while the learned, independent of party, were represented by such men as Sir Henry Saville, and Saravia, Prebendary of Westminster. Canon Westcott's estimate of the staff is just:- 'Of these scholars many (as Andrews, Overall, Saville, and Reynolds) have obtained an enduring reputation apart from this common work in which they were associated. Others, whose names are less familiar, were distinguished for special acquirements requisite for their task. Lively, Spalding, King, and Byng were successively professors of Hebrew at Cambridge, and Hardinge and Kilbye at Oxford. Harmer and Perin were professors of Greek at Oxford, and Downes at Cambridge. Bedwell was the most distinguished Arabic scholar of the time. Saravia was an accomplished modern linguist. Thompson, Chaderton, Smith, and Bois were equally distinguished for their knowledge of ancient languages.' The competency of such men for the work assigned to them no scholar will question. Had the critical apparatus we now possess been in their hands, so as to enable them to elaborate a pure Hebrew and Greek text, and to apply to its elucidation all the resources of grammar and philology. ere they proceeded to revise the English, we should have inherited from them a version which probably never could have been surpassed. In addition to scholarship they had another indispensable qualification-they were deeply imbued with the spirit of the sacred writers.

- Of the fifty-fonr originally nominated only fortyseven entered upon the work. They were arranged in six classes, and appointed to sit—two classes at Westminster, two at Oxford, and two at Cambridge; and the books of the Bible were apportioned among them as follows:—
- 1. Westminster, Hebrew—Andrews, Bishop of Winchester, president, with nine others,—Genesis to 2 Kings.
- II. Westminster, Greek,—Barlow, Bishop of London, president, with six others,—the Epistles.
- Ill. Cambridge, Hebrew,—Lively, Prof. of Hebrew, president, with seven others,—1 Chronicles to Ecclesiastes.
- IV. Cambridge, Greek,—Duport, president, with six others,—the Apocrypha.
- V. Oxford, Hebrew,—Hardinge, Prof. of Hebrew, president, with six others,—Isaiah to Malachi.
- VI. Oxford, Greek,—Ravis, Bishop of London, president, with seven others,—Gospels, Acts, and Revelation.
- A code of rules, in substance as follows, was laid down for their guidance:—
- 1. The Bishops' Bible to be followed, and as little altered as the truth of the original will permit.
- 2. The proper names to be retained, as nigh as may be, according as they were vulgarly used
- be, according as they were vulgarly used.

- down as shall serve for the fit references of one scrip ture to another.
- 8. Every particular man of each company to take the same chapter or chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.
- 9. As any one company hath despatched any one book in this manner, they shall send it to the rest to be considered
- 10. If any company upon the revision of the book so sent doubt or differ upon any place, to send them word thereof, note the place, and send the reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.
- 11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.
- 12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation, and to move as many as, being skilful in the tongues, to send their particular observations to one of the companies.
- 13. The directors in each company to be—the Deans of Westminster and Chester in that place, and the king's professors in Hebrew and Greek in either university.
- 14. These translations to be used when they agree better with the text than the Bishops' Bible, viz. Tyndale's, Matthew's, Coverdale's, Whitchnrch's, Geneva.
- 15. Besides the said directors, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations as well Hebrew as Greek, for the better observation of the fourth rule.

All arrangements were completed in 1604, and many of those nominated appear to have entered privately upon their duties; but the classes were not called together, and the formal work of translation and revision was not commenced till 1607, and it was not finished till 1610. In the latter year three copies of the entire Scriptures, revised in accordance with the rules, were furnished-one by Westminster, one by Oxford, and one by Cambridge, and sent to Stationers' Hall. There a revision-committee, composed of one member from each class, reviewed and corrected the copies, and prepared them for the press. Nine months were spent in this work, each member of committee receiving a small weekly pension. The manuscript was then handed to Dr. Smith, who, aided by Bilson, Bishop of Winchester, gave it a final examination and corrected the proofs. Smith was a profound Oriental scholar, and discharged his oneroua and responsible duties with singular ability and faithfulness. He also wrote the preface, and has given in it, after a brief history and defence of former English

the materials used in its preparation, must always be subjects of special interest to the atudent of Biblical literature and to the general public in these lands. These are indicated with considerable minuteness in the preface, and what is wanting there may be gleaned from other authentic sources. Dr. Smith says:--'Truly we never thought from the beginning that we should need to make a new translation, nor yet to make a bad one a good one. but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark. To that purpose there were many chosen that were greater in other men's eves than in their own, and that sought the truth rather than their own praise.' The translators then acknowledge the general faithfulness and substantial accuracy of the versions of Tyndale and Coverdale, and of the revised editions put forth by the Genevan exiles and the English bishops. They had in these a solid basis; and their task was to examine, collate. and critically revise, so as to bring the version into closer and fuller conformity with the originals. Of their competency for this task Dr. Smith says: 'They came, or were thought to come to the work . . . learned, not to learn. . . . And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in Him that hath the key of David, opening and no man shutting: they prayed to the Lord, the Father of our Lord, to the effect that St. Augustine did: O let Thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them. In this confidence, and with this devotion, did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them.' The care and research they exercised is thus shown:-- 'If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New. . . . These tongues we set before us to translate, being the tongues wherein God was pleased to speak to his church by his prophets and apostles. Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in aeventy-two days; neither were we barred or hindered from going over it again, having once done it. . . . Neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps. . . . None of these things. The work hath not been huddled up in aeventy-two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy-two days and more. Matters of such weight and consequence are to be speeded with maturity; for in a business of moment a man feareth not the blame of convenient alackness.' The time spent upon it was seven years. Three (1604-7) were occupied in preliminary arrangements and individual research on the part of the fiftyfour scholars appointed, and numerous others whom they consulted Three worm more to

revising the proofs. A more complete system could scarcely have been invented.

The translators did not confine their attention to the English, nor to modern versions: 'Neither did we think much,' says Dr. Smith, 'to consult the translators or commentators, Chaldee, Hebrew, Syrian, Greek, or Latin, - no, nor the Spanish, French, Italian, or Dutch. Neither did we disdain to revise that which we had done, and to bring lack to the anvil that which we had bammered; but having and nsing as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand if the Lord upon us, brought the work to that pass that you see.' A critical examination of the Authorned Version, and a comparison of it with the previous English and other translations, prove the truth of Dr. Smith's words. Every verse appears to have been weighed with scrupulous care, and whatever tended to make the translation more literal, more plain, more terse and forcible, was adopted. The original texts were always the final standards of appeal; but in seeking the real sense, assistance from all quartersfrom versions ancient and modern-was made use of: and in expressing that sense in vigorous, idiomatic English, words and phrases were freely taken from others. Even the Rhemish Version of the New Testament supplied a number of expressive words of Latin origin, and a few happy renderings. The Genevan was largely drawn upon. 'The chief infinence of the Rhemish Version,' says Canon Westcott, 'was upon the vocabulary of the revisers, that of the Genevan Version upon the interpretation.' In the Old Testament the Antwerp Polyglott, published 1569-72, rendered essential service, especially its sixth volume, which contains the very accurate interlineary Latin translation of the Hebrew text by Arias Montanna. The Latin Version of the Old Testament and Apocrypha, published a few years later (1579) by Tremellius and Junius, was also consulted, and furnished some excellent renderings. For faithfulness and perspicuity this version has never been surpassed. The Latin translation of Castalio, begun at Geneva in 1542, finished at Baale in 1550, and published in 1551, was likewise used, as was that which bears the name of Leo Juda (Tiguri, 1543). Dr. Smith mentions the Spanish, French, Italian, and German as having been consulted. He doubtless refers to the Spanish of Cassiodore de Reyna, printed at Basle in 1569; to the French of Olivetan, revised by Calvin. and afterwards more fully by the College of Pastors and Professors at Geneva, and published in 1588; to the Italian of Diodati, translated at Geneva, and published in 1607; and to the German of Luther, and Swisa-German, published at Zurich, under the care of Leo Juda, in 1529. In the New Testament the admirable Latin Version of Beza, first published by Robert Stephen at Geneva, in 1556, was used in bringing out the more delicate shades of meaning, which previous English translators had sometimes overlooked. Not only was the sense of the divine

far as possible into contact with the very letter of the inspired original. Of the marginal readings, Dr. Smith says in the preface: 'Some peradventure would have no variety of senses to be set in the margin, leat the authority of Scripture for deciding of controversies by the show of nncertainty, should somewhat be shaken. But we hold their judgment not to be so sound in this point. For though whatsoever things are necessary are manifest, . . . yet for all that it cannot be dissembled, that partly to exercise and whet our wits, . . . partly to stir up our devotion to crave the assistance of God's Spirit by prayer, . . . it hath pleased God . . . here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, but in matters of lesser moment, that fearfulness would better beseem us than confidence. . . . There be many words in Scripture which be never found there but once, so that we cannot he holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c., concerning which the Hebrews themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said. . . . Now in such case doth not a margin do well to admonish to seek further, and not to conclude or dogmatize on this or that peremptorily? For as it is a fault of incredulity to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption.' Here we have the true spirit of sanctified scholarship-a spirit that should ever guide the Biblical student, stimulating him to ever-increased research, and restraining him from dogmatism.

One other point is noticed in the preface, and may occasionally be observed in the version, in which, in my opinion, the authors did not show their usual soundness of judgment: 'We have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done.' In fact they have, in not a few places, obscured the sense by giving a different rendering in different passages to words that are the same in the original. The Epistles of Paul afford many examples. In Ro. iv. one Greek word is translated 'count,' 'impute,' 'reckon,' and the force and precision of the apostle's reasoning is thereby to some extent lost. So in the book of Psalms the same Hebrew word is tranalated in one place 'grave,' in another 'hell;' and yet it means neither the one nor the other.

Though the version was prepared under the sanction of royalty, and by the leading members of the Church of England, it does not appear that it was ever formally authorized by council, convocation, or parliament. The Great Bible was authorized by a special proclamation of Henry VIII. The Bishops' Bible, being only a revision of the preceding, inherited, as it were, its title; and as King James' Version was intended to take the place of the Bishops' the second to take the place of the Bishops'.

### HISTORICAL SKETCH OF ENGLISH TRANSLATIONS OF THE BIBLE

There are some slight differences between our modern authorized version and that published in 1611, a few of which it may be well to note:-

- 1 Jn. 5. 12, 'He that hath not the Son bath not life Mat. 12. 23, 'Is this the Son of
- David?' Ep 2. 13, 'But now in Christ Jesus ye who sometimes were
- far off. 1 Ti. 1. 4, 'Which minister questions rather than edify-
- Ro. 12. 2, 'That acceptable' He. 12. 1, 'Run with patience unto the race.'

- MODERN.
- 'He that hath not the Son o God hath not life.' 'Is not this the Son of David?
- 'But now in Christ Jesus ve who sometime were far off'
- 'Which minister questions rather than godly edifying.
- 'And acceptable.'
- 'Run with patience the race.

Besides verbal changes such as the above, the spelling and punctuation have been greatly altered, the italics have been revised, and the headings of chapters and of pages considerably modified. Sometimes the changes made were not improvements, yet on the whole they have tended to adapt the version to the English-speaking people of the present day. There are still some old words retained which I fear are not generally understood by ordinary readers, and for which modern words might with advantage be substituted. For example: Job 18. 19, 'He shall neither have son nor nephew;' it should be 'son's son. Nephew in old English was equivalent to the French neveu and Latin nepos, a 'grandson.' Ge. 45. 6, 'There shall neither be earing nor harvest.' Earing is the old Anglo-Saxon eriung, 'ploughing.' So De. 21. 4. 'A rough valley which is neither eared nor sown; and Is. 30. 24, 'The young asses that ear the ground.' Ear comes from the Latin arare, 'to plough.' It was a common word when the version was made; now it is obsolete. 2 Ch. 21, 20, it is said of the death of Jehoram, 'he departed without being desired.' The sense is 'regretted;' the word desire was from the Latin desiderare, and was formerly understood in the sense of 'regret.' Ex. 28. 8, 'The

nify, as now, 'odd' or 'strange,' but, like the Latin ! curiosus, 'wrought with care.' 2 Th. 2.7, 'He who now letteth wifl let.' Let here signifies 'to hinder.' from the Anglo-Saxon lettan. Ac. 17. 5, 'Certain lewd fellows, i.e. some of 'the common people,' 'the mob,' from the Anglo-Saxon leade, German leute, 'people.' 1 Ti, 2.9, 'That women adorn themselves in modest apparel, with shamefacedness and sohriety.' This is a corruption; the earliest editions read shamefastnesse, which is an expressive old word formed like steadfastness. Ge. 14. 23, 'Shoe-latchet,' from the French lacet, the 'lace' of a shoe. Mar. 9. 6. 'He wist not what to say: ' he knew not, from the Anglo-Saxon witan, the same as the German wissen. 1 Co. 8.1, 'We do you to wit of the grace of God;' wit here comes from the same root, hence the meaning is, 'We cause you to know.' Ac. 21. 15, 'We took up our carriages, and went up to Jerusalem.' The word means 'baggage,' something requiring to be carried.

As a whole, however, our English Version is admirable. The facts which I have narrated show at what an extraordinary cost of time, labour, and scholarship it has been produced. It is the result of nearly a century of toil and research. During that long period the work not only occupied the attention of the ripest scholars in England, but it was aided, directly or indirectly, by the greatest Biblical critics in Europe. lts history, when known, cannot fail to infuse into the mind a deeper veneration for it, and a fuller confidence in its faithfulness. There is a romance in some of the incidents of its long story which fix them indelibly on the memory, and endear the Bible itself to the heart of the Christian. The men who laid the foundations of our Bible were thoroughly in earnest. They were moved to their work and sustained in it by a higher than human power. Hardships, persecution, exile, death itself, could not shake their firm resolve to give to their country the pure Word of God. 'Tyndale, who gave us our first New Testament from the curious girdie of the ephod.' The word did not sig- | Greek, was strangled for his work at Vilvorde Cover-

dale, who gave us our first printed Bible, narrowly escaped the stake by exile; Rogers, to whom we owe the multiform basis of our present version, was the first victim of the Marian persecution; Cranmer, who has left us our Psalter, was at last blessed with a death of triumphant agony. The work was crowned by martyrdom, and the workmen laboured at it in the faith and with the love of martyrs.' And in a spirit worthy of their sainted predecessors, the authors of the Anthorized Version introduced the finished work to their readers:-- 'It remaineth that we commend thee to God, and to the Spirit of his grace, which is able to build farther than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his Word, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver. yea that we may love it to the end. O receive not so great things in vain; O despise not so great salvation.'

Our version has many noble qualities. In the simplicity and chasteness of its style, combined with general dignity and vigour of expression, it has never been equalled. It has all the Saxon purity of the classic age of English literature. It has become as it were a part of the national mind. Its pithy sentiments and pointed proverbs, its happy turns of expression and noble figures, are upon every lip. It has entered into the very hearts of the people. It is interwoven with all that is noblest and purest in our national literature. And, what is of importance in these days, it forms the one link of nnion between different sects, and it contributes to bind us together as a Protestant nation by a tie which even the strife of party and the war of politics cannot sever. Its blemishes, too, numerous as we admit them to be, change no fact, alter no precept, obscure no doctrine. They slightly mar the surface, and this with delicate hand we might remedy; but they do not mar the exquisite symmetry nor touch the solid foundation of Revealed Truth.

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## GENUINENESS, AUTHENTICITY, INSPIRATION, PRESERVATION AND VALUE

OF THE

### WORD OF GOD.

Book by way of eminence, consists of two parts, the Old Testament and the New Testament. It contains a great variety of different compositions, embracing sixty-six smaller volumes comprising historical narratives, laws, ordinances, poetry, doctrines, moral and religious precepts written by different persons widely separated from each other in place and time. More than fifteen hundred years elapsed while the authors of these peculiar productions were engaged in writing them. Even in a literary aspect the Sacred Scriptures form the most remarkable book which the world has ever seen. Of all writings they are the most ancient. The events which they record are of the most profound interest. The wisest and best of men have borne witness to their efficacy as an instrument of enlightenment and purification. The Bible opens to us the mystery of creation, which would for ever remain an insoluble problem only for the light which shines from the Word of God. It reveals the character of God, and it is the only book in which a full and faithful portraiture can be found of the nature and condition of man. It reveals man's immortality and the end for which he was created. It deals with the origin of evil, and the inseparable connection between sin and misery. It explains the principles on which the Ruler of the Universe is governing the world, and while it depicts the vanity of the present life, it sets forth the glory which is reserved in a future scene for the pious faithful servants of God. In no other volume have we such close and accurate statements given of the secret workings of the human heart, and so minute and comprehensive details of the moral disease which affects the race of man. The divine origin of the Book is thus attested, because it shows that the Creator, who formed man in his own image, and who knew all the elements of sin and misery into which man fell by transgression, has here denicted, as God alone

THE SACRED VOLUME, usually called THE BIBLE or THE core by way of eminence, consists of two parts, the Old Testament and the New Testament. It contains a great variety of different compisitions, embracing sixty-six smaller volumes comprising historical practives, laws, ordinances, poetry, doctrines, moral and religious recepts written by different persons widely separated from each their in place and time. More than fifteen hundred years elapsed their authors of these peculiar productions were engaged in criting them. Even in a literary aspect the Sacred Scriptures form the most remarkable book which the world has ever seen. Of all ritings they are the most ancient. The events which they record the fittings they are the most ancient. The wisest and best of men have a fighteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16. But it must be obvious that the Bible could not be effectually profitable for these great ends, nor could it make the man of God perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16. But it must be obvious that the Bible could not be effectually profitable for these great ends, nor could it make the man of God perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16. But it must be obvious that the Bible could not be effectually profitable for these great ends, nor could it make the man of God perfect, if it were not perfect itself. If its different books or sections were at variance with each other, if the doctrines revealed and the moral duties enjoined were not substantially the same throughout, if its teachings were dishonoring to God and his righteous law, or tolerant of impurity and disording them. Even in a literary aspect the Sacred Scriptures form of the world has even end in the moral duties enjoined were not in the plan of the whole,—it is obvious that such a claim could not be such that the Bible could not b

That it is possible for the Creator to make his will known to his intelligent creatures by direct revelations must be admitted. The deep degradation of the heathen in all ages and in all lands, the utter uncertainty and darkness in which the most eminent pagan philosophers have found themselves respecting God, eternity, the state of the soul and the realities of a future life, the dismal confusion in which the human mind must ever remain on the subject of pardon and reconciliation, and the distressing mystery which everywhere appears in Providence if the mind and purpose of God be not revealed,—unite in showing how essential to the well-being of man it is that his will should so be made known.

The original languages of the Bible are Hebrew, Chaldee and Greek. The Old Testament was written in Hebrew, excepting a few portions which, from particular circumstances, were in the cognate Chaldee dialect. The learned reader will find this dialect in Dan. ii. 4; vii. 28; Ezra iv. 8; vi. 18; vii. 12–26. The books of Moses exist in two forms. Besides the ordinary Hebrew text, there is also the Samaritan Penta-

though inferior in value to the Hebrew, is useful as affording confirmation of it from an independent authority.

All the authors of the New Testament appear to have written in the Greek language. That this tongue was already familiar to them as a vehicle of their religious thoughts and feelings is evident from their frequent use of the Greek translation, called the Septuagint, in quoting the Old Testament, and from the REMARKABLE accordance of their style with the style of that ancient and precious version. This language was also peculiarly suitable for this important purpose, because at that time it was almost universally known and very generally used in the most civilized parts of the world.

GENUINENESS.—That the different books of the Old and New Testament are GENUINE—that is, were written by the persons whose names they bear-we have the most satisfactory evidence; and we have no more reason to doubt the fact than we have to question the authorship of Herodotus, Xenophon, Livy or Tacitus. For,

- 1. The books of the Old Testament have always been received as genuine by the Jews from the earliest period to the present time. In addition to the fact that the older books have been referred to by subsequent sacred writers, we have the strongest evidence afforded of the genuineness of the Old Testament by Jewish translators and writers, such as the translators of the Septuagint and others. On the other hand, a numerous succession of Christian writers have quoted or alluded to very many passages of the New Testament from the times of the Apostles to the present day. Indeed, in the early ages, when evidence was available, the genuineness of the books of the New Testament was not questioned by the heathen adversaries or heretics.
- 2. The language and style of the books of the Old and New Testaments prove them to have been written at different times and by different authors. Thus the Pentateuch, which is extremely simple | never have been associated in the life of the nation, as they were, with and contains words of undoubted Egyptian origin, bears internal evidence of its age and authorship, while in the books of Esther, Ezra and Nehemiah the proper names and the occurrence of Chaldee and Persian words show their date to be later than the Babylonish Captivity, while the Greek in which the New Testament is written is mingled with words and expressions which are Hebrew, Chaldee, Syriac and Latin in their character-a style which only accords with the time, the situation and the circumstances of the writers to whom the different books of the Christian Scriptures are ascribed.
- 3. The moral impossibility of their being forgeries is quite apparent. If the OLD TESTAMENT books be forgeries, they must have been written by Jews, Gentiles or Christians. But the Gentiles were ignorant of the history and religious rites and economy of the Jews, who would never have received and sanctioned the works of their enemies, Christians could not have written them, for many centuries before the Advent they had been the recognized authority in the Jewish civil and ecclesiastical polity. The Jews would not have forged such a system of costly religious services, and such a record of crimes, idolatries and deserved chastisements, as the historical books contain. Then, as to the New Testament, the Jews were violent enemies of Christianity; they put its Founder to death, and the apostles and disciples were persecuted alike by Jew and Gentile, who would equally have detected any forgeries that commended the religion which they opposed. So also the genuineness of the Epistles addressed to the early churches was capable of demonstration at the time, and it would have been impossible for church after church to have been led to receive these Epistles and other writings, if they had not possessed indubitable

lived among the scenes which they described, and their authority for the events which they did not see was of an indubitable character. Thus it was with Moses, Joshua, Samuel, Ezra, Nehemiah and the Prophets, and the same principle applies to the Evangelists and the writers of the New Testament.

- 2. As they were not ignorant, so the sacred writers neither did nor could deceive others. Collusion was impossible. They were so far separated in time and place that they had no means to carry out a system of forgery and fraud. The exode from Egypt, the wanderings and scenes in the wilderness, and the great facts of Jewish history, were such that nothing could induce a whole people, and the people in neighboring lauds, to receive the facts of the Old Testament history as true if they had not occurred. The New Testament condemns falsehood and deception. If, then, the writers of the New Testament books were not honest, their conduct is inexplicable. Their religion exposed them to suffering and death, and yet they held steadfastly to the facts which they recorded, and thus they would present the appearance of men encountering suffering in the maintenance of that which they knew to be false, and by immoral means attempting to establish the purest religion which the world has ever known.
- 3. Such multitudes of incidents and allusions to persons, times, events and places are found in both Old and New Testaments, that it must be obvious no writers except honest men, who recorded facts, would venture so to commit themselves. Forgers keep clear of such allusions, and false witnesses know the difficulty of framing a consistent story where many supposed facts have to appear. Besides, the great national institutions of the Jews were associated with the most celebrated incidents of their history. Thus the rite of Circumcision, the Passover, the feasts of Tabernacles and of Pentecost could great historical events, if these events had never occurred. And so also, the ordinances of Baptism and the Lord's Supper under the Christian dispensation, perpetuate the memory and demonstrate the truth of the facts in the Gospel history; for men in different lands never could have successfully united to perpetuate a system of falsehood by such ordinances, if Christ had not lived, wrought miracles, died and rose from the dead; while it is incredible that posterity would have been led, by a continued observance of such rites, to receive as true what all their ancestors had declared to be false.

INSPIRATION .-- But further, the Scriptures are not merely entitled to be received as Authentic, Genuine and Credible, but as containing the will of God revealed to man as an infallible rule of faith and religious truth, or, in other words, as DIVINELY INSPIRED.

To use the language of a judicious expositor, by the Divine inspiration of the Scriptures we mean "such a complete and immediate communication by the Holy Spirit to the minds of the sacred writers, of those things which could not have been otherwise known, and such an effectual superintendence as to those particulars concerning which they might otherwise obtain information, as sufficed absolutely to preserve them from any error in all things which could in the least affect any of the doctrines or precents contained in their writings. They wrote, indeed, in such language as their different talents, education, habits and associations suggested or rendered natural to them; but the Holy Spirit so entirely superintended them, when writing, as to exclude every improper expression, and to guide them to all those

openly assert that the Scriptures are the Word of God. The Old Testament prophets unhesitatingly speak of themselves and of their nredecessors as declaring the word of God. They do not utter their teachings for review and criticism, but for their adoption. Their language is, Thus saith the LORD, and thus they demand assent and obedience. So also the writers of the New Testament speak of the prophets of the Old Testament "as holy men of God who spake as they were moved by the Holy Ghost." Our Saviour fully recognizes the Old Testament as the Word of God and possessing Divine authority, while the writers of the New Testament claim attention to their own instructions as the Word of God. Now, as the veracity of the writers must be admitted, it follows that the Scriptures are insnired and infallible. For if the writers of the Old and New Testaments were wise men, they could not have been so deceived as to believe that they, their predecessors and contemporaries, were inspired, if such had not been the case. If they were good men, they could not have acted the part of deceivers, and bad men would not, if they could, have written such books, in which the wicked are so clearly condemned; and it therefore follows incontrovertibly that the Sacred Scriptures are infallible because they are inspired.

2. The matter contained in the Bible requires a Divine inspiration. Passing by the purity and elevation of doctrine, the prediction of future events, and admitting, as must be conceded, the veracity of the writers, there is much in the Scriptures which could only have been known by man on the authority of God. The facts connected with the Creation, and many incidents detailed respecting the Deluge, could have been known by God alone. Then, again, the mysteries of the Trinity, the nature and perfections of God, the Covenant of Grace, the Incarnation and the provisions for redemption by means of atonement, the results as enjoyed in justification, adoption and sanctification, the office of the Comforter, the Mediatorial Headship of the Saviour, and the other doctrines which make up the Theology of Scripture, are such that God only could reveal. This is the only system of doctrine that meets all man's legal and moral wants, satisfies reason and conscience, sustains the soul in prospect of the future life, while it honors God by a full recognition of his sovereignty, his holiness and righteousness; and thus its very perfection shows that the mind which conceived and revealed it must be Divine. It is true there are mysteries in the Bible, and there are mysteries in Nature also. Both are from the same author, and in Nature and revelation the finite can never come into communion with the infinite without recognizing the fact that clouds and darkness must ever surround the throne of the Eternal, and that the infinitude of God cannot be fully comprehended in all its relations by the feeble grasp of man. It would be a just ground of suspicion, if in a Revelation which professed to treat of the Being, Nature and purposes of the Eternal, there were no matters which were not above the level of the ordinary powers of finite creatures.

basis, can a delineation of the character of God be found which comprises all excellence; while his laws, ordinances, works and dispensations are set forth as clothed with purity, justice, truth and goodness, So also while man's moral condition is faithfully portrayed, the remedy which the Scriptures reveal for our diseases is worthy of the character all our wants. Now, these things were written at a time when all the rest of the world were sunk in the grossest ignorance of God and religion, were worshiping idols and living in abominable vices. Several heathen nations had made great attainments in the arts and sciences

Then, again, the different books of the Bible were written in different ages and countries, by men of different ranks and classes-by shepherds, fishermen, priests, warriors, statesmen, kings and othersand yet all the books have one great object. Amid numerous diversities of form, style and mode of thought, they are pervaded by the same ideas, which are gradually developed, without real contradictions, yet with such circumstantial variations as disprove all possihility of collusion, and show conclusively that one mind, through more than fifteen hundred years, must have used these writers to produce such a perfect system of progressive and harmonious truth.

It pertains to Omniscience alone to foresee and foretell the future. Hence PROPHECY is a perpetual miracle, as one event after another is accomplished which had been predicted in past ages. Almost every historical passage of the Bible is a narrative of something antecedently foretold, and the New Testament is little else than a relation of the fulfillment of the predictions and types of the Old Testament relative to the Messiah and his Church. The latest of these prophecies were delivered seventeen hundred years ago, and some of them are three thousand years old. Their fulfillment is literal and obvious. Shem and Japheth are "ruling" and "enlarged," and the descendants of Ham are still "the servants of servants." Ishmael has "multiplied," but the family of Esau has been "cut off for ever." The sceptre has "departed from Judah," and yet the Jews are alone as a people and not incorporated with other nations. Nineveh is completely destroyed, and Babylon has been swept with the besom of destruction and made a possession "for the bittern and pools of water," "a dwelling-place for dragons, an astonishment and hissing, without an inhabitant." Tyre has become a place "for fishers to spread their nets upon;" Egypt. "a bare kingdom;" and the fate of the four great monarchies was so literally foretold that the history of their fate is merely an expansion of the prophecy. So in the New Testament the grand apostasy from the Christian faith was predicted, and the fate of the seven Asiatic churches was set forth in terms as definite and clear as if the prophecy had actually been written after their fall and ruin.

The Divine mission of the prophets and inspired writers has also been authenticated by the wondrous MIRACLES which God enabled them to perform; thus attesting to the world that they were His messengers. These miracles were cognizable by the senses, performed in the presence of multitudes, and often were commemorated by special ordinances. It was impossible for the Jews ever to mistake the origin and object of the Passover. In the subsequent life of the people, no means could have persuaded them that the ordinance dated from the fiood and was observed to commemorate that memorable judgment. If the Passover had not been instituted in Egypt at the time and for the objects specified, then in no future age could a whole people have been deceived and led to adopt an observance which they all knew had no foundation in fact. And so also it would In the Scriptures only, and in such books as make the Bible their have been equally impossible to have induced the Jews of any later age to change the object for which the ordinance was observed, and so introduce a false fact or even a real occurrence into a place in the national ritual. The passage through the Red Sea and the destruction of the Egyptians were historical facts known to both nations at the time; and never afterward could the Jewish people have been of an infinitely righteous Governor of the universe, and adequate to led to believe that their ancestors passed through the sea had there been no real foundation for the fact. When a miracle has been wrought in presence of a multitude, when it has been tested by the senses, and when an institution has been established at the time to commomorate the transaction - 1

tion; because almighty power and goodness would not, by a display of omnipotence, authenticate a messenger or a statement that would deceive. The New Testament miracles were equally real and similarly sustained. The ordinance of the Lord's Supper is equally valuable as an historical proof, and as it has ever been observed by all the Church in memory of the atoning sacrifice on Calvary, so from age to age the bond that connects our faith with the life, the teaching, the miracles and the death of our blessed Lord has never been broken and it cannot be dissolved. So also the feeding of the multitudes, the changing of the water into wine and the resurrection of our Lord were fully attested by many hundreds of witnesses, who willingly surrendered their lives in maintenance of the truth that these wonders were performed; and by these incontestable evidences Omnipotence confirms the Divine mission and infallible teaching of the authors of our most holy faith.

Thus, to adopt the language of a learned commentator of the seventeenth century, "The inspiration pleaded for extends to all the books of the Sacred Scriptures, and to all the writers of them and principal speakers introduced in them; and though all that is contained in them is not of God or inspired by him, as the quotations from heathen writers, the words of Satan, the speeches of bad men and even of good men, in which some things not right are said of God, as by Joh and his three friends, yet the writers of the books in which these sayings are were under a divine impulse, inspiration and direction to commit these several things to writing, partly for the truth of historical facts and partly to show the malice of devils and wicked men, as well as the weaknesses and frailties of good men, and all are for our caution and instruction."

PRESER VATION.—The Sacred Scriptures are not only genuine and anthentic, but they have been transmitted to us uncorrupted and unmutilated. That they have come down to us—in all essential points—the same as they were given by the authors, rests on most satisfactory evidence. A few letters or even unimportant words may have been omitted or changed in the lapse of ages by transcribers, but the fact is established that the Holy Scriptures have suffered less from the injury of time than any other ancient writings whatever. Even the most imperfect manuscripts extant would not change an article of our faith or ignore one moral precept

The original manuscripts of the Old Testament were preserved with the utmost care by the Jews, who were famed for their faithful guardianship of their Sacred Books. Even the words and letters were enumerated, and a constant watchfulness was maintained lest errors or omissions should prevail. The translation of the Old Testament into the Septuagint Version when the Canon was closed, the spread of the Jews into different lands with manuscripts in their possession, the division of the Jews into sects and parties who watched each other with jealousy, clearly show that before the time of Christ fabrication or omission was impossible. After that event, the Christians exercised as watchful a care over these books as the Jews had done, and any attempt at fraud by Jews or Christians would immediately have been detected and exposed.

The integrity and purity of the New Testament are equally unquestionable. The rapid multiplication of early manuscripts and translations into other tongues, the spread of copies into distant lands, the reverence of the Christians for their Sacred Books, the rise of sects and parties who generally appealed to the same authority for the truth of their respective systems, units in absorbing the same authority for the

means, have been faithfully preserved. The prophets never accused the Jews of falsifying their Sacred Books. Jesus charged the Jews with unbelief and other grievous sins, but never with the guilt of mutilating or destroying any part of the Old Testament. An examination of nearly twelve hundred manuscripts affords a remarkable proof of uncorrupted preservation and identity. All other books have shared the usual fate of the progress of time. They have been worn out, neglected or destroyed; but the loving care, the watchful jealousy and honest guardianship which have ever been displayed in the preservation of the Sacred Books, even to the numbering of the words and the letters, are without a parallel, and thus we have secured to us the pure and uncorrupted revelation of God's holy will. The efforts of such tyrants as Antiochus Epiphanes and Diocletian to root out every copy of the Scriptures proved utterly unavailing, and only caused the Word to be more loved and more faithfully treasured. During the bloody persecution of the Syro-Grecian king, all who were found with copies of the Law were put to death, and every copy that could be discovered was burned. The Roman tyrant, after the most barbarous havoc of the Christians, issued an edict commanding them, on pain of death, to deliver up their Bibles. Many complied, but the effect on the Jews and the Christians of these sanguinary courses was to make them love and cherish the Scriptures more and more. They were carefully concealed, copies were carried to distant and secure places, and thus, even in the fire, the inspired revelation which God gave to be the Rule of Faith to his Church in all ages, he has preserved through the ages, and now THE WORD is scattered abroad throughout all the earth, to be a light to all nations.

Among the most effective agencies in preserving the Scriptures has been the multiplying of translations or versions in different languages. The SAMARITAN TEXT of the Pentateuch has already been mentioned. It is nearly the same as the Hebrew text, with the exception of being written in the Samaritan character, which many have believed to be the old Hebrew. For a thousand years this version had fallen into oblivion, although its existence was known by learned men. The celebrated Scaliger drew attention to the fact that it still existed in the East, and, after much labor and delay, six copies were procured by Archbishop Usher. Afterward, another copy was procured, from which Morinus printed the Samaritan Pentateuch in the Paris Polyglot. In a critical point of view it is of great value; it serves to establish correct readings, and it affords irrefragable arguments in support of the authenticity and integrity of the books of Moses. The Samaritan Version is a literal translation of the Hebræo-Samaritan text into the Samaritan dialect, which is intermediate between the Chaldee and Syriac languages. This version is allowed to be very old, considerably prior to the Christian era. The learned Walton held that it was made before the schism between the Jews and the Samaritans.

The Chaldee Paraphrases or Targums (meaning an interpretation of version) are translations of the Hebrew Scriptures into the Chaldean language, following, it is supposed, the mode of interpretation by Ezra. At first, the expositions were oral, and Onkelos and Jonathan are credited with the labor of compiling the two most celebrated paraphrases, which cover the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets. Their chief use is in casting light on the meaning of words and on Jewish ceremonies, customs and laws. The remaining eight are of less value. Their corrupted style, the legends and traditions which they contain

or rather seventy-two, elders of the Sanhedrim at Alexandria are believed to have examined and approved of the work. The five books of Moses were translated first in the time of Ptolemy Philadelphus, king of Egypt, and others were added until the whole Old Testament was finished, and the version dates about two hundred and eighty years before the birth of Christ. The transcendent value of this version may be seen from the extensive usage that it obtained in Jewish synagognes, from the fact that our blessed Lord and the Apostles habitually quoted from it, and also from the fact that it helps to determine in the Georgian, Armenian, Ethiopic and other languages. the state of the Hebrew text at the time when the version was made. Besides, it establishes beyond all doubt the point that our Lord and his inspired Apostles recognized the duty of rendering the Word into the vulgar tongues of all people, so that all men might in their own speech hear the wonderful things of the Lord.

Versions of inferior value, such as the Greek of Aquila, of Theodotion and of Symmachus, may be passed over, but the two principal Syriac versions deserve notice. The Peshito-i.e., literal or correct-is the most ancient and the most important. It is held by the Syrians that a great part of the Old Testament was translated in the time of Solomon for the use of Hiram, king of Tyre, and that the remainder of the books were translated in the time of Abgarus, the king of Syria. Every competent critic admits the excellence of this version, and speaks of its fidelity in the highest terms. The language is pure, the idioms are rendered with great accuracy, and the whole is written with the ease and fluency of an original. The second and third Epistles of John, the second Epistle of Peter, the Epistle of Jude and the Revelation of John are wanting. The other Syriac version, the Phil-OXENIAN, called after Philoxenus, who ordered and superintended its preparation, is much later. It contains all the books omitted in the Peshito, and it is of value to critics whose object is to examine various readings in order to restore the genuine text of the original. There are at least seven ARABIC versions. The Persian is limited, comprising only the five books of Moses and the four Gospels, while the Ethiopic comprehends the Psalms, some of the minor prophets, a few fragments of other books, together with the New Testament. The COPTIC, or that in the dialect of Lower Egypt, includes only the Pentatench, the Psalms and the New Testament, and is of a late date; but the SAKIDIC version, in the dialect of Upper Egypt, is much older, and is of the greatest value, as it bears evidence of dating from the beginning of the second century. It is confined to the New Testament, and its evidence is of surpassingly great importance.

The Armenian version dates from the end of the fourth century. It is said to have been twice translated from the Syriac, and lastly from the Greek, thus showing considerable care in its preparation; and among the learned it is much esteemed because of the aid which it supplies in settling various readings. The ITALIC is the name given to old Latin versions made by different persons before the time of Jerome. He complained that many copies had become corrupted, and his anxiety to see an accurate copy of the Scriptures in the Latin tongue led him to enter on the most celebrated of all his works. Before Jerome's time the Latin language had become common in many provision should be made by a faithful translation for the Christians but he soon abandoned that project, and entered on the rendering of a new translation of nearly the whole of the Scriptures. It was gradually introduced into the Church, and the great approbation that it received speedily caused it to be almost universally adapted

since his day for successive editions and for those now in common use. Still, the Vulgate, when properly edited, is of great importance, and many learned men esteem it as almost equal in value to a manuscript of the fourth century.

The Sclavonian, or Old Russian Version, was executed from the Greek by Cyril in the ninth century, and the GOTHIC Version is very old; but a few chapters of the Epistle of Paul to the Romans and the four Gospels alone remain of it. There are also ancient translations

Very early in Anglo-Saxon times repeated efforts were made to have the Scriptures turned into the speech of the common people. The first was a PSALTER by ADHELM of Sherborn, A. D. 706, and at his earnest request EGBERT of Lindisfarne translated the four Gospels, the manuscript of which is to be seen in the British Museum. The venerable Bede, who died A. D. 735, rendered the whole Bible into Saxon. A translation of the Book of Psalms was undertaken by the illustrious King Alfred, who is also said to have translated the greater part of the New Testament. He died A. D. 900, leaving it unfinished. The Pentateuch and several books of the Old Testament were translated from the Vulgate by Ælfric, the archbishop of Canterbury, about a century afterward, and other portions in Saxon continued to be issued from time to time. During the Norman period rhyming paraphrases of different books appeared, but these were so fragmentary in their character, and the language of the people had become so much changed, that the want of a great work to meet the exigencies of the land began to be widely felt.

To the eminent JOHN WYCLIFFE belongs the honor of first making a version of the whole Bible into English, which he completed about A. D. 1380. Its appearance was hailed with delight, but its circulation was greatly restricted because of the extreme costliness of copies before the invention of printing, and by the severe punishments, in many cases amounting to death, to which persons having it in their possession were made liable. Nevertheless, it became an instrument of vast power, and as persecution did not succeed in repressing its circulation to a considerable extent, it contributed greatly to prepare the way for the extensive and happy changes which afterward took place. The first PRINTED copy of the Scriptures in English was produced by William Tyndale, a native of the Valley of the Tyne, in Northumberland. Unable to effect his object in his native land, because of persecution, he went to the Continent-first to Cologne, next to Worms and afterward to Antwerp. There he prepared his version of the New Testament from the Greek, and not from the Latin Vulgate, as former English translators had done. He managed to have the work printed in Holland to the extent of thirteen editions in ten years; and the greater number of these copies found their way secretly into England, where they were widely circulated, and produced the happiest and most enduring results. Fox of Hereford, a fierce opponent of the spread of the Bible, declared that "the lay people do now know the Holy Scriptures better than many of us." Tyndale next proceeded to translate the Pentateuch and the book of Jonah from the Hebrew, and copies of these were largely circulated. He had prepared a long and provinces of the Roman empire, and hence it was all-important that exceedingly bold and able preface to the book of Jonah, which made a great impression. He made great progress in translating the remainder who understood that tongue alone. He began to revise the Italic, of the Old Testament, when he was seized by Romish emissaries at Antwerp, and put to death at Vilvorde, near Brussels, A. D. 1536. His mannscripts were happily saved, and falling into the hands of his friend, John Rogers, the work was completed, so that in the year 1537

Some two years previously, Coverdale's Bible had been printed at Zurich, but as it was rendered out of the German and Latin, it was speedily superseded by Tyndale's superior version.

After these a revised edition of Tyndale's version appeared, under the title of the GREAT BIBLE. It was commenced by Coverdale, at Paris, in 1538, but the Inquisition interposed, and the sheets, presses and workmen were conveyed to London, where the work was finished, and published in 1539 by royal license. Through Cranmer's influence it was ordered that the clergy should provide "one book of the whole Bible of the largest volume in English, to be set up in the churches." "It is wonderful," says Strypc, "to see with what joy the book was received, not only among the learneder sort and those that were noted for lovers of the Reformation, but generally all England over; and with what greediness God's word was read, and what resort to places where the reading of it was. Everybody that could bought the book, or busily read it, or got others to read it for them if they could not themselves; and divers more elderly people learned to read on purpose; and even little boys flocked among the rest to hear portions of the Holy Scriptures read." TAVERNER, a learned layman, published a revision of Tyndale in 1539, and Cranmer secured a revised edition of the Great Bible in 1540, for which he prepared a preface.

Next came the very celebrated GENEVAN BIBLE, which was printed in 1560. It was a new translation, with annotations, by William Whittingham and two other English ministers, who had fled to Geneva during the persecution in Queen Mary's reign. This Bible became exceedingly popular-so much so that out of one hundred and thirty editions of Bibles and Testaments printed between 1560 and 1603, ninety were of the Genevan text. The BISHOPS' Bible appeared in 1568. Archbishop Parker engaged several bishops and other learned men to prepare it, and hence the name. Marginal notes were appended, and it exhibits some material differences from other versions. The Romanists, finding that the circulation of the Scriptures could not be repressed, resolved to have a version of their own, and accordingly the New Testament was printed at Rheims in 1582, and the Old Testament at Douay in 1610.

When the celebrated conference was held at Hampton Court in the reign of James VI., a learned Puritan divine, Dr. Reynolds, urged the king to procure a more accurate version than had yet been obenter on the work. They were divided into six companies-two meeting in Oxford, two in Cambridge and two at Westminster. According to the instructions they received, they followed the Bishop's Bible, then in general use, as closely as faithfulness to the original manuscripts and authorities would permit. The translation was commenced in the spring of 1607, and the work occupied almost three years, at the end of which three Bibles-one from Westminster, and one from each of the universities—were produced, and sent after revision to London. Here a committee of six-two from each company-reviewed the whole work, which was finally revised by Dr. Smith (afterward bishop of Gloucester, a very learned man, who wrote the preface) and Dr. Bilson, bishop of Winchester, after which it was first published in 1611. Thus this most precious version—The Authorized—was perfected and prepared for use among people using the English tongue. It has justly been admired for its great fidelity, perspicuity and elegance. Time, as it flowed on, has served to deepen the attachment of its readers, until speedily it gained a lodgment in the Church forts through all conditions in time, while it lightens the bed of death

edition would perhaps fail to supplant it. In 1769, Dr. Blayney, under the direction of the vice-chancellor and the delegates of the university, revised the punctuation, the marginal references, also the proper names, and added no less than thirty thousand four hundred and ninety-five new references in the margin. This edition, which, from its accuracy, has been called THE STANDARD, is used for the multiplication of correct copies for public use.

Little need be said about the apocryphal books, except that they do not belong to the canon of Scripture. They are mostly the production of Alexandrian Jews and their descendants. As a collection of ancient Jewish works anterior to Christianity, they may be examined to shed some light on history and exhibit the teachings of uninspired men on prudence and morality. The labors of the great Bible societies have now turned the Word of God into so many languages, and circulated editions so numerous, that the great mass of mankind may now read the revelation of God's merey, and enjoy in their own tongue the inspired message which he has sent for the enlightenment and salvation of the family of man.

INESTIMABLE VALUE.-To comprehend something of the preciousness of the Sacred Record, it is only needful to look at those nations which have lain in darkness respecting the being, the attributes and government of God, which have borne the trials and woes of life, going down to death in ignorance of any way of deliverance from guilt and misery. Wherever the Bible has been received, its effects for time and eternity are such as no other book has ever produced. Character and conduct are altered, elevated and purified; thus eminent virtue in life flows from its reception. It supplies the most powerful motives to honesty, industry and social integrity, while it reveals a perfect system of reconciliation with God, and thus sustains in view of eternity. It has diffused a vastly beneficial influence wherever it has been known, improving the moral and social state of the world to such a degree as to make its own accounts of the depravity of former times, though corroborated by many ancient writers and by the actual existing practices at the present day of the dark parts of the world, appear almost incredible. These effects are seen in all households, in all societies and in all nations, just in proportion to the degree of conformity in which the teachings of the Word tained, whereupon forty-seven learned men were commissioned to are received and its holy precepts obeyed. While heathen countries are profligate and disorderly, it is invariably found that just as men in professedly Christian nations reject the truths of the Bible and set at naught its authority, so far do vice and crime ahound. When the influence of God's truth prevails in the heart, then is God honored and served, and then also are the sanctions of human law duly regarded; and thus for time and eternity the power of revelation is shown to be the most healthful and beneficent instrument that the world has ever known. All other systems of religion have proved utterly worthless for the purpose of renovating the character or ameliorating the condition of those who have most heartily received them. and thus, while they have been ineffective to eradicate the deprayed principles of the human heart, and to make men pure, benevolent and virtuous in life, they have universally failed to supply any solid ground for peace and happiness in a future state. The Word of God alone, because it is His Message and Word to our fallen, ruined race, fills up the measure of our wants, directs, controls, sustains and comand in the households of God's people so secure that a newly-revised | and the grave, and allures the soul to a world of glory.

# GREAT PERIODS OF BIBLE HISTORY.

PERIOD.	BIBLE HISTORY HAS REEN DIVIDED INTO TEN PERIODS, AS FOLLOWS:	YEARS.
I.	THE ANTEDILUVIAN PERIOD: FROM THE CREATION TO THE FLOOD	-
II.	THROB OF THE DISTENSION: FROM THE FLOOD TO THE PROMISE	
III.	THE TAINIAROUS: FROM THE PROMISE TO THE EXODE	1
IV.	THE WANDERING: FROM THE EXODE TO THE PASSAGE OVED TORDAY	
. <b>V.</b>	1 DAMOD OF THE THEOCRACY: FROM JOSHUA TO SAMUEL	1
VI.	TEMPORE FROM SAMUEL TO DAVID AS KING	335
VII.	1 III MONARULI: FROM DAVID TO THE RARVIONISH CAPTIVITY	ļ.
VIII.	THE CAPITYITY AND OF THE RESTORATION. FROM THE CONOLING OF HIDEA TO THE	442
	1 OF THE CANON OF THE OLD TESTAMENT	206
IX.	THE CONCLUSION OF THE CANON OF THE OLD THE	200
	STRISTAN BRA	400
X.	FIRST PERIOD OF THE CHRISTIAN CHURCH, TO THE END OF THE SACRED CANON	100

## THE ANTEDILUVIAN PERIOD, FROM THE CREATION TO THE FLOOD (1657 YEARS).

YEAR OF THE WORLD.	BEFORE CHRIST.	EVENTS OCCURRING BEFORE THE FLOOD.	YEAR OF THE	BEFORE	EVENTS OCCURRING REPORT THE PLOOP
130 235 325 395 460	3874 3769 3679 3609 3544	The first year of the Mundane Era, and of the life of Adam. Whether the years of Adam are reckoned from his creation, or from the expulsion from Paradise, is left undecided.  Cain and Abel.  Birth of Seth.  Birth of Enos. "Then began men to call upon the name of the Lord."  Birth of Cainan.  Birth of Mahalaleel.	987	3017 2962 2948 2864 2769 2714 2582 2468 2447	Translation of Enoch, aged 365 years.  Death of Seth, aged 912 years. [Bisection of the period from Adam to the Promise.]  Birth of Noah.  Death of Enos, aged 905 years.  Death of Cainan, aged 910 years.  Death of Mahalaleel, aged 895 years.  Death of Jared, aged 962 years.  The ark begins to be prepared (120 years).  Noah's eldest son is born (500 years).
622 688 874 930	3382 3317 3130 3074	Birth of Jared. Birth of Enoch. Birth of Methuselah. Birth of Lamech. Death of Adam, aged 930 years.	1558 1652 1656 1657	2446 2352	Noan's entest son is born (500 years).  Shem is born.  Lamech dies, aged 777 years.  Methuselah dies, in his 969th year.  The Flood, in the 600th year of Noah, and the 99th year of Shem.

Note.—The death of Abel must be supposed to have not long preceded the birth of Seth, since Eve regarded Seth as the substitute "for Abel, whom Cain slew." In that case there will be no difficulty in explaining Cain's exclamation, "Every one who findeth me shall slay me." In one hundred and twenty years after the Creation, the earth may have had a considerable population.

## ORIGIN OF NATIONS, FROM NOAH AND HIS SONS.

9000 00	SHEM'S SONS AND	DESCENDANTS.	JAPHET'S SONS AND DESCENDANTS.*						
Sons of	PRINCIPAL COUNTRIES PEOPLED BY THEM.	PRINCIPAL NATIONS SPRUNG FROM THEM,	SONS OF JAPHET.	PRINCIPAL COUNTRIES PEOPLED BY THEM.	PRINCIPAL NATIONS SPRUNG FROM THEM.				
ELAM		Elamites, or Persians.		Asia Minor. Armenia. Cancasus. Europe.					
ASSHUR	***************************************	Assyrians. [-Josephus.	MAGOG	***************************************	Russians, Germans, Gauls, Britons. Scythians.				
AHAM	*******	Indiana Dist. III	MADAI JAVAN		Medes.—Josephus. Ionians and Athenians				

# PERIOD OF THE DISPERSION:

FROM THE FLOOD TO THE PROMISE (435 YEARS).

OF THE	BEFORE CHRIST.	EVENTS FROM THE FLOOD TO THE PROMISE.	YEAR OF THE WORLD.	BEFORE CHRIST.	EVENTS FROM THE FLOOD TO THE FROMISE.
	2347 2346	Noah issues from the ark, the 27th of the second month. (October or November.) Birth of Arphaxad.	2049 2083	1955 1921	Death of Serng, aged 230 years. Death of Terah; Abraham Departs to Canaan.
1723	2311 2281 2247	Birth of Salah. Birth of Eber. Birth of Peleg. The earth divided in his days. Babel.	2083	1921	Abraham, seventy-five years old, departs from Haran, to which place he had previously gone from Ur of the Chaldees (Gen. xi. 31-xii. 5); comes to Sichem; thence
1819 1849 1878 1948 1996 1997 2006 2008	2126 2056 2008 2007 1998 1996	THE CONFUSION OF TONGUES.  Birth of Reu.  Birth of Serug.  Birth of Nahor.  Birth of Terah.  Terah's eldest son is born.  Death of Peleg, aged 239 years.  Death of Nahor, aged 148 years.  Death of Noah, aged 950 years.  BIRTH OF ABRAHAM.  Death of Ren, aged 239 years.	2084	1920 1912	to a place between Bethel and Ai; thence advances southward, and, in consequence of a famine, descends into Egypt, where he makes no long stay, xii. Returns to Bethel. Lot separates from Abraham, xiii. At this time the cities of the plain revolted from Chedorlaomer, to whom they had been subject twelve years, xiv. 1. Chedorlaomer's invasion and battle with the kings of these cities. Abraham rescues Lot. Melchizedek blesses him, xiv. The word of the Lord comes to Abraham; The Promise, xv.

## PERIOD OF THE PATRIARCHS,

	FROM THE PROMISE TO	O THE	EXODUS (420 YEARS).
BEFORE CHRIST.	EVENTS FROM THE PROMISE TO THE EXODUS.	BEFORE CHRIST.	
1910 1897	Abraham 86 years old. Ishmael is born, Gen. xvi.  Abraham 99 years old. The covenant renewed; circnmcision ordained, Gen. xvii. The visit of the Three Angels, xviii.  Destruction of Sodom, xix. Abraham journeys southward; second denial of Sarah, xx. (in Gerar).	1797	PADAN-ARAM, and pitched his tent before the city, and be bought a parcel of a field where he had spread his tent, of the children of Hamor and he erected there an altar," xxxiii 17-20.
1896 1859	Isaac is born (in Beer-sheba), GEN. xxi. Long sojourn in the land of the Philistines, ver. 34. Abraham offers up Isaac, xxii.  The time is not specified; the next event is the death of Sarah,	1728	Between this year and 1825 Jacob is settled at Hebron.  Joseph's dreams, GEN. XXXVII. He is sold into Egypt. Judal separates from his brethren and marries Shuah, XXXVIII. Birth
1856	aged 127 years, Abraham 137 years old, xxiii.  Isaac marries Rebekah, Gen. xxv. 20. Abraham marries Keturah.		of Er, Onan and Shelah, 1825–1822. Jacob removes from He bron to Shechem; the slaughter of the Shechemites by Simeor and Levi, xxxiv. Jacob departs from Shechem and is com-
1836 1821	Esan and Jacob born, GEN. XXV. Isaac removes to Gerar in consequence of a famine; denies his wife, XXVI.	1729	manded to remove to Bethel, xxxv. 1.  Departure from Bethel to Ephrath; about this time Rachel dies in giving birth to Benjamin, GEN. xxxiv. 16-20. Jacob re-
1796 1773	Abraham dies, aged 175 years, GEN. xxv. 1. Esan, 40 years old, marries, GEN. xxvi. 34. Ishmael dies, aged 137 years, GEN. xxv. 17.	1717	Joseph has been some time in prison, GEN, XXXIX: interprete the
1759	Isaac 137 years old. Blesses Jacob and Esau. Jacob flees to Padan-aram, GEN. xxvii., xxviii. Esau goes to Ishmael Ita	1716	dreams of the butler and baker, xl. (two years before Pharaoh'a dream, xli. 1).  Isaac dies, aged 180 years, GEN. xxxv. 28.
1753	his family] and marries his daughter, xxviii. 6.  Jacob, having served fourteen years, marries Leah and Rachel, GEN. xxix. 20-30. Leah bears Renben, Simeon, Levi and	1715	Pharaoh's dream; Joseph advanced; seven years of plenty begin, GEN. xli.
1745	Judah. Bilhah bears Dan and Naphtali to Rachel. Zilpah bears Gad and Asher to Leah. Leah bears Issachar, Zebulon and Dinah.	1708	"Judah took a wife for Er his first-born" about this period, GEN. xxxviii. 6. Death of Er and Onan. Joseph's two sons born. Seven years of famine begin.
<b>174</b> 3	Rachel bears Joseph, GEN. XXX. 25. Jacob serves six years for his cattle, twenty years in all, XXXI. 41.	1705 1704	First descent of the Patriarchs into Egypt, Gen. xlii. Second visit; Joseph discovers himself; Jacob and his household descend into Egypt, Gen. xliixlv.

# GENEALOGY OF THE PATRIARCHS,

SHOWING WHICH WERE CONTEMPORARY WITH EACH OTHER.

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ABALALEEL	Born	395	3609	395	265	160	70	1	1	+	1	- <u>:</u> -	-  <del>-</del> :	- -:	- -:	-	- -:-	- -:-	-¦;-	- !-	-	_	:	_  <u>_</u> :	_ i_
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тн	Died	1042	2962		912	807	717	647	582		355	168	-	-	-  <del>-:</del>	-	ŀ÷	- -:-	- :-	- -:	- - <u>:</u> -	-  <u>-</u> i	-  <u>-</u> -	<u>  :</u>	_!_
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INAN	Died	1235	2769				910	840	775		548	361	179	-!:	-  <del>-:</del> -	- -÷	- - <del>:</del> -	- - <del>:</del> -	-	-	-  <u>-:</u> -	_	_  <u>:</u>	<u>  :</u>	_
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ем	Born	1558	2446		·			<del></del>			869	682	502			- <del>  -</del> -	-	-	-		- <del>  _ i</del> _	_ <u> _:</u> _	-  <u>-:</u>	<u>  _:</u>	_ _
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E DELUGE		1656	2348		•••	•••	•••						600	-1	-  <del></del> -	<del> </del>	-1	· - <u>:</u> -	1	- <u>:</u> -	- _ <u>:</u> _	-  <u>-:</u>	.  <u>_:</u> _	<u>. _:</u>	_ _:
	Born	1658	2346	1						<del>-:-</del>	<u></u>		602	-	<del>-                                    </del>	-  <del>-:</del> -	╁	- <del> </del> -	.l	- - <u>:</u> -	.  <u>.:</u>	.  <u>.:</u>	<u>  :</u>	<u>  : </u>	_ _:
	Born	1693	2311		•••								637	135	35	<del>- :-</del>	- <del> -</del> -	- <del> </del> -	<u>:</u>	ŀ÷	<u>-i</u> -	-  <u>-i</u> _	<u> </u>	i	_ _:
	Boro	1723	2281										667	165	65	30	<del>:</del>	- <u>:</u> -	<u>-</u> -	<u> -i-</u>	<u>  i </u>	.  <u>.:</u> _	<u>  i</u> .	<u>  :</u> .	_ _:
	Born	1757	2247				•••						701	199	99	64	1:	<u> -:</u> -	<del>                                    </del>	<u>-</u> :	<u>:</u>	<u>                                     </u>	<u>.</u> :	<u>  : </u>	_ :
	Born	1787	2217										731	229	129	94	34	-	<u> </u> -	- <u>:</u> -	<u>-:</u>	- <u>:</u>	<u> </u>	<u>  :</u> .	<u>.   . :</u>
	Born	1819	2185										763	261	161	126	64	30	:	<u> -i</u>	<u> </u>	<u>                                     </u>	<u>                                     </u>	<u>:</u>	<u> </u>
	Born	1849	2155				•••				···		793	291	191	156	96	62	32	<u>.</u>	<u>_:</u> _	اخــا	<u>                                     </u>		<u> </u> :
	Boro	1878	2126										822	320	220	185	126	92	62	30	<u>-</u> :	<u>  : </u>	_ <u>:</u> _	<u> </u>	:
	Died	1996	2008					•••					940	438	338	303	155	121	91	59	_29	<u>.</u>	<u> </u>	<u>  : </u>	
	Died	1997	2007				٠						941	439	339	304	273	239	209	177	147	118	<u> -:</u> -	<u>:</u>	. :
	Died	2006	1998								-:	-:	950	448	348	313	274		210	178	148	119	<u> </u>	<u>.</u>	<u>  :</u>
	Born	2008	1996				•••				•••			450	350	315	283		219	187	<u></u>	128	<u> </u>	<u>.</u> .	<u>  :</u>
v ]	Died	2026	1978			•••								468	368	333			221	189		130	<u> </u>	<u> </u>	<u>  :</u>
	Died	2049	1955									-:		491	391	356	303		239	207		148	18	<u>:</u>	<u>.</u> :
RAB 1	Died	2083	1921										-:	525	425	390	$\frac{326}{360}$			230		171	41	<u>_</u> :_	_:
	Died	2096	1908		•••									538	423	403						205	75	_:_	<u>:</u>
	Born	2108	1896											550		415	373				<u></u>		88	_:_	<u>:</u>
ВА	Died	2126	1878											568	- <del></del> -	433	385	<u></u> .					100		_:
	Died	2158	1846											600			403						118	18	<u>:</u>
юв І	Boro	2168	1836									-					435						150	50	<u>:</u>
	Died	2183	1821						<del></del>  -		<del></del>						445						160	60	<u>:</u>
RAHAM 1		2187	1817									-					460						175	75	15
ER I	Died		2011	•••	••• (																				
R I	Died	2288 2315	1716											· <del>:</del> -			464		<u></u> .		····		•••	79	19

Note.—This tabular view is interesting and instructive in several particulars. It shows that Noah might have received the account of creation through six Lamech was fifty-six years contemporary with Adam, and ninety-three years with Shem; and Shem, again was contemporary with Adam, and ninety-three years with Shem; and Shem, again was contemporary with Adam, and ninety-three years with Shem; and Shem, again was contemporary with Adam, and ninety-three years with Shem; and Shem, again was contemporary with Adam, and ninety-three years with Shem; and Shem, again was contemporary with Adam, and ninety-three years with Shem; and Shem, again was contemporary with Adam, and ninety-three years with Shem; and Shem, again was contemporary with Adam.

# PERIOD OF THE THEOCRACY:

FROM JOSHUA TO SAMUEL (335 YEARS).

BEFORE CHRIST.	EVENTS FROM JOSHUA TO SAMUEL.	BEFORE CHRIST.	EVENTS FROM JOSHUA TO SAMUEL.
1451	10 Nisan, 13-14 April, passage of the Jordan; circumcision at Gilgal, passover 14 Nisan, 17-18 April, siege of Jericho, seven days; war with Ai; convocation on Mount Ebal, perhaps at Pentecost. Peace with Gibeon; confederacy of the five kings of the south; their defeat; after which, in one campaign, Makkedah, Libnah, Lachish, Eglon, Hebron, Debir, are taken and	1413	The first servitude, Chushan Rishathaim of Mesopotamia eight years, Judg. iii. 8.  The first judge, Othniel, son of Kenaz, Judg. iii. 9. The land had rest forty years, ver. 11.  The second servitude, Eglon of Moab, eighteen years, Judg.
1450	Gestroyed; thus the south is conquered.  Jabin of Hazor and the other kings of the north are defeated in	1325	iii. 14.  The second judge, Ehud, Judg. iii. 15. Rest, eighty years, during which time, after the death of Ebud, the Third Judge
to 1445	a battle at Merom. The north is conquered. This war lasted a long time.  In 1445, after the return to Gilgal, the separate wars begin, viz.,	1305	was Shamgar.  The Third servitude, Jabin of Canaan, twenty years, Judg. iv. 3.
	nate the remainder of the Canaanites, especially the Anakim. "They consulted the Lord, saying, Who shall go up for us first against the Canaanites, to fight against them? And the Lord said, Judah shall go up first." Judg. i. 1, 2. Caleb claims Hebron, Josh. xiv. 13. The battle in Bezek, Judg. i. 4-7. Jerusalem is taken and burnt, ver. 8; thence the army, commanded by Caleb, goes to the highlands; Hebron and Debir are taken, Josh. xv. 14 ff.—Meanwhile, Joshna is exterminating	1285 1245 1238	THE FOURTH JUDGE, Barak, forty years.  THE FOURTH SERVITUDE, the Midianites, seven years, Judg. vi. 1.  THE FIFTH JUDGE, Gideon, forty years, Judg. vi. 11, 12.  Abimelech reigns three years.  THE SIXTH JUDGE, Tola, twenty-three years, Judg. x. 1.  THE SEVENTH JUDGE, Jair, twenty-two years, Judg. x. 3.  THE FIFTH SERVITUDE, Philistines and Ammonites, eighteen years, Judg. x. 7.
1445	the Anakim and other Canaanites from the highlands of Israel, Josh. xi. 23 ff. Thus the subjugation of the land is complete, with the exception of the parts noted, Josh. xiii. 2-6.		THE EIGHTH JUDGE, Jephthah, six years, Judg. xii. 7. THE NINTH JUDGE, Ibzan, seven years, Judg. xii. 9. Eli, high-priest, forty years.
	The convocation at Shiloh; the tabernacle erected; the land divided among the seven tribes, the boundaries of Judah and Joseph having been first defined, Josh. xviii., xix. The cities of refuge and of the Levites are assigned; the trans-Jordanic tribes dismissed, Josh. xxxxii.  Joshua, one hundred and ten years old, holds a convocation of the whole nation [at Shiloh, Josh. xxiii.], in which he delivers his parting charge; the convocation assembles again at Shechem, and renews the covenant. Joshua dies.  The Angel of the Lord rebukes the people at Bochim, Judg. ii. 1-5.  The people served the Lord all the days of the elders who outlined Leviused by the served the lord all the days of the elders who outlined Leviused by the served the Lord all the days of the elders who outlined Leviused by the served the lord all the days of the elders who outlined the lord all the days of the elders who outlined the lord all the days of the elders who outlined the lord all the days of the elders who outlined the lord all the days of the elders who outlined the lord all	1116	THE TENTH JUDGE, Elon, ten years, Judg. xii. 11.  THE ELEVENTH JUDGE, Abdon, eight years, Judg. xii. 14.  THE SIXTH SERVITUDE, Philistines, forty years, Judg. xiii. 1.  THE TWELFTH JUDGE, Samson, twenty years, Judg. xv. 20. The birth of Samson was announced during a time of Philistine oppression, Judg. xiii. 5; that is, while the Philistines were oppressing the south and west, and the Ammonites the east. Judg. x. 7. At the beginning of the sixth servitude, he might be between twenty and thirty years old.  Autumn. The ark is taken; Eli dies. Somewhat earlier, Samson is taken; the ark is in captivity seven months; restored in the days of wheat-harvest, 1 Sam. vi. 1, 13 (hence the time of
of about 30 years.	lived Joshua, who had seen all the great works of the Lord that he did for Israel, Judg. ii. 7. "All that generation died, and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel," ver. 10. "The children of Israel did evil," etc., Judg. iii. 7.		capture is defined). The return of the ark must have preceded Samson's death and the great overthrow of the lords of the Philistines. Perhaps the great sacrifice to Dagon, in Gaza, besides its connection with the rejoicing on account of the capture of Samson (Judg. xvi. 23), may have been intended as a celebration of the deliverance from the plagues, 1 Sam. v., vi.

## INTERMEDIATE PERIOD,

FROM SAMUEL TO DAVID (68 YEARS).

1	1	`	
BEFORE CHRIST.	FROM SAMUEL TO DAVID AS KING.	BEFORE CHRIST.	FROM SAMUEL TO DAVID AS KING.
<b>1</b> 116	Probably at Page / D		- BAUTO AS KING.
1110	Probably at Passover (or Pentecost), the day of the	· ——	David at Sonl's sourt 1 + 1 1 C 1
	deliverance at Mizpeh. Samuel begins to judge		David at Saul's court, hated by Saul; he comes to
	Israel.		Samuel, I Sam. xviii., xix.; finally quits the court
1091-	Ishbosheth born.		of Saul, and goes to the priest Ahimelech at Nob.
1086-1079	David born in one of these years.		thence to the cave at Adullam; pursued by Saul,
1070-1063	The second of these years.	l i	who slays Ahimelech and the priests; Abiathar
10.0-1003	In one of these years, Saul, previously anointed and		and the priests; Abiathar
	i alama una		escapes to David David defeats at Division

# FEASTS AND FESTIVALS OF THE JEWS;

WITH THE SEASONS AND PRODUCTS OF THE YEAR.

MONTH OF AMSWERING						TS OF THE YEAR.	·
SACREI YEAR.		NAME.	ANSWERING TO THE MONTHS OF	FESTIVALS AND LESSONS.		SEASONS AND WEATHER.	PRODUCTIONS.
1st.	7th.	Abib, or Nisan (3d days), Exod. xii. 2 Ezra vii. 9; Neh ii. 1; Esth. iii. 7.	and April.	<ol> <li>3. Lev. vi.; Jer. vii. 2:</li> <li>14. Paschal lamb slai</li> <li>The Passover.</li> <li>16. The first-fruits of the barley-harvest presented.</li> <li>21. End of the Passove and unleavened bread.</li> </ol>	n. ee HARVES BEGINS.		Barley ripe at Jericho wheat partly in ear; fig tree blossoms; winter-fig still on the tree, Matt. xxi. 19;
2d.	8th.	Tyar, or Zif (29 days), 1 Kings vi. 1.	and May.	11. Lev. xvi. 1; Ez. xxi 14. The second Passove (Num. ix: 10, 11) for such as could no celebrate the first.	r	The latter rains still frequent. These rains often preceded hymhirlwinds, 1 Kings xviii. 45 Matt. viii. 24.	wheat. Barley generally cut this month, Ruth i. 22. Wheat
3d.	9th.	Sisan, or Siuvan (30 days), Esth. viii. 9.	Parts of May and June.	6. Pentecost, or feast o weeks. First-fruit of wheat-harves (Lev. xxiii. 17, 20) and first-fruits of al the ground, Deut xxvi. 2, 10, 16 1 Kings xii. 25-33.  10. Num. i.; Hos. i.	t t	Excessive drought. From April to Sept. no rain or thunder, 1 Sam. xii. 17; Prov. xxvi. 1. The morning cloud seen early, but soon disappears, Hos. vi. 4; xiii. 3. Copious dews at night, Job xxix. 9; Ps. exxxiii. 3. North and east winds increase drought, Gen. xli. 6; Jer. iv. 8.	hills in June; in the valleys, early in May.  Grass in some places a
4th.	10th.	Tbammuz (29 days).	Parts of June and July.	3. Num. xiii. 1; Josh. ii. 26. Num. xxii. 2; Mic. v. 7		Heat increases.	Early vintage, Lev.
5th.	11th.	Ab (30 days), Ezra vii. 9.	Parts of July and Aug.	3. Num. xxx. 2; Jer. i. 20. Deut. i.; Isa. i.	HOT SEASON.	Heat intense; country apparently burned up.	Ripe figs at Jerusalem; olives at Jericho;
6th.	12th.	Elul (29 days), Neh. vi. 15.	Parts of Ang. and Sept.	3. Deut. vii. 12; Isa. xlix. 14. 20. Deut. xvi. 18; Isa.li.12.	-	Heat still intense, 2 Kings iv. 19, 20; Ps. cxxi. 6; Isa. xlix. 9,	Grape harvest general.
7th.	1st.	Tisri, or Ethanim (30 days), 1 Kings viii.	Parts of Sept. and Oct.	1. Feast of trumpets, Lev. xxiii. 24; Num. xxix. 1. 10. Day of atonement, Lev. xxiii. 27, 28. 15. Feast of tabernacles, or of the in-gatherings, Ex. xxiii. 16; Lev. xxiii. 34. First- fruits of wine and oil, Lev. xxiii. 39. 21. Gen. i.; Isa. xlii. 5.	SEED- TIME BEGINS.	10; Rev. vii. 16.  Heat in the day; nights frosty, Gen. xxxi. 40.  Showers frequent; the former, or early rain. Ploughing and sowing begin.	·
8th.		Marchesvan, or Bul (29 days), 1 Kings vi. 38.	Parts of Oct. and Nov.	8. Gen. xxiii. 1; 1 Sam. i. 1.			The latter grapes gathered.
9th. 10th.		Zech. vii. 1; Neh. i. 1.	and Dec.	<ol> <li>Gen. xxxvii. 1; Amos ii. 6.</li> <li>Feast of the dedication, 1 Mac. iv. 52–59; John x. 22, 23.</li> </ol>	WINTER BEGINS.	Wheat and barley sown.  Trees lose their foliage. Snow begins to fall on the mountains, Josh. xxxvi. 22.	
aviti,	4tb.	Thebeth (29 days), Esther ii. 16.	Parts of Dec. and Jan.	25. Ex. x. 1; Jer. xlvi. 13.	Í	On the mountains the cold issevere. Hail; snow, Josh. x. 11; Ps. xlvii. 16, 17. Weather warm at intervals, Ezek.	Grass and herbs spring up after the rains.
llth.	5th.	Shevet or Shake (80	<del>  </del> -			xxxiii. 30, 31.	

# PERIOD OF THE MONARCHY:

FROM DAVID TO THE BABYLONISH CAPTIVITY (442 YEARS).

BEFORE CHRIST.	EVENTS IN THE H		F THE ISRAELITES.	ī	CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.				
1048 1017 1014 1004 994 975	David reigns at Jerusalem over all Israel. Prophets Nathan and Gad. David places the ark in Zion; extends his Solomon succeeds. Prophet Nathan. Commencement of the building of the tem Completion of the temple, and beginning of Dedication of the temple. Solomon dies.' Division of the kingdom.	kingdor	m from Egypt to the Euphrates.	HIRAM I. (Abibal), king of Tyre; Hadadezer of Aramzobah; Toi of Hamath; Hanun of Aumou.  Psinaches in Egypt; Hadad and Genubath in Edom (i); Rezon in Damascus.  Hiram of Tyre; Psensennes in Egypt.  Homeric age (?).  Sesonchis (Shishak) in Egypt.					
	KINGDOM OF JUDAH.	BEFORE CHRIST.		-   2230	Consular) in Egypt.				
977 973 960 957 953 932	REHOBOAM reigns seventeen years. Prophet Shemaiah. Jerusalem plundered by		JEROBOAM reigns twenty-two years. Prophet Ahijah. Israei. NADAB reigns two years. BAASHA twenty-four years; Prophet Jehu Israel. ELAH reigns two years. ZIMEI. Civil war for four years. OMRI alone for six years. Samaria made the capital.	TABR OSORI BENB	nak. IMMON in Syrian Damascus. KON (Zerah?) in Egypt. ADAD I. in Syrian Damascus. In Damascus.				
914 900	JEHOSHAPHAT reigns 25 years; fights with	918 	AHAB 22 years: marries JEZEBEL, dsughter of Ahab uusuccessfully agaiust	f ETHB. BEN-1	AAL (Itobsl) of Tyre and Sidon. AADAD II. of Syrian Damascua.				
892	is victorious over Ammon and Moab.  fights in alliance with	897 896 	AHAZIAH two years; revolt of Moah. JEHORAM reigns twelve years. Jehoram against	Moab.					
885 884 878 856	Athaliah, daughter of		Ahah. Prophet Elisha.  Joram uosuccessfully against	Hazae Lycui Hazse Hazse	1.				
839	AMAZIAH 29 years; besieges Edom; is defeated by		defeats the Syrians three times under Jeboash, who as conqueror enters Jerusalem.  JENOBOAM II. 41 years; restores boundary of Israel, by war with Syrians	Вен-н	ADAD III,				
811	Uzzias reigns fifty-two years; fortifies the Edomite seaport Elath. Prophet Amos.	774 773		BEFORE CHRIST. 776	The first Olympiad.				
759	JOTHAM reigns sixteen years. Prophets Micah and Isaiah (till reign of anasseh (?).	102	Pekaнiaн reigns two years. Pekaн reigns twenty years.	•••	Assyrians uoder Phul.				
	AHAZ sixteen years; obtains against the help of the Prophet Obed; Ahaz dependent on Assyria.		Israel and the	753 747 	Building of Rome, NABOMASSAR in Babylon, Syrians under Rezin, Assyriane under Tiglath-pillesen, Assyria.				
727	HEZEKIAH reigns twenty-nine years; conquers the Philistines.	731   1 724   8 722   8	HOSHEA nine years; tributory to the attemptate free himself by alliance with Samaria hesieged by Samaria taken.	734	Syracuse founded. Assyrians; So, king of Egypt. SHALMANESER of Assyria. Assyria.				
714 713	Judah invaded by Destruction of the Assyrian army.	'	The land peopled by Assyrian colonists.	716 715	Gyges in Lydia. Numa Pompilius. Sennachehib.				

# KINGS AND PROPHETS OF JUDAH AND ISRAEL.

### ARRANGED IN PARALLELS.

THREE	K1NGS	OF	A L.T.	ISRAEL.

	SAUL REIGNED 40	VFADE
	DAVID	YEARSBEFORE CHRIST 1095.
	DA VID REIGNED 40	YEARS
	SOLOMON PEIGNED 40	YEARS         BEFORE CHRIST 1095.           YEARS         BEFORE CHRIST 1055.           YEARS         BEFORE CHRIST 1015.
	40	TEARS REFORE OUD TOTAL
_		TOTAL

	SOLOM	ON		INED 4	0 YEAR	BSB	EFORE (	CHRIST 1055. CHRIST 1015.	
PROPHETS OF JUDAH.	BEGAN TO REIOR	R 13	TWENTY KINGS OF JUDAH.	В	EFORE HRIST.	NINETEEN KINGS OF ISRAEL.	YEARS REIGNED.	BEGAN TO REIGN	PROPHETS OF ISRAEL
Shemsiah	1 Kings 12.	1 17	<b>Веновоам.</b>	975			- =	-  <del></del>	
Oded	1 Kings 15. 1 1 Kings 15. 9	3 41	ABIJAM, or Abijah	957	974	Јеговоам	22	1 Kings 12. 20	Man of Goo
Azariah Hanani Jehu, son of Hanani					954 953 930 929	Baasha Elah Zimri	24	1 Kings 14. 20 1 Kings 15. 16 1 Kings 16. 6 1 Kings 16. 10	Ahijah.
	1 Kings 22, 41	25	Јеноѕнарнат	914		Омгі Анав	12 22	1 Kings 16. 10 1 Kings 16. 16 1 Kings 16. 28	Elijah. Micaiah.
Eliezer Jahaziel	2 Kings 8, 16	8	JEHORAM, or Joram	889	897 896	JEHORAM, or Joram (son of Ahab)	2 12	1 Kings 22. 40	
	9 Win 9 95		(Four years jointly with Jehoshaphat his father, and four years alone.)				12	2 Kings 3. 1	Elisha.
	2 Kings 8, 25 2 Kings 11, 3 2 Kings 11, 21	1 6 40	AHAZIAH, or Jehoahaz ATHALIAH JEHOASH, or Joash	885 884 878	884	Јени	28	2 Kings 9. 6	
Zecharish, son of Jehoiada	2 Kings 14. 1	20			856 839	JEHOAHAZ JEHOASH, or Joash	17 16	2 Kings 13. 1 2 Kings 13, 10	Jonah.
Zechariah	2 Kings 14. 1 2 Kings 14. 21	29 52	AZARIAH, or Uzziah	838	825	JEROBOAM II	41	2 Kings 14, 23	Hosea.
derstanding in the visions of God, 2 Chron. xxvi.					784 773 772 772	Interregnum for eleven years. ZACHARIAH	6 mo. 1 mo.	2 Kings 15. 8 2 Kings 15. 13	Amos.
5.) Isaish Micah	2 Kings 15, 32 2 Kings 16, 1	16 16	Jotham	758 742	761	Менанем. Реканіан. Рекан.	10 2 20	2 Kings 15, 17 2 Kings 15, 23 2 Kings 15, 27	
Nahum	2 Kings 18. 1	29	Hezekiah	726	739 730	HOSHEA kills PEKAH. Anarchy for some years. HOSHEA settled in the kingdom	9	2 Kings 17. 1	Oded.
Jeremiah Habakkuk Jephaniah Ezekiel Daniel	2 Kings 21. 1 2 Kings 21. 19 2 Kings 22. 1 2 Kings 23. 30 2 Kings 23. 34 2 Kings 24. 8 2 Kings 24. 18	3 mo.	MANASSEH AMON JOSIAH JEHOIAKIM JEHOIAKIM, or Jeconiah, or Coniah ZEDEKIAH Judah carried captive to Babylon	698 643 641 610 610 599 529	721	The Kingdom of Israel maneser, king of Assyr sixth year of the reign o of three years took the and having removed ther the river Gozan, and in Assyrians in the cities of	overthria, can of Hosh city, ca m to the	own by the Assace up against Sace (B. C. 724), and rried Israel away exities of Halah a cities of the Mad	maria in the dafter a siege into Assyria,
Isggaiechsriah		- 1		546 457					·

Note:-The glory of Israel ended with the reign of Solomon. The bingdom weether of

# DATE AND ORIGIN OF THE PSALMS,

ARRANGED ACCORDING TO THE OCCCASION AND ORDER.

PSALMS.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION ON WEICH EACH PSALM WAS COMPOSED.	BEFORE CHRIST.	PSALMS.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION ON WHICH EACH PSALM	BEI
	Neh. 13. 3	Written by David or Ezra, and placed as a		75 70		WAS COMPOSED.	CHE
		preface to the Psalms	444	75, 76	2 Kings 19. 35 Dan. 7. 28	On the destruction of Sennacherib	1 3
	1 Chron. 17. 27.	On the delivery of the promise by Nathan to		77	1 Chron. 28. 21,	During the Babylonish captivity	1
	0.0 11.00	David—a prophery of Christ's kingdom	1044		or 2 Chron. 19.	Inserted toward the end of David's life	10
***********	2 Sam. 15. 29	Un David's flight from Absalom	!		56		
	2 Sam. 17. 29 2 Sam. 17. 29	During the flight from Absalom	1023	79	Jer. 39. 10	On the destruction of the city and temple	
	1 Chron. 28. 21.	During the flight from Absalom	1015	80	Dan. 7. 28	During the Babylonish captivity.	1
	2 Sam. 16. 14	Inserted toward the end of David's life On the reproaches of Shimei	1015	81	Ezra 6. 22	On the dedication of the second temple	5
	1 Chron. 28, 21.	Inserted toward the end of David's life	1023 1015	82	2 Chron. 19. 7	On the appointment of judges by Jehoshaphat	8
······	1 Sam. 17. 4, or 1 Chron. 16. 43.	On the victory over Goliath	1063	83	Jer. 39. 10, or 2 Chron. 20	On the desolation caused by the Assyrians	f
	Dan. 7. 28	During the Robylonich continity	500	84	Ezra 3. 13	On the foundation of the second temple	į
	1 Sam. 19. 3	During the Babylonish captivity	539	85	Ezra 1. 4	On the decree of Cyrns	1 4
,		mountains.	1062	86	1 Chron. 28. 21.	loserted toward the end of David's life	1
	1 Chron. 28. 1	Inserted toward the end of David's life	1015	87	Ezra 3. 7 Exod. 2. 25	Un the return from the Rahvlonish cantivity	
, 14, 15	Dan. 7. 28	During the Babylonish captivity	539	88 89	Dan. 7. 28	During the affliction in Egypt	1
	1 Chron. 17. 27.	On the delivery of the promise by Nathan	""	90	Numb. 14. 45	During the Babylonish captivity	
	or 1 Sam. 27	to David 1	1044	91	1 Chron. 28. 10.	On the shortening of man's life, &c	1
•••••	1 Sam. 22. 19	On the murder of the priests by Doeg	1060	92, 93	Dan. 7. 28	During the Babylonish captivity	
•••••••	2 Sam. 22. 51	On the conclusion of David's wars	1019	94	Jer. 39. 10	On the destruction of the city and temple	
91	1 Chron. 28, 21.	Inserted toward the ead of David's life	1015	95	1 Chron. 28. 21.	Inserted toward the end of David's life	1
41	2 Sam. 10. 19 1 Chron. 17. 27.	On the war with the Ammonites and Syrians.	1036	96	1 Chron. 16. 43.	On the removal of the ark from Ohed-edom's	1
********	1 Chron. 17. 27.					house	1
24	1 Chron. 28. 21,	or in severe persecution	1044	97)			
	or 1 Chron. 16.	Inserted toward the end of David's life	1015	98	2 Chron. 7. 10	On the removal of the ark into the temple	١,
	43			99		or the removar of the ark into the temple	1
26, 27		During the Babylonish captivity	539	100J	1 (1)	T . 1. 10	
29	1 Chron. 28, 21,	Inserted toward the end of David's life	1015	101	1 Chron. 28, 21. Dan. 9, 27	Inserted toward the end of David's life	1
	1 Chron. 21. 30.	On the dedication of the threshing-floor of	1015	102	2 Sam. 12. 15	On the near termination of the captivity	_
		Araunah	1017	103 104	1 Chron. 28. 21.	On the pardon of David's adultery	1
	1 Sam. 23. 12	On David's persecution by Saul	1060	105		Inserted toward the end of David's life	1
, 33	2 Sam. 12. 15	Un the pardon of David's adultery	1034	106	1 Chron. 16. 43.	On the removal of the ark from Obed-edom's house	4
	1 Sam. 21. 15	On David's leaving the city of Gath	1060	107	Ezra 3. 7	On the return from the captivity	1
977	1 Sam. 22. 19	Un David's persecution by Doeg	1060	108	1 Kings 11. 20	On the conquest of Edom by loah	1
, 37 , 39	Dan. 7. 28	During the Babylonish captivity	539	109	1 Sam. 22. 19	Un David's persecution by Doeg	1
, 41	1 Chron. 28. 21.	loserted toward the end of David's life	1015	110	1 Chron. 17. 27.	On the promise by Nathan to David 3	î
	2 Sam. 17. 29	On David's flight from Absalom	1	111, 112 )	Ezra 3. 7	On the return from the captivity	
	2 Sam. 17. 29	On David's flight from Absalom	1023	113, 114 }	· · · · · · · · · · · · · · · · · · ·		ł
	2 Kings 19, 7	On the blasphemous message of Rahshakeh.	1023 710	115	2 Chron. 20. 26.	On the victory of Jehoshaphat	- 1
	1 Chron. 17. 27.	On the delivery of the promise by Nathon?	1044	116, 117	Ezra 3. 7	On the return from the captivity	
	2 Chron. 20. 26.	Un the victory of Jehoshanhat	896	118 119	1 Chron. 17. 27. Neh. 13. 3	On the promise by Nathan to David 4	10
	2 Chron. 7. 10	Ou the removal of the ark into the temple	1004	120)	10. 0	Manual of devotion by Ezra <sup>5</sup>	•
	Ezra 6. 22	On the dedication of the second temple	515	121	1 Chron. 28. 21.	Inserted toward the end of David's life	
, 50	Dan. 7. 28	During the Babylonish captivity	539	122)		and the end of David 8 life	10
	2 Sam. 12. 15 1 Sam. 22. 19	Confession of David after his adultery	1034	123	Dan. 7. 28	During the Bahylonish captivity	
	Dan. 7. 28	On David's persecution by Doeg	1060	124	1 Chron. 28. 21.	IDserted toward the end of David's life	10
	1 Sam. 23. 23	During the Babylonish captivity	539	125	Ezra 3. 7	Un the return from the captivity	Ē
	2 Sam. 17. 29	On the treachery of the Ziphims to David  During the flight from Absalom	1060	126	Ezra 1. 4	On the decree of Cyrus	Ē
	1 Sam. 21. 15	When David was with the Philistines in Gath.	1023	127, 128	Ezra 3. 7	on the return from the captivity	ŧ
	1 Sam. 24. 22	On David's refusal to kill Saul in the cave	1060 1058	129	Ezra 4. 24	Un the opposition from the Samaritane	ŧ
	1 Sam. 24. 22	Continuation of Paalm 57	1058	130	Dan. 7. 28	During the Babylonish captivity	ŧ
	1 Sam. 19. 17	On Saul surrounding the town of David	1061	151 132	1 Chron. 28. 21. 1 Chron. 15. 14.	Inserted toward the end of David's life	10
••••	1 Kings 11. 20	On the conquest of Edom by Joah	1040	133	1 Chron. 28. 21.	On the second removal of the ark	10
	1 Chron. 28. 21.	Inserted toward the end of David's life	1015	134	Ezra 3. 7	On the return from the captivity	10
	2 Sam. 17. 29	In David's persecution by Absalem	1023	135)	1	O di	5
*****	1 Sam. 24. 22 1 Sam. 22. 19	Prayer of David in the wilderness of Engedi	1058	136 [	2 Chron. 7. 10	On the removal of the ark into the temple	10
•••••	1 Sam. 22. 19 1 Chron. 28. 21.	Un David's persecution by Saul	1060	137	Dan. 7. 28	During the Babylonish captivity	5
•••••	Ezra 3. 13	On laying the foundation of the second	1015	138	Ezra 6. 13 1 Chron. 13. 4	On the rebuilding of the temple	5
	Dan 7 90	temple	535	t	i	Israel	10
•••••	Dan. 7. 28,	During the Dapvionish ospitivity.	593	140	1 Sam. 22. 19	On David's persecution by Doeg.	10 10
	2 Sam. 6. 11 1 Chron. 28. 21.	on the first removal of the ark	1045	141	1 Sam. 27. 1	Prayer of David when driven from Judea	10
. 71	2 Sam. 17. 29	LUSEFIEL LOWSTO the and of Dovid's life	1015	142	l Sam. 22. 1	Prayer of David in the cave of Adullan	10
	1 Chron. 29. 19.	On Absalom's rehellion On Solomon's heing made king by his father.	1023	143	2 Sam. 17. 29	During the war with Absalom	10
		I ∨ ⊔ ∪∪IUIIUII ä Delli p' made king hv hie fether	1015	144	2 Sam. 17. 29	On the mistage Al . 1	
	2 Kings 19. 19	On the destruction of Sennacherib	710			On the victory over Absalom	10

## TABLE OF THE PSALMS

### ADAPTED TO THE PURPOSES OF PRIVATE DEVOTION.

	NO.	PRAYERS ADAPTED TO VARIOUS SUBJECTS.	No.	PSALMS OF PRAISE AND ADORATION, DISPLAYING THE ATTRIBUTES OF GOD.
	1.	Prayers for pardon of sin, Ps. vi., xxv., xxxviii., li., cxxx. Psalms styled penitential, vi., xxxiii., xxxviii., li., oii., cxxx., cxliii.	1.	General acknowledgments of GOD'S goodness and mercy, and particularly his care and protection of good men, Pa. xxiii., xxxiv., xxxvi., xoi., c., ciii., cvii. cvii
	2.	Prayers composed when the Psalmist was deprived of the public exercise of religion, Ps. xlii., xliii., lxiii., lxxxiv.	2.	oviny daving date, carvi, carvi.
	3.	Prayers in which the Psalmist appears extremely dejected, though not totally deprived of consolation, under his afflictions, Ps. xiii., xxii., lxix., lxxvii., lxxxviii., cxliii.		Psalar displaying the power, majesty, glory and other attributes of JEHO-VAH, Ps. viii., xix., xxiv., xxix., xxxiii., xlvii., l., lxv., lxvi., lxxvi., lxxvi., ix., ceiv., cxi., cxiii., cxv., cxxxiv., cxxxix., cxlvii., cxlviii., cl.
	4.	Prayers in which the Psalmist aska help of GOD, in consideration of his own integrity and the uprightness of his cause, Pa. vii., xvii., xxvi., xxxv.		INSTRUCTIVE PSALMS.
ĺ	5.	Prayers expressing the firmest trust and confidence in GOD under afflictions, Ps. iii., xvi., xxvii., xxxii., liv., lvi., lvii., lxi., lxxi., lxxxvi.	1.	The different characters of good and bad men—the happiness of the one and the misery of the other, Pa. i., v., vii., ix., x., xi., xii., xiv., xv., xxii., xxiv., xxxii., xxxiv., xxxvii., xxxiv., xxxvii., lii., liii., liii., lviii. lxxii., lxxv., lxxxiv., vei. vei. vei. vei. xxiv.
	6.	Prayers composed when the people of GOD were under affliction or persecution, Ps. xliv., lx., lxxiv., lxxix., lxxxii., lxxxix., xciv., cf., oxxiii., cxxxvii.		CEXXIII.
	7.	The following are also prayers in time of trouble and affliction: Pa. iv., v.,	2.	The excellence of GOD'S law, Ps. xix., cxix.
	"	xi., xxviii., xli., lv., lix., lxiv., lxx., cix., cxx., cxl., cxli., cxlii.	3.	The vanity of human life, Pa. xxxix., xlix., xc.
	8.	Prayers of intercession, Ps. xx., lxvii., exxii., exxxii., exliv.	4.	Advice to magistrates, Pa. lxxii., ci.
	- [	PSALMS OF THANKSGIVING.	5.	The virtue of humility, Ps. cxxxi.
	_  -			PROPHETICAL PSALMS.
	1.	Thankagivings for mercies bestowed on particular persons, Ps. ix., xviii., xxi., xxx., xxxiv., xl., lxxv., ciii., cviii., cxvi., cxviii., cxxxviii., cxliv.		
١.,	2.	Thanksgivings for mercies bestowed upon the Israelites in general, Ps. zlvi.,		Ps. ii., xvi., xxii., xl., xlv., lxviii., lxxii., lxxxvii., cx., exviii.
	-	AIVIII., IXV., IXVI., IXVIII., IXXVI., IXXXI., IXXXV., XCVIII., CV CVXIV CVVII		HISTORICAL PSALMS.
		exxix., exxxv., exxxvi., exlix.		Ps. lxxviii., ev., evi.

### THE BOOKS OF THE OLD TESTAMENT

#### IN THEIR NARRATIVE ORDER.

JOB	THORS.  DATES IN YEARS BEFORE CHRIST.  Unknown. From 4004 to 1635. From 1635 to 1491. 1491. From 1491 to 1451. 1451. From 1451 to 1425. From 1425 to 1120. From 1241 to 1231. Prom 1241 to 1231. From 135 to 1055. From 135 to 1055.	PSALMS	SOLOMON SOLOMON  Probably JEREMIAH.  EZRA and others	( DAVID from 1060 to 1015. About 1016. About 976. I Kings, from 1015 to 889. 2 Kings, from 889 to 588. From 4004 to 532. From 536 to 456.
2 SAMURI SAMUEI		EZRA	Ezra Nehemiah Mordecai	From 536 to 456. From 455 to 433. From 521 to 495.

### THE PROPHETICAL BOOKS

### IN THEIR CHRONOLOGICAL ORDER.

						••	
NAMES.	BEFORE CHRIST.	KINGS OF JUDAH.	KINGS OF ISRAEL.	NAMES.	BEFORE CHRIST.	KINGS OF JUDAH.	KINGS OF ISRAEL.
JONAH.	Between 856 and 784.	Joash, Amaziah, or Azariah.	JEHU and JEROAHAZ, or JOASH and JEROBOAM II.	JEREMIAH.	Between 628 and 586.	Јозіан.	The of Isaabi.
Anos.	Between 810 and 795.	Uzziah, ch. i. 1.	JEROHOAM II., ch. i. 1.	HABAKKUK.	70	Јенојакји.	
Hosea.	Between 810 and 725.	Uzziah, Јотнам, Анаz, Неzекiah.	JEROBOAM II., ch. i. 1.	DANIEL.	Between CO6 and 534.	During all the captivity.	
ISAIAH.	Between 810 and 698.	Uzziah, Jothan, Ahaz and Hezekian.	Zechariah, Shallum, Menahem, Pekahiah,	HAIDAHO.	Between 588	Soon after the siege of	

## PERIOD OF THE CAPTIVITY

AND OF THE RESTORATION (206 YEARS).

EFORE HAIST.	EVENTS IN THE HISTOR	RY OF THE ISRAELITES.	BEFORE CHRIST.						
606	Prophet Habakkuk.		606	NEBUCHADNEZZAR, king of Babylon.					
99–8 594		Ideans (11 years). Josiah's reformation, at the river Chebar in	600 595 594	PSAMMIS, king of Egypt. HOPHRA (Apries), king of Egypt. Solon at Athens.					
589	Zedekiah applies to	edekiah applies to							
588 587	Destruction of Jerusalem; Zedekiah taken Babylon.	prisoner; transportation of the people to							
	GEDALIAH is appointed governor by Nebuch flee into Egypt. Prophet Obadiah (?).	adnezzar, and is killed by Ishmael; the people		Nebuchadnezzar captures Tyre under Er					
574	Ezekiel's visions, fifty years after Josiah's refe		570	Birth of Pythagoras.					
561	Jehoiachin's captivity at Babylon relieved by		569 560	AMASIS, king of Egypt. EVIL-MERODACH. PISISTRATUS at Athens.					
	Daniel's prophetic visions.		555	NERIGLISSAR at Babylon. BELSHAZZAR.					
	PALESTINE becomes a province of	Persia.	538	Capture of Babylon by Cyrus. DARIUS rules in Babylon.					
536	Return of exiles to Jerusalem under Zerub- babel in the	First year of Cyrus.							
		CAMBYSES (Ahasuerus of Ezra iv.).	534 529	TARQUIN at Rome.					
52I	Building of temple stopped by	SMERDIS (Artaxerxes of Ezra iv.). Darius Hystaspes (Darius of Ezra iv. 24;	525	Cambyses conquers Egypt.					
520 517	Temple recommenced in the	v.; vi.). Second year of Darius.	510 509 498	Tarquin expelled from Rome. Rome's first treaty with Carthage. Battle of Luke Regillus.					
	•	Invasion of Greece	494 490 486	Roman tribunes appointed. Battle of Marathon.					
		XERXES I. (Ahasuerus of the book of Esther).	485 484	Egypt revolts from Persia.  Egypt is reconquered.					
		Third year, great feast Invasion of Greece	482 480 479	Battle of Thermonylæ and Salamia					
		Seventh year, return. ESTHER made queen	478	Battle of Platea; sea-fight of Mycale.					
457	Ezra's journey to Jerusalem with a large com-	Twelfth year, Haman's plot and death ARTAXERXES I. (Artaxerxes of Ezra vii.).	473 464	· ·					
444	pany, and a commission from Artaxerxes. Nehemiah, at Jerusalem, governor for twelve		461 453	Pericles at Athens.  Roman Decemvirs.					
	years, till the year 432.		443 43I	Herodotus the historian. Censors at Rome. Peloponnesian war begins.					
		Xerxes II.	430 429 425	Plague at Athens. Pericles dies.					
120	The Prophet Malachi concludes the Old Tes-	Soodianus Darius II. (Nothus)	424	Socrates, Xenophon and Thucydides					
109	tament Scriptures.  Manasseh builds a temple on Mount Gerizim.	ARTAXERXES MNEMON.		Athens.					
	Fre on Additional Methods.	THE ALERAES MINEMON.	404 401	DIONYSIUS in Sicily. Athens taken by Lysander. Retreat of the ten thonsand. Death of Socrates.					

# THE HIGH-PRIESTS OF THE HEBREWS,

FROM THE COMMENCEMENT TO THE SUBVERSION OF THEIR STATE AND GOVERNMENT.

							TEIR STATE AND GOVERNMENT.
RAFORE CARIST.	ORDER.	1. SUCCESSION, ACCORDING TO SEVERAL PORTIONS OF THE SCRIPTURES.	vi. 3-15.	c. 8, 1. xx. c. 10.		ORDER.	THE FOLLOWING IS FROM EZRA, NEHEMIAH AND JOSEPHU
$1490 \\ 1452$	1 2	Aaron consecrated	Aaron Eleazar		Aaron.	36	Eleazar, B.C. 291; under this pontiff the Septuagi translation is said to have been made about B.
1433	3	died.	Phinehas		Eleazar. Phinehas.	37 38	Manasseh, B.C. 276: died 250
1414	4	died. Abiezer, or Abishua, ) During the	Abishua			39	Simon II., B.C. 217: died 195.
	5 6	Bukki, rule of the Uzzi, Judges.	Bukki Uzzi	Bukki Uzzi	Ahitub. Abiathar.	41	Jesus, or Jason, B. C. 175: denosed 172
1186 1146	7	Eli, of the race of Ishamar, con- secrated. died.	Zerahiah	Eli	Zadok.	43	Lysimachus, vicegerent of Menelaus killed B
1140	8	Ahitub	Meraioth	Ahitub	Ahimaaz, under Rehoboam.	44   45	Alcimus, Jacimus or Joachim, B.C. 160
	9	Abiah	Amariah :		Azariah, under Abiah.	46	Onias V. did not exercise his office in Jerusalem, but retired into Egypt, where he built the temple Onion B.C. 157.
1090	10 11	Ahimelech, or Abiathar murdered by Sanl.	Ahitab I	Abiathar	Jehoachash, under Jehoshaphat.	47	Judas Maccabæus restored the altar and the sacrifice in 165: died in 153.
1045	12	Abiathar, Ahimelech or Abimelech. Zadok consecrated	Zadok I Ahimaaz	Zadok	Jehoiarib, under Jehoram.	48	Jonathan, the Asamonæan, brother of Judas Macca- bæus, consecrated 153: died 143
989	13	died. Ahimaaz	Azariah	Azariah	Jehoshaphat, un- der Ahaziah. Jehoiadah \under	49 50 51	John Hyrcanus, B.C. 143; died 136. John Hyrcanus, B.C. 136; died 106.
959	14	Azariah, perhaps Amariah of 2 Chron. xix. 11.	Johanan, 1 Chron.	Joram/	Phadaiah Joash	52	Aristobulus, king and pontiff, died 106. Alexander Jannæus, king and pontiff, 105. Hyrcanus, from 68 to 42.
863	15	Johanan, perhaps Jehoiada of 2 Chron. xxiv. 15, died at the age of one hun-	vi. 9, 10. Azariah	Issns	Zedekiah, under Amaziah.	53 54	Aristobulus, brother of Hyrcanus, usurped the high priesthood, and held it three years and three months from 69 to 66.
825	16	dred and thirty.  Azariah, perhaps Zechariah, son of Jeholada. killed.	Amariah	Axioramus	Joel, under Uz- ziah.	55	from 42 to 37, when he was taken by Socius.  Ananeel of Babylon, made high-priest by Herod, B. c.  37; held the office till 36.
768	17	Amariah, perhaps Azariah, un- der Uzziah. died.	Ahitub II	Phideas	Jotham, under Joatham.	56	Aristobulus, the last of the Asamonæans, held the position less than one year, and Anancel was made high-priest again in 35.
	18 19	Ahituh II. ) under Jotham, king	Zadok II Shallum	Sudeas Juelus		57 58 59	Jesus, son of Phabis, deposed B. C. 20. Simon, son of Boethus, 20; deposed 5 B. C. Matthias, son of Theophilus, B. C. 5; mosting with a
	20		Hilkiah	Jotham	Hezekiah. Hosaiah, under Manasseh.	60	Ellem was elevated for one day
ľ	21		Azariah		Shallum, under Amon.	60 61 62	Joazar, son of Simon, B.C. 4; relieved A.D. 1. Eleazar, brother of Joazar, A. D. 1.
		XXXI. 10).	Seraiah	Neriah	Hilkiah, under Josiah.	63	Jesus, son of Siah, A.D. 6; Joazar was restored A.D. 7; deposed 13. Ananus, son of Seth, A.D. 13 to 24.
- 1	- 1	many, m	Jehozadak	Odeas	Azariali, under Jehoiakim and	64 65	Ishmael, son of Phals, in 24. Eleazar, son of Angana made in 24
645	- 1	Josiah. B.C. 609 and longer	Joshua	Sallumus	Zedekiah. Jehozadak, after the taking of	66 67	Joseph, surnamed Caiaphas, made high-priest in 25. Joseph, surnamed Caiaphas, made in 26, and continued till 35.
608	25 26	Azariah, perliaps Neriah	••••••	Hilkiah Seraiah			Jonathan, son of Ananus, made in 35, and continued till 37. Theophilus, son of Jonathan, made in 37, and continued till 41.
575 520	27	put to death. Jozadak, during Captivity		Jozadak	tivity.	- 1	tinued till 41. Simon, surnamed Cantharus, and son of Simon Boethus, was made high-priest in 41.
	1	died. Joshua, or Jesus, son of Jozadak.	<b></b>	Jesus, or Joshua.		71 72	Elioneus, made in 44, and continued till 45. Simon,
		SUCCESSION AF	TER TH	E CAPTIL	TTV	- 1	Joseph, son of Caneus, was made high-priest in A.D. 45, till 57.
-	-					74	Ananias, the son of Nebodeus, was made high-priest

· F.

## THE PROPHECIES

IN THE PENTATEUCH AND HISTORICAL BOOKS.

TEXT.	THE PROPHECY.	FULFILMENT.
Gen. xv. 5, 6 Gen. xv. 14-16. Gen. xv. 14-16. Gen. xv. 110 Gen. xv. 120 Josh. vi. 26 1 Sam. ii. 34 1 Sam. xxviii. 19 1 Kings xiii. 2 1 Kings xiii. 2 1 Kings xii. 22 1 Kings xiv. 10 1 Kings xiv. 12 1 Kings xiv. 12 1 Kings xiv. 12 1 Kings xvi. 3 1 Kings xvi. 1 1 Kings xvi. 1 1 Kings xxi. 22 1 Kings xxi. 21 1 Kings xxi. 21 1 Kings xxi. 21 1 Kings xxi. 21 2 Kings xii. 17 2 Kings vii. 1 2 Kings vii. 1 2 Kings vii. 2 2 Kings xii. 2 2 Kings xii. 2 2 Kings xii. 2 2 Kings xii. 7	Concerning the Number of Abraham's Seed  Concerning Abraham's going into Egypt and the Bondage of his descendants  Concerning the Deliverance from Egypt  Concerning Isaac  Of Joseph's Advancement  Of the Builder of Jericho  Of the Death of Eli's Son  Of the Death of Saul  Of the Birth of Josiah  Of the Birth of Josiah  Of the Death of a Prophet  Of the Destruction of the House of Jeroboam  Of the Destruction of Baasha's House  Of the Great Drought in the Reign of Ahab  Of the Syrian Invasion  Of the Punishment for the Murder of Naboth  Of the Death of Jezebel  Of the Death of Jezebel  Of the Miraculous Supply of Water  Of a Plentiful Supply of Food  Of the Death of the Unbelieving Lord.  Of the Reign of Jebu's Sons to the Fourth Generation  Of the Reign of Jebu's Sons to the Fourth Generation	1 Chron. xxi. 5, 6. Gen. xlvi. 3-7. Exod. xii. 34-37. Gen. xxi. 1. Gen. xlii. 6. 1 Kings xvi. 34. 1 Sam. iv. 11. 1 Sam. xxxi. 2. 2 Kings xxiii. 15. 1 Kings xxiii. 30. 1 Kings xiv. 17. 1 Kings xiv. 17. 1 Kings xvi. 11. 1 Kings xvi. 11. 2 Kings xxiii. 41. 1 Kings xxiii. 38. 2 Kings x. 11. 2 Kings xxii. 38. 2 Kings xi. 10. 2 Kings ii. 20. 2 Kings vii. 17-20. 2 Kings xvi. 17-20.
2 Kings xx. 17	Of the Babylonish Captivity	2 Kings xix. 35, 37. 2 Kings xxiv. 10-16.

## THE PROPHETS, AND THEIR PROPHECIES,

IN CHRONOLOGICAL ORDER.

	,	1														
Passages oniefly	JONAH, B. C. 840-784.	I —	Hosea, 800-725.	1saiab, 765-698.	JOEL, 810-795.	Місан, В. С. 758-699.	NAHUM, 720-698.	Zернамілн, 640-609.	JEREMIAH, 628-585.	HABAKKUK,	DANIEL 606-534	Оваріан, 588-583.	EZERIEL, B. C. 595-536.	11AGGAI,	Zеснавтан, 520-510.	МАГАСНІ, 436—397. В. С. 420
MORAL, DEVOTIONAL To Israel To Judah		iiviii.	ivxiii.	xxvxxvii. 11 ix. 8-21; xxviii. iv.; xxii. 8, etc.; xxix., xxx.	i. 8- ii. 12	{ ii.; iii.; vi.			Lam. iv.	iii.				-	-	-
Historical	iiv.			1		1	<b></b>	ļ	1-25; xxxvixliii. 7	i ;	ivi.			10- 19	-	iii. 7-
PROPHETIC (A)— Israel		ii. <b>-ix</b> . 10	iii. { v. 8-vi. 3	vii. 1-25   xiv. 24- viii.; ix. 8;   28; xvii. xv. 11	ļ	j.	ļ		lii.							
Judah		i. 2; ii. 4, 5	l l	xxii. 1; xxiv. viii. 5-9	i.; ii. 27	vii.	<b></b>	i.	ixxv.; xxvii.; xxix. xxxxxxi.26; xxxiii.; xxxiv.;	; i.	ix.		ix.–xxiv.; xxxiil.; xxxvi.; xxxvii.;		i. 7-vil. ; xi.	:
Assyria, Niueveh Babylon, Chaldea Egypt	·····			xiii.; xiv. 24–28; xxi.			,	ii. 13	xliv.; xlvi. 26; i.	ii.	ii. 36; iv.		xxxixxlviii.?			
Ethiopia Edom Moab Syrians Tyre		i.11 ii.1 i 3-5		xix.; xx. xviii. xxi. 11 xv., xvi. vii. 1-9; viii.; xvii.				ii. 12	xliii.; xliv. 29; xlvi.; 1. xlix. 7; Lam. iv. 21 xlviii. xlix. 23		19; v. 25	1	1xixxxxi. 1xx. 4-6 1xvxxxv. 1xv.			
Other nations				xxiii. Arabia, xxi. 13, etc.				mon, ii.; Philis-	Ammon, xlix.; Philis- tia, xlvii.; Arabia, Persia, xlix.	l	Persia, Grecia, Rome, xi.; the	***************************************	xxvixxvlii. Ammon, xxi. 28; xxv.; Philistia, do.; Gog, xxxviii.; xxxix.			
PROPHETIC B)— Our Lord's first coming.	i. 17		zi. 1; xiii. 14	vii. 14; ix.; xlixiii.	ii. 28	v.		tia, ii.	xxxi. 22; xxx.	i	four king vii. ix. 24-26 vii. 13			ii. 7,	ii. 10, 11 ; ix. 9 ;	iii.; iv. 1–3
Events subsequent, where— Israel is named		ix. 11–							······		vii.; xii.				xi. 12; xii. 10; vi.; xiii. 1-7	
bulled	*****	15	xiii. 14 ∫ i. 10; ii. 14	xxviii. 5; x. 20, etc.   xii.		ji.12		1	(XXX.;	.		(	( vi.			

## PROPHECIES LITERALLY FULFILLED.

TEXT.	THE FULFILMENT.	TEXT,	THE FULFILMENT.
Gen. xvi. 10, 12. Gen. xvii. 20. Gen. xvii. 20. Gen. xlix. 10. Lev. xxvii. 38, 39. Dent. xxviii. 62, 67. Ezek. v. 10, 15. Hos. iii. 4.  Num. xxiii. 9. Num. xxiv. 20. Ps. ii. 8. Mal. i. 11.	The descendants of Shem and Japheth are "ruling" and "enlarged," but the descendants of Ham are still "the servants of servants."  The posterity of Ishmael have "multiplied exceedingly," living like "wild men," "their hand against every man," free in "the presence of all their brethren" and of all their enemies.  "The sceptre has departed from Judah."  The Jews have been "led away into all nations," "Jerusalem has been trodden down by the Gentiles," the people have been "plucked from off their own land," "removed into all the kingdoms of the earth." "scattered among the heathen," "among all people," "sifted among all nations," have "become a proverh," have found "among these nations no ease, and the scle of their foot had no rest," have "been many days without a king and without a sacrifice."  The Jews "dwell alone," and are not "reckoned among the nations."  "The remembrance of Amalek" is "utterly put out from under heaven."  The Lord has given to the Messiah "the heathen for his inheritance," and the progress of the Gospel is hastening the time when "from the rising of the	Nah. i., iii. Isa. xiii., xiv. Ezek. xxvi. 4, 5. Ezek. xxix. 14, 15. Dan. xi. 37, 39.  Luke xxi, 24. 1 Tim. iv. 1-3.	Ninevah is completely destroyed, and for ages its locality was unknown.  Babylon has been swept with "the besom of destruction," is made "a desolation for ever," "a possession for the bittern and pools of water," "a dwelling-place for dragons, an astonishment and hissing, without an inhabitant."  Tyre has become "like the top of a rock, a place for fishers to spread their nets upon."  Egypt became "a base kingdom," tributary to strangers, and never able to "exalt itself above the nations."  The fourth and last of the four great kingdoms was divided into ten kingdoms, and among them has arisen a power with a triple crown, "diverse from the first," "with a mouth speaking very great things," "wearing out the saints of the Most High," "changing times and laws," ruling "over many and dividing the land for gain."  The Jews have been led into all nations, and Jernsalem has been trodden down of the Gentilea.  The apostasy here predicted has taken place. The Roman Church has forbidden the priesthood "to marry," and "commanded to abstain from meats."  The decay of the seven Asiatic churches and their
Jer. xlix. 17, etc. Ezek. xxv. 12, etc. Joel iii. 19. Amos i. 11, etc. Obad. x. 18, etc.	sun, even to the going down of the same, his name shall be great among the Gentiles."  The family of Esau has become extinct, "cut off for ever," so that there is "none remaining of the house of Esau." The "palaces of Bozrah" have been "devoured by fire." Fire was "kindled in Rabbah and in the palaces thereof," and Ammon was destroyed as in "the day of the whirlwind."	Rev. xiiixvii.	fate have been literally foretoid.  The rise, power and fury of the mystical Babylon are here set forth, and Rome built on seven hills is pointed out as the seat of this tyranny.  The Omniscient Lord of all, who seeth the end from the beginning, could alone have foretold these events, which have already come to pass.

### PROPHECY COMPARED WITH HISTORY.

	PROPHECY OF FOUR KINGDOMS REPRESENTED BY FOUR BEASTS.		CORRESPONDING EVENTS IN THEIR HISTORICAL ORDER.
NO.	THE FIRST BEAST.—DAN. vii. 4.	NO.	ASSYRIAN EMPIRE.
1. 2. 3. 4. 5. 6.	A lion, having eagle's wings; the wings were plucked; it was raised from the ground, and made to stand on the feet, as a man, and a man's heart [intellect] was given to it.	1. 2. 3. 4. 5. 6.	The Babylonian empire; Nineveh, etc., added to it—but Nineveh was almost destroyed at the fall of Sardanapalns. Yet this empire was again elevated to power, and seemed to acquire stability under Nebuchadnezzar, who laid the foundation of its subsequent policy and authority.
	THE SECOND BEAST.—DAN. viii. 3, 4.		PERSIAN EMPIRE.
1. 2. 3. 4. 5. 6.	A ram which had two horns, both high, but one higher than the other: the highest came up last; the ram pushed west, north and south, did as he pleased, and became great.	1. 2. 3. 4. 5. 6.	Darius, or the Persian power.  Composed of Media and Persia— both considerable provinces, Media the most powerful; yet this most powerful Median empire, under Dejoces, rose after the other, and extended its conquests, under Cyrus, over Lydia, etc., west over Asia, north; over Babylon, etc., south; and, ruling over such an extent of country, was a great empire.
	THE THIRD BEAST.—DAN. viii. 5-12.		GRECIAN EMPIRE.
1. 2. 3. 4. 5. 6. 7. 8. 9.	A he-goat came from the west, gliding swiftly over the earth; ran unto the ram in the fury of his power, smote him, brake his two horns, cast him on the ground, stamped on him, and waxed very great.	1. 2. 3. 4. 5. 6. 7. 8.	Alexander, or the Greek power, came from Europe (west of Asia) with unexampled rapidity of snocess; attacked Darius furiously, and beat him—at the Granicus, Issus, etc.; conquered Persia, Media, etc.; ruined the power of Darius, insomuch that Darius was murdered. etc.

# THE BOOKS OF THE PROPHETS:

SHOWING THE OCCASION OF EACH PROPHECY, WITH DATE AND SCRIPTURE REFERENCE.

РВОРИЕСУ.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION OR PERIOD IN WHICH THE PROPHECY WAS WRITTEN.	BEFORE
<b>ISAIAH</b> i. 1	2 Chron. xxvi. 21		
z, to end	12 Chron, xxviii 10	General preface to the prophecies of Isainh	758
11., 111., 1V., V., V1	2 Uhron, xxv. 21	Designation of Issish to discuss in Paging invasion	740
VII., VIII., ix., x. 1-5	1 Z K.1028 XVI. 5	Designation of Isaiah to the prophetic office.  On the invasion of Juden by Regin and Delection	758
5, to end, xi., xii., xiii., xiv. 1-28	1 18a. XXIII. 18.	On the invasion of Juden by Rezin and Pekah	742
28. to end	2 Chron. xxviii. 27	On the first invasion of Palestine by Seonacherib.	715
#V., XV1	2 Chron. xxxi. 21	On the death of Ahaz and the accession of Hezekiah.	726
XV11	Isa. x. 4	On the approaching invasion of Moab by Shalmaneser.	726
XVIII., XIX	2 Kings xviii. 8	Against Damascus on the invasion of Rezin.  On the approaching captivity of the ton trib.	742
XX	2 Kings xviii. 16	On the approaching captivity of the ten tribes, and against Egypt	721
XX1	Isa. xxii. 14	On the capture of Ashdod	713
<b>XX</b> 11. 1-15	Isa. xxvii. 13	On the appearance of the Medes and Persinns in Sennacherih's army	713
15, to end	2 Kings xxi. 16		713
XXIII	Nah. iii. 19	On the luxury and pride of Shebna.  On the exultation of the Tyrians of the restant of City	698
XXIV., XXV., XXVI., XXVII.	Isa. xiv. 27.	On the exultation of the Tyrians after the retreat of Shalmaneser	715
AAVIII.	2 Kings xvi. 9		715
XXIX., XXX., XXXI	Teo ve A	To the ten tribes, after the destruction of Damascus.	740
AAAII., XXXIII., XXXIV., XXXV	Isa. xx. 6		
XXXVI., XXXVII	2 Kings xx. II	On Hezekiah's recovery	$713 \\ 713$
XXXVIII. 1-9	2 Chron. xxix. 2		713 713
9-21	Isa. xxxvii. 38		
21. 22	Isa. xxxv. 10		713
AAXIX	Isa. xxxviii. 8	Recovery of Hezekiah	713
XI., XII., to end of the Book of Issish's	Isa. xxxviii. 22	Visit of Merodach Baladan Written in the latter years of the rains of Handala.	713 713
Prophecies	0.17:	Written in the latter years of the reign of Hezekiah, while the kingdom enjoyed	
	2 Kings xix. 37	peace after the destruction of Senoncherih's army.	710
JEREMIAH i., ii., iii. 1-6	2 Chron. xxxiv. 7		699
6, to end; iv., v., vi.	2 Chron - 10	On the designation of Jeremiah to the prophetic office	629
V11., V111., 1X., X	2 Chron. xxxv. 19	On the backsliding after the reformation by Josiah.	612
X1., X11	Hab. iii. 19	On the near approach of the enptity  To remind the nearly of Josiph's covenant	
xiii., xiv., xv., xvi., xvii., xviii., xix.	Jer. x. 25	To remind the people of Josiah's covenant.	612
XX	2 Kings xxiii. 37		610
XX1	Jer. xix. 15		609
XXII. 1-24	Jer. xxxvii. 21		609
24, to end.	Jer. xx. 18		588
xxiii.	2 Kings xxiv. 9	On the approaching captivity of Jehoiakim.  On the overthrow of the temporal kingdom of the I	609
<b>xx</b> iv	Jer. xxii. 30	On the overthrow of the temporal kingdom of the Jews	599
XXV	Jer. lii. 3	On Jehoinchin being carried to Babylon	599
xxvi.	Jer. XXXV. 19.	On the immediate approach of Nebuchadnezzar's army	599
xxvii., xxviii	Jer. xxii. 23		606
/	Jer. XXXI. 40	On the approaching ruin of Zedekiah and of the surrounding nations	608
***************************************	Jer. XXIV. 10	Letter from Jeremiah to the captives at Babylon.	595
	Jer. xx1x. 32	Prediction of the restoration of the Jews	597
	Jer. xxxiv. 10	Imprisonment of Jeremiah, and purchase of the field of Hananeel	597
11, to end.	Jer. xxxvii. 4	On the commencement of the siege of Jerusalem	589
	Jer. xxxvii. 10.	On the recall of the Hebrew slaves to their formand	590
	Jer. xivi. 12	On the Rechabites taking refuse in T.	589
0	Jer. xxv. 38	First reading of the roll by Brench	606
	Z Albgs xxiv. 4	Second reading of the roll by Borneh	606
	Jer. xxxix. I	Zedekiah sends for Jeremiah	605
	Jer. xxxiii. 26	Part of the narrative of the siege of Jerusalem.	590
	Jer, xlvii. 7	Prediction of the return of Pharach's arms	589
	Jer. XXXIV. 22	Prediction of the return of Pharach's army	589
	Jer. XXI. 14		588
	4 K1028 XXV. 2	Commencement of the signs of Towns of T	588
	Jer. III. 4		590
4 30	Jer. lii. 6		588
10	Jer. XXXIX. 2	Part of the history of the capture of Jerusalem	588
i- 11 15	Jer. Iii. 16	Flight of Zedekiah	588
15 to3	Jer. lii. 11	Account of those who were left in Judea by Nebuzar-adan.	588
13, to end	Jer. xxxviii. 28	Jereminh committed to the care of Nebuzar-adan.	588
XI. 1-13			588
15, to end; XII. 1-11	Jer. xl. 12	Conduct of Jeremiah after his capture by Nebuzar-adan.	588
11, to end	Jer. xli. 10		588
XIII., XIIII. 1-8	Jer. xli. 18		581
8, to end	Jer. xliii. 7		587
XIIV.	Jer. xlvi. 28		587
AlV			587
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13, to end			606
XIV11.	Jer. xliii. 13 Jer. xxxvii. 5		
XIVIII., XIIX	Jer. xxviii. 17	Before the conquest of Gaza by Pharach	587 589
l., li	7 UL A A V I I I	On the ruin of the surrounding nations by Nebuchadnezzar	

# THE BOOKS OF THE PROPHETS:

SHOWING THE OCCASION OF EACH PROPHECY, WITH DATE AND SCRIPTURE REFERENCE. (CONCLUDED FROM PRECEDING PAGE.)

PROPHECY.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION OR PERIOD IN WHICR THE PROPHECY WAS WRITTEN.	BEFOR
EZEKIEL i., ii., iii. 1–22	Dan. i. 20	Commission of Ezekiel	
22, to end, iv., v., vi., vii	.   Ezek. iii. 21	Prediction of the destruction of Januarian	595
viii., ix., x., xi. 1–22	Ezek. Vii. 27	On the idolatries which occasioned the Babylonish captivity	595
22, to end, xii., xiii., xiv., xv., xvi.	7 7-1 101	and any to the state of the sta	594
xvii., xviii., xix		On the approaching ruin of Zedekiah and the surrounding nations	504
xx., xxi., xxii., xxiii		On Ezekiel's being consulted by the Jewish elders	594
xxiv xxv., xxvi., xxvii., xxviii		On the commencement of the siege of Jerusalem.	593 591
xxix. 1–17		On hearing of the capture of the city	587
17, to end xxx., 1-20		On Pharaoh's retreat before Nebuchadnezzar.	589
xxx. 20, to end, xxxi			572
xxxii., 1-17, 17, to end	Ezek. xxix. 16 Ezek. xxviii. 26	On Pharaoh's retreat hefore Nebuchaduezzar.	588
xxxiii, I-21	Ezek. xxxii. 22	Op hearing of the fall of Jernsalem—Against Egypt	587
21, to end	Jer. lii. 30	To the captives in BahylooOn hearing of the fall of Jerusalem	587
xxxiv., xxxv., xxxvi., xxxvii	Jer. xxxiii. 20	On hearing of the fall of Jernsalem	587
xxxviii., xxxix	Ezek. xxxvii. 28	Appeal to the heads of the Jewish nation, after the fall of Jerusalem	587
xl., xli., xlii., xliii., xliv., xlv., xlvi.,		Prophecy of Gog and Magog	587
xlvii., xlviii	Ezek. xxxix. 29	Wining of the Co.	
		Visiou of the future spiritual temple	574
DANIEL i. 1-8	2 Chron. xxxvi. 7	Cantara of Daniel by Nahushada	
8, to end	Lam. v. 22	Capture of Daniel by Nebuchadnezzar	606
ii	Ezek. xxx. 19	Condition of Daniel at Babylon	606
iii	Dan. ii. 49		570
iv. 1–28	Dan. iii. 30	The golden image set up	570
28, to end	Dap. iv. 27		569
v	Ps. exxiii.	Madness of Nebuchadnezzar Belshazzar's feast	569
vi	Ps. cii		539
vii	2 Kings xxv. 30		537
viii	Dan. v. 31		541
ix	Dan. viii. 27	Prophecy of the seventy weeks	539
x., xi., xii	Ps. cxxix	Prophecy of the seventy weeks. On the interruption to the building of the second temple	538
IOȘEA i., ii., iii	1	the second temple	534
iv	2 Kings xiv. 27	On the distress of Israel in the reign of Jeroboam II	801
v., vi	2 Kings xiv. 29		776
vii., viii., ix., x., xi., xii., xiii	2 Chron. xxviii. 25		
	2 Kings xvii. 4	On the revolt of Hoshea from Assyria	739 725
OEL i., ii., iii	2 Chron. xxvi. 15	On Uzziah's increasing his army	
MOS ii., iii., iv., v., vi., vii. 1-10	Hos. iii. 5	T 3	787
10, to end, viii., ix	2 Kings xiv. 28	In the reign of Jeroboam II	793
		In the reign of Jeroboam II On being accused of a conspiracy against Jeroboam II	784
BADIAH	2 Chron. xxviii. 19	Against Edom on their against - D.	•01
ONAH i., ii., iii., iv	1	Against Edom, on their assisting Pekah	740
	Amos vii. 9	Soon after the accomplishment of Jonah's first prophecy, 2 Kings xiv. 25	787
HICAH i., ii	2 Kings xv. 35	O- 45	101
iii., iv., v., vi., vii	Isa. xvi. 14	On the continuance of idolatry in the reign of Jotham.	753
	i i	Written to support the reformation by Hezekiah	722
AHUM i., ii., iii	Isa. xix. 25	Against Ninerah immediately after the	
ABAKKUK i., ii., iii		Against Nineveh, immediately after the captivity of the ten tribes	720
	Jer. vi. 30	On the hacksliding after the reformation by Josiah	
EPHANIAH i., ii., iii	1 Chron. xxxiv. 32	The state of the s	612
		To assist the reformation by Josiah	624
AGGAI i. 1-12	Ezra v	On resuming the buildings of the	
12, to end, ii. 1–10	Ezra v. 2	On resuming the building of the second temple	520
10, to end			520
ECHARIAH i. 1-7		to the numbers of the second temple	520
7, to end, ii., iii., iv., v., vi	nag. 11. 9	Exhortation to repentance	
vii., viii.	Hag. ii. 23	Address to the builders of the second temple	520
ix., x., xi., xii., xiii., xiv	Ps. cxxxviii	To the messengers from Rabylon	520
	Ezra x. 44	Prohably about the time of Eggs's reformation	519
ALACHI i., ii., iii. 1-16	<b>~</b> .	The state of Land of Iciot macion	457
16, to and, iv	Neh. xiii. 31	On the corruption introduced after the reformation by Nehemiah	
		After the completion of the reformation by Nehemiah	433

Note.—The above Table states after what Scripture the different portions of the prophetic books are to he read in the order of time, but it does not necessarily that there is any connection of subject between the Scripture and the prophecy; as, for instance, Mal. i., ii., iii. 1-16, following Psalm exix. Often, however, most wicked of men: the prophet Isaiah, for the consolation of Abax. Vii.—x. 1-5, presents us with an astonishing view of the long-suffering of God to one of the most reliable to the consolation of Abax.

## THE FULFILMENT OF PROPHECY.

### THE MESSIAH AND THE ESTABLISHMENT AND DIFFUSION OF THE CHRISTIAN RELIGION.

Among the particulars foretold respecting the promised MESSIAH were, the time when he was to appear (Dan. ix. 25, etc.); the nation, tribe and family from which he was to descend, and the place of his birth (1sa. xi. 1; Jer. xxiii. 5, 6; Mic. v. 2, etc.); his divine as well as his human nature (Isa. vii. 14; ix. 6, 7, etc.); the poverty and meanness of his external condition (Isa. xlix. 7; lii. 14; liii. 2, etc.); and the unparalleled excellence and dignity of bis personal character, combining wisdom and knowledge, purity, righteousness and invincible courage with meekness, kindness, compassion and humility, more than human forbearance, unfaltering trust in God and complete resignation to his will (Isa. xi. 2-5; xl. 10, 11; xliii. 2, 3; l. 5-7; Dan. ix. 26, etc.). The prophecies are also as minutely descriptive of his work and sufferings. They set forth the greatness and the benignity of his miracles and the gracious character of his ministry (Isa. xxv. 6; liii. 4; lxi. 1, etc.); they foretell his rejection by his countrymen and his judicial condemnation; they describe him as "bearing the sins of many;" "healing by his stripes;" "giving his soul an offering for sin;" and "making intercession for transgressors" (Isa. lii. 13-15; liii.; Zech. xiii. 7; xii. 10, etc.). To all this they add the most glowing descriptions of his subsequent exaltation and glory, and his success in his great enterprise as the consequence and reward of his sufferings (Isa. ix. 6, 7; lii. 13-15; liii. 10-12, etc.). That all these predictions were fulfilled in our

and ascension, abundantly testifies, as will be seen by turning to the references here quoted and to others similar in character.

The prophecies further present to us the character of the Gospel as well as of its Author. They explicitly foretell a future and perfect revelation of the Divine will (Isa. xi. 9; xl. 5; Jer. xxxi. 31-34, etc.); and the promulgation of the gospel and the conversion of the Gentiles to a religion proceeding from Judea (Isa. ii. 2-4; xlii. 1-7; xlix. 6; lx. I-3, etc.)—a place and a people which might seem the most unlikely to have been the instruments of communicating such a gift to the world. For separated as the Jews were from the rest of mankind by their civil institutions, their peculiar prejudices and the feeling of contempt with which they were regarded by other nations, they appeared, especially in their broken and humbled state, the last people from whom a universal religion could be expected to arise. Yet the history of the establishment of Christianity as a known, unquestionable fact contains the fulfilment of all these prophecies which were recorded so many ages before. And though we see not yet that universal reception of the gospel, and that prevalence of Christianity over the whole earth, which these great promises reveal, it is to be remembered, that what has been accomplished is in itself a sure pledge of a more perfect consummation, and the present state of the world in many of its relations encourages the hope, as it affords the opportunity and the means, by the Lord Jesus Christ, the whole history of his life and death, his resurrection | power and grace of God's Holy Spirit, of such universal diffusion.

### THE JEWS AND THE LAND OF JUDEA.

While promises were given to the chosen people that prosperity and happiness should attend their obedience, they were threatened, if disobedient, with punishments proportioned to their sins. The first predictions upon this subject were delivered by Moses more than 3200 years ago (Lev. xxvi. 36-39, 44; Deut. iv. 27; xxviii. 20-68), and the writings of succeeding prophets abound with similar declarations. These predictions contain several remarkable peculiarities out of the usual course of human affairs.

1. It was repeatedly forefold that they should be scattered and removed into the utmost parts of the earth (Jer. xv. 4; Ezek. xiii. 10-16; Hosea ix. 17, etc.). And all the records of history attest that dispersion has been the fate of the Jewish people in a manner and degree in which it has never befallen any other race. The first infliction of this national calamity was by the Assyrian power, when the ten tribes were swept into captivity. The second great infliction of it befel the surviving kingdom of Judah at the time of the Babylonian conquest, and after the days of the Messiah, followed the catastrophe effected by the Roman arms, which extended and aggravated the calamity of dispersion beyond any former example.

Not only in the extent and manner of their dispersion, but in its continuance, the case of the Jews is without a parallel. To this day their own country is lying waste and desolate, whilst they, its proper owners, are to be seen everywhere, living in the heart of cities and taking a part among the busiest traffickers in the great markets of the world; present in all countries, but with a home in none; closely incorporated among themselves, yet universally dispersed, intermixed, and yet separated; neither amalgamated nor lost. What race has suffered so much and yet endured but that, on the contrary, the state of the Jewish people, as well as of Chrisso long? What nation has subsisted as a distinct people in their own country so long as the Jews have done in their dispersion in all countries?

2. It was further foretold of them that they should become "an aston- conversion to Christ shall be accomplished the whole taken target

3. Another prediction respecting this nation was that while the kingdom the body politic-was to be destroyed, and the people were to be "sifted" through the nations, yet the seed so sifted was not to perish (Jer. xlvi. 28; Amos ix. 8, 9). And how remarkable is the history of the Jews, made up of these opposite particulars, destruction and preservation, scattering and safekeeping, combined! They have not been utterly destroyed, though "a full end has been made of their enemies." Though oppressed and vanquished, banished and spoiled, they have survived the mightiest monarchies, and now overspread the world.

It is worthy of notice, with reference to the present condition of this people, that whilst an obstinate attachment to the name and memory of their law is the proximate visible cause which cements and perpetuates their scattered race, their rejection of Christianity, when it was offered to them, is imputed in the Christian Scriptures to their corruption and violation of the moral law, and their culpable blindness as to the sense of the prophecies (Acts vii.; xxviii. 25-28; Rom. ix.-xi.; 2 Cor. iii. 14-18, etc.), and these appear still to be the hindrances to their reception of the gospel.

Many prophecies of more propitious import concerning the Jews, that yet remain to be accomplished, are reserved for testimonies to future generations, if not to the present (Deut. xxx. 3-5; Isa. xi. 11, 12; Jer. xxxi., xxxiii.; Ezek. xxxvi., xxxvii.; Amos ix. 13-15, etc.). And it is a very observable circumstance that, throughout all the changes which have occurred among the kingdoms of the earth during so many centuries, nothing has happened to render the accomplishment of these prophecies impossible, tian and heathen nations at this day, is such as to render them easily capable of receiving a complete fulfilment. And when these predictions of their

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## MIRACLES OF THE OLD TESTAMENT.

		1	
THE MIRACLE.	THE OBJECT OR OCCASION.	THE PLACE.	THE TEXT.
The Multiplication of Languages	To Defeat Wrong Ambition	Babel	Gen. xi, 7-9.
I down in Sodomites Smitten with Blindness	To Punish them for Murderous Intent	Sodom	xix. II.
Destruction of Sodom and Gomorrah	As Punishment for their Great Wickedness	Sedem and Gemorrah	xix. 24, 25
Lot's Wife Turned into a Pillar of Salt	As Punishment for Disohedience in Locking Back	On the read from Sedom	xix. 26.
Moses' Red Transformed into a Sernent	The Call of Moses To Confirm his Faith	Horeh	Ex. iii. 2.
Mosss' Hand made Leprons and Healed	To Cenfirm his Faith	Hereh	iv. 2–5.
Agron's Red Transformed into a Serpent	To Convince Pharach of his and Moses' Divine Mission	Egypt	iv. 6, 7. vii. 10-12.
The Ten Plagues	To Compel Pharaoh to let the Israelites Go Forth	Egypt	vii.—xii.
The Pillar of Cloud by Day and of Fire by Night The Red Sea Divided, and Returned to its Channel	To Baffle the Egyptians and Guide the Israelites	Near Egypt	xiii. 20, 21,
The Red Sea Divided, and Recurred to its Channel	Te make a Road for the Israelites, and Drown the	-	
The Waters of Marah made Sweet	Egyptians To Supply Drinking Water for the Israelites	Near Egypt	xiv. 21, 22.
Quails and Manna Sent	To Supply the Israelites with Food	March The Wilderness	xiv. 24, 25.
Water brought frem the Rock	Te Supply the Israelites with Water	Horeh and Meribah	xvi. 13-35. xvii. 5-7; Num. xx.
T' town own the Ameleites			8–12.
Victory ever the Amalekites	To Coording the Township of 11 to 11	Rephidim	xvii. 8-16.
Korah and his party Destroyed	To Convince the Israelites of his Authority	Kadesh	Num. xvii. 1-8.
Plague Sent and Staved	To Rebuke their Murmurings		xvi. 31–35.
Fiery Serpents Sent and some of those Bitten Cured	To Rebuke their Murmurings	Desert of Zin	41-50. xxi. 7-9.
Balaam's Ass Speaks	To Rebuke him for Going to Balak	Pether	xxi. 7-9. xxii. 28-31.
Aeron's Sons Consumed with Fire from Heaven Miriam's Leprosy Cnred	For Offering Strange Fire	Sinai	Lev. x. 1, 2.
The Jordan Divided	In answer to Meses' Praver	Hazeroth	Nnm. xii. 10-15.
	To Open Passage for Israelites and for Elijah and Elisha	n	Josh. iii. 14-17; 2 Kings
The Walls of Jericho Fall	To Aid the Israelites in its Capture.	River Jordan	ii. 8, 14.
The Sun and Meen Stand Still	10 Lengthen the Day for the Israelites	Jericho Gibeon	vi. 6-21. x. 12, 13.
Samson receives Water from En-hakkore	To Slake his Thirst	Lehi	Judg. xv. 19.
Sacrifices Consumed by Fire from Heaven	To Attest Divine Authority	Several places	Lev. ix. 24; Judg. vi. 21:
		•	Judg. xiii. 19, 20; 1 Ki.
Dagon and many Philistines Fall before the Ark	To Compel the Philistines to return it to its Rightful		zviii. 38; 2 Chr. vii. 1.
	Keepers	Ashdod	1 Sam. v.
Beth-Shemeshites Smitten	To Punish Irreverence	Beth-Shemesh	vi. 19.
Thander and Rain in Harvest-time, in answer to Samuel's Prayer	l		12. 20.
Uzzah Struck Dead	To Inspire Reverence	Gilgal	xii. 18.
Jeroboam's Hand Withered	To Punish his Defiance of God's Messenger	Perez-Uzzah	2 Sam. vi. 7.
The Widew's Meal and Oil Multiplied	To Provide her and her Son and the Prophet with Food I	Beth-elZarephath	1 Kings xiii. 4, 6.
Ahaziah's Captains and their Fifties Consumed	To Rebuke Ahaziah's Defiance of God's Prophet	Near Samaria	1 Kings xvii. 10-16. 2 Kings i. 9-12.
The Charlot of Fire takes Elijah to Heaven	TO Show God's Especial Regard for him	Near the Jerdan	ii. 11.
Water previded for a Large Army	In Answer to the Prayer of the People	Jeriche	ii. 19–22.
The Widgw's Oil Multiplied	To Afford Means to Pay her Dehts	Meab	iii. 16-20.
The Shunammite's Sen Raised	As a Reward for her Regard for the Prophet	Change m	iv. 1–7.
Poisonous Pottage Unred.	To Supply Food for the Sons of the Prophets	ShucamGilgal	iv. 32–36. iv. 40, 41.
One nundred Men ted with Twenty Loaves	The Same Purpose as the last	Gilgal	iv. 42–44.
Naaman's Leprosy Cured. Gehazi made Leprous.	Because of his Faith	River Jordan	v. 10–14.
Axe-head caused to Float	As Punishment	Samaria	v. 24-27.
A Syrian Band Smitten with Blindness	To Rescue the Prophet	Jerdan	vi. 6.
The Syrian Army put to Flight	To Deliver Samaria from Siege	Dothan Samaria	vi. 19. vii. 6, 7.
The Dead Man Revived by Contact with Elisha's Remains Senacherib's Army Destroyed	***************************************		vii. 0, 7. xiii. 20, 21.
The Sun made to Go Back	To Deliver Jerusalem, in answer to Hezekieh's Prayer	Jerusalem	xix. 35.
Uzzian made Leprens	As a Proof of what the Prophet had Said To Punish him for Usurping the Priests' Functions	Jerusalem	xx. 9-11.
caved in the Fiery Furnace	Te Attest God's Power and Previdence	Jerusalem	2 Chron. xxvi. 19-21.
Daniel Saved from Lions	The Same Object	Bahylen	Dan. iii. 19-27.
Jonah in Whale's Belly Jonah Delivered	To Punish his Attempt to Escape Duty	Mediterranean	vi. 16-23. Jon. i. 17.
		Mediterranean	ii.

### PARABLES OF THE OLD TESTAMENT.

	1		
BY WHOM SPOKEN.	THE PARABLE.	WHERE SPOKEN.	l ————————————————————————————————————
		WHERE SPOKEN.	TEXT.
BALAAM	Concerning the Moahites and Israelites		
JOTHAM	Trees making a View	Mount Pisgah	Num. xxiii. 24.
Samson	Trees making a King	Mount Gerizim	Judg. ix. 7-15.

# THE BOOKS OF THE OLD TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

WHEN			
B. C.	THE FIVE BOOKS OF MOSE	S; CALLED THE PENTATEUCH.	WHEN WRITTEN.
1491 to 1451	Besides the history of the Creation and of the world to the call of ABRAM, and of the Israelites from that time to the death of Moses a period of 2552½ years, these Books contain the Divine Law, a given by GOD, through Moses, directly for the government of the chosen people; hence they are called by the Jews, Toros, or "The Law." The Pentateuch (nevre, "five," and revyor, "a volume, i. e., the "five-fold book") was written by the great Law-Giver, a different times between B. C. 1491 and 1451—the last eight verse being added by Joshua, or by Ezra. In the Jewish MSS, these Books appear as one, divided into fifty-four sections for Sabbati reading in the Synagogue; the division into five Books was made by the translators of the Septuagint, who gave them severally the names they still preserve, except that "Numbers" is the English translation of 'Apathao of the Septuagint.  GENESIS.—The First Book of Moses takes its name from the fact that it narrates the particulars of the Genesis or "creation" of the world and of Adam and Eve (i., ii.); then follows the history of mankind in general till the eall of Abram; the scope of the history here narrows, and we have the history of Abraham and his descendants to the death of Joseph, B. C. 1635. The period covered by Genesis is 2269 years.  EXODUS.—The Second Book embraces 145 years, to the erection of the Tabernacle in the desert, B. C. 1491, and comprises the history of the bondage in Egypt; the miraculous plagues resulting	the name Exodus; their entrance into the Wilderness of Sinai; the promulgation of the Law; and the building of the Tabernacle. The centre and crowning jewel of this Book is the DECALOGUE—that wonderful God-given Code that has ever formed and ever will form the basis of all proper laws.  LEVITICUS.—This Book covers but one month; its contents are the duties assigned to the Priests and Levites, and a minute description of the rites and ceremonies of the Mosaic dispensation.  NUMBERS.—The Book of Numbers gives the history of thirty-eight years, though most of the events belong to the first and last of those years. Its contents are, the numbering (hence the name) or marshaling of the people for their journey to the Promised Land; a statement of their conduct during their wanderings; an account of the consecration of the Tabernacle; a repetition of some of the principal laws and some additional precepts; directions for the division of Canaan; and the numbering at the close of their journey.  DEUTERONOMY.—The Fifth Book of Moses is called Deuteronomy (bevrepos, "second," and vouc, "law," i.e., "the second law," or the "Repeated Law") because it contains a repetition of the Mosaic Law, vivil and moral; it also embraces a recapitulation of the Law by blessings and cursings on Ebal and Gerizim; predictions relative to their future includions.	B. C. 1491 to 1451
	. THE HISTORICAL BOOKS,	FROM JOSHUA TO ESTHER.	
	The Historical Books narrate the civil and religious history of the Jsws from their first settlement in Canaan to their return thither from Babylon—a period of 1018 years. The object being to set forth GOD'S glory, not that of his people or their rulers, these Books do not give a full history, but rather relegious that for the control of the control of the civil of t	down to the subversion of both Judah and Israel. The First Rook	
1426	such facts are dwelt upon as best show the development of the objects and purposes of the Divine government.  THE BOOK OF JOSHUA was undoubtedly written by Joshua himself, the account of his death and burial being added probably by Ezra. It contains the history of the conquest and partition of Canaan; the renewal of GOD'S covenant with Israel; and the farewell, death and burial of Joshua, comprising a period of thirty years.	THE BOOKS OF CHRONICLES, like those of Samuel and of the Kings, were but one Book in the Hebrew canon, which was called the Book of Diaries; in the Septuagint they were called περαλεισμενα "things omitted;" St. Jerome first called them by the name they now bear. The period they embrace is from Λαμ to the Restoration under Craus, 3468 years. They form a full Epitome of Jewish History to the year 536 B. C. They were without doubt compiled by Ezra.	458
1049	THE BOOK OF JUDGES.—This book covers about 309 years, to the death of Samson, B. C. 1120, and comprises the history of the murmurings, adversities, disorder and general anarchy of the Israelites during the period of transition from the Theocratic to the monarchie form of government. The portion from chapter xvii. to the end is a digression. The authorship of this Book has been disputed, but it is imputed to Samuel by Jewish authorities.	THE BOOK OF EZRA was written mainly by him, and may be regarded as a supplement to Chronicles; it gives a period of 80 years to the end of Ezra's administration as governor, B. C. 456. Part of this Book (ivvii.) was written in Chaldaic, which language the Israelites had learned during their captivity. Between chapters vi. and vii. there occurs a hiatus of 58 years.  THE BOOK OF NEHEMIAH was in the ancient canon called the Scound Book of Ezraelites.	456
1049	THE BOOK OF RUTH.—The author of this sweet little pastoral, as well as its date, is very uncertain, though, as it was part of the preceding Book in the early Hebrew canon, it may safely be ascribed to the same writer. Ruth, though a Moabitess, and hence a Gentile, was an ancestress of King David.	certainly written by Neheman himself. He was a man of great firmness, cool judgment, and an earnest servant of GOD—in short, just the man needed by the Jews at the time. He was appointed governor about B. C. 446, and went to work promptly and vigorously to rehuild the wall ground former than the way appointed governor about B. C. 446, and went to work promptly and vigorously to rehuild the wall ground former than the way of the same than the wall ground former than the way of the	433
1049 to 1016	THE BOOKS OF SAMUEL.—The division into two Books is not found in the early MSS. It has been decided by the best authorities that SAMUEL wrote the first twenty-four chapters and	it in spite of fierce opposition from Sanballar and other enemies of the Jews. His entire administration is supposed to have extended over 36 years. Besides rebuilding the wall, he effected	

# THE BOOKS OF THE OLD TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

(CONCLUDED FROM PRECEDING PAGE.)

WHEN WRITTEN. B. C.	THE POETICAL BOOKS.	WHEN
1520	THE BOOK OF JOB takes rank not only as the first written of the Books of Inspired Scripture, but has been shown by Archhishop Usher and others to be the most ancient literary production in the world, having been written not later than 1520 B. C.—that is, ten centuries before Confucius and Solon, more than five centuries before Homer, and earlier than the earliest date claimed for the Vedas. The best authorities favor the opinion that it was written by Job himself. It sets forth the sufferings of Job and his unfaltering submission to the Divine will.	976
1046 to 160	Songs composed at various times and mostly by David. They are models of acceptable devotion: the Christian Church adopts them as her own language, or the language of her Lord. As mere literary productions they have been called the national ballads of the Hebrew people: many of them are perfect gems of Oriental poetry. Not a few of the Psalms are prophetic, containing predictions of the life, character and sufferings of our Saviour. For Date and Origin, and Arrangement for Devotional Purposes, see pages 14 and 15.  SONG OF SOLOMON.—The Hebrew name of this heautifu poem is "The Song was written by Solomon in his youth; the same tradition ascribes the Book of Proverba to his prime and Ecclesiaste to his old age. It takes rank as one of the finest gems of Oriental poetry. Many Christian writers regard it as a beautiful allegory—the Bride as the Church of CHRIST and the Bridegroom as the province of the poetry. The same tradition of the Jews is that the poetry was represented by the same tradition ascribes the Book of Proverba to his prime and Ecclesiaste. The Bride as the Church of CHRIST and the Bridegroom as the province of the poetry.  The same tradition of the Jews is that the same tradition ascribes the Book of Proverba to his prime and Ecclesiaste. The Bride as the Church of CHRIST and the Bridegroom as the province of the poetry.  The same tradition of the Jews is that the same tradition ascribes the Book of Proverba to his prime and Ecclesiaste. The Bride as the Church of CHRIST and the Bridegroom as the Bridegroom as the province of the Bridegroom as the Bridegroom	
1000	THE PROVERBS.—This collection of pithy, wise, practical say-	
	THE PROPHETICAL BOOKS, IN THEIR CHRONOLOGICAL ORDER.	
85 <b>6</b>	JONAH.—With the exception of the prayer in chapter iii., this Book is a simple narrative of Jonah's call as a messenger to Ninevah, his attempt to escape the duty, the punishment that overtook him, his subsequent obedience and the result. He lived during the reign of Jeroboan II., or even earlier; he may indeed have been, as some think, a disciple of ELISHA.  TORIL Variable for pathos. The burden of his complaint was the universal wickedness of the princes and people. He predicted the punishments that overtook them, and also forstold the Restoration, mentioning Cyprish we can be complaint.	
800	JOEL.—Joel prophesied to Judah not later than the reign of Uzziah, warning the people of their overthrow unless they should repent of their idolatry and turn to GOD.  tioning Cyraus by name more than a hundred years before that monarch's birth. His prophecy is full of allusions and direct predictions of the Messiah.	
790	AMOS denounces the idolatry of the king and people, and foretells the captivity of Israel, which was fulfilled sixty years later by SHALMANESER; but beyond this he promises them deliverance and a return to more than their pristine glory under Messiah.  THE LAMENTATIONS OF JEREMIAH, some maintain, were written on the death of Josiah, but the general opinion among commentators is that they are directly applicable to the wretchedness of the Jews during the captivity, and have prophetic allusion to their future miseries after their dispersion.	
790 to 725	HOSEA.—Hosea prophesied to Israel during the turbulent reigns of the last seven kings—in all sixty years. The idolatry everywhere prevalent and its inevitable punishment are his themes; he also tells them of their ultimate restoration under the Messiah.  HABAKKUK.—This prophet is anpposed to have ministered during the reigns of Manassen and Amon, or in that of Jehotachin. His subject is mainly the judgments that were to overtake the Chaldeans.	626
760 to 698	ISAIAH.—Jewish tradition says Isaiah was nephew to King Amaziah, and father-in-law to Manasseh, by whom he was murdered. His prophetic labors extended at least over a period of forty-seven years, possibly sixty-two years. Isaiah has been aptly termed the evangelical prophet. His great theme is the humiliation, the work, the glory of the Messiah, and the blessed results of His salvation. It pervades the entire Book, and gives it a charm for the Christian student that no other Book of the Old Testament can rival. Our Lord and His Apostles quote Isaiah more frequently than all through the work. His gook contains both narrative and prophecy. In the latter are wonth the other prophets. While the writings of Isaiah are distinguished throughout for peculiar elevation and grandaur of style, those passages, running all through the Book, that tell of the "coming Sayvans, Peresians, Greeks and Romans. He also fortells with great distinctness the time of Messiah's appearing, the rise and fall of Antichrist and the consummation of all things here below.	534
•	what his primary topic, it always led him to his one loved theme. against the Edomites, telling them that "Edom shall be as though it had never been."	585
750	MICAH wrote during the reigns of JOTHAM, AHAZ and HEZEKIAH. EZEKIEL.—Like JEREMIAH EZEKIEL	595
720	NAHUM.—This prophecy of NAHUM was chiefly uttered as a warning to Nineveh, foretelling the overthrow of the Assyrian empire.  family. He commenced his ministry about the fifth year of the Captivity. His messages were delivered partly before and partly after the destruction of Jerusalem. The former consist chiefly of reproofs, condemnation and exhortation, while the latter are consolatory, promising the distressed people deliverance and future.	to 572

# THE APOCRYPHAL PERIOD:

#### FROM MALACHI TO JOHN THE BAPTIST.

BEFORE CHRIST.	EVENTS IN THE HISTORY OF THE ISBAELITES.	BEFORE CHRIST.		EVENT	S IN PERSIA, SYRIA	BEFORE	
413	Toindo Tudos ou Tabair de Line	l		ND EGY	rı. 	CHRIST.	EUROPE.
373	Jointa, Judas or Jehonas high priest.	405	Artaxerxes Mnen	on, Pers	sia.	404	Euclid.
351	Jonathan, John or Johanan high priest.	401	Death of Cyrus t	he youn	rer.	401	Retreat of Ten Thousand.
341	Ochus, king of Persia, plants Jews near the Caspian.	381	Artsxerxes Ochus	, Persia		397	Xeuxis.
332	Jaddua high priest.	350	Egypt recovered	bv Persi	ans.	389	Plato.
99 <u>2</u>	Alexaoder, having destroyed Tyre, visits Jerusslem; plants	335	Darius Codomani	s. Persi	L.	363	Mantinea; death of Epam
324	Jews in Alexandria.	331	Alexander defesi	s Persia	on the Granicus.		nondss.
321	Alexander dies; his kingdom divided.		334; at Issus,	333; at.	Arbela, the Persian	356	Birth of Alexander.
320	Ooias I. high priest.		empire ends		,	345	Aristotle.
320	Ptolemy Lagus captures Jerusalem; plants Jews in Alex-	324	Ptolemy Lagus, I	Egypt.		338	Demosthenes.
312	anuria anu Cyrene.	312	seleucus I.: Nica	tor. Syri	a.	334	Apelles.
306	Seleucus ohtains Syria; era of the Seleucidæ.	312	Empire of Seleuc	us from	Antioch to India.	295	Epicurus.
300	The dominions of Alexander formed into four kingdoms,	291	seleucus on the T	igris bu	ilt.	281	Theocritus.
300	as foretold by Dagiel.	285	Diooysius (Alex.)	determi	nes solar vear.	280	Pyrrhus, king of Epirus, ente
292	Simon the Just high priest.						Italy.
285	Eleazar high priest.			BEFORE		268	[Berosus,
250	Version of the LXX. commenced at Alexandria.		EGYPT.	CHRIST.		261	Manetho, Egyptians.
246	Oniss II. high priest.					264	First Punic war.
216	Ptolemy Euergetes offers sacrifices at Jerusalem.	285	P. Philadelph.	280	Antiochus I.	258	Regulus prisoner.
	Ptolemy Philopater, prevented from entering the holy of		D 77	261	Ant. II. Theos.	236	Archimedes.
	holies, attempts to destroy tl. Jews in Alexandria, but is miraculously prevented.	247	P. Euergetes I.	246	Sel. II. Callinic.	220	Plautus.
203	Antiochus the Great obtaios Palestine.	000	D Divi	226	Sel. III. Kersun.	224	Colossus of Rhodes overthrow
203	The sect of the Sadducees founded.	222	P. Philopater.	223	Ant.III.the Great.	220	Hannibal.
199	Scones an Egyptian general second to	205	P. Epiphsues.			218	Second Punic war.
100	Scopas, an Egyptian general, recovers Judes to the king of Egypt.	190	First Roman army			216	Battle of Cannæ.
198	Antiochus regains Judea.		in Asia.		l	210	Zeno.
195	Ooias III. high priest.			187	Sel. IV. Philop.	202	Hannibal defeated in Africa b
176	Heliodorus attempting to plundenth at and the	101	T) T) '1. (1				Scipio Africanus.
1,0	Heliodorus, attempting to plunder the temple, is prevented by an angel.	181	P. Philometh.	175	Ant. IV. Epiph.	190	Scipio Asiaticus.
170	Antiochus Epiphanes takes Jerusalem, slays 40,000 per-	- 1		164	Ant. V. Enp.	- 1	•
110	sons and profanes the temple.	1		162	Demetr. Soler de-	-	
167	Antiochus persecutes the Jews.	1		ĺ	feated and slain		
165	Judas Maccahens purifies the temple and institutes the				by.	Ì	
100 {	feast of dedication.	ŀ		150	Alexander Balas.	1	
161	Judas Maccahæus slain; his brother Jonsthan succeeds.						
149	Onias builds a temple in Egypt like that in Jerusalem.					149	Third Punic war, lasts three
144	Jonathan, murdered by Tryphon, is succeeded by Simon	146	P. Physeon.	7.40			years.
- "	his prother, who is made ruler by Demetrine	144	P. Physcon.	146	Demet. Nicst.	148	Carthage destroyed.
143	The sovereignty and priesthood confirmed by the Jews to	144	I. I hyscou.	144	Ant. VI. Theos.	148	Corinth destroyed.
	Simon and his posterity.	- 1		143	Tryphon.		
136	Simen murdered; John Hyrcsnus his son succeeds him.	- 1		139 130	Ant. VII.	136	Scipio Nasica.
135	The Pharisees.			127	Demet. Nic. II.	133	Tiberius Gracchus.
130	John Hyrcanus throws off the Syrian yoke and makes	- 1		123	Alexander.	1	
ļ	himself independent. He destroys the temple on Mount	116	P. Lathyrus.	120	Ant. VIII.	- 1	
İ	Gerizin.		manajiua.	111	Apt. IX.	111	T
110	The Essenes.		ļ	108	Ant. VIII. and IX.	111	Jugurthine war (five years).
106	Aristohulus succeeds his father Hyresnus and assumes the	- 1	ì	93	Philip and Ant. X.		
1	title of king.			92	Demetrius Enc.	100	Tultura Correct
105	Alexander Januarus succeeds his brother Aristohulus and	88	P. Alexander.	32	Pemenius Phe.		Julius Cæsar born.
_ {	reigus for 21 years.			83	Tigranes of Ar-	88 81	Civil war. Marius and Sylla.
78	Januaus dies. Alexandra his wife succeeds and makes	81	P. Auletes?	۱,,,	menia.	01	Cicero's first oration.
	Her son Hyreshus high priest, and favors the Pharisage	-		69	Ant. XI.	71	Sportogra
69	Alcadula ules. Dyreenis succeeds but is forced to			••	***** ****		Spartacus.
	YICIU LUC CIOWII LO DIS VOIINGER BROTher Arietokulus I	i	J	65	Pempey makes ita	0.3	Lucullus defests Mithridates and Tigranes.
65	rompey the Great reduces Suris to a Roman province!	55	P. Auletes.		Roman province.		Tigianes.
امما	nyreabus endeavors to regain the crown.	.		]	P. 0 . 14001	63	Catiline conspiracy.
<b>6</b> 3	rempey, appealed to by Hyrcanus and Aristohulus de-	- 1		Ì			First triumvir.: Pompey, Cæsar
	cides for the former; he takes Jerusalem and makes	- 1	Roman Governors.	,	Roman Governors.	- 1	Crassus.
F	Judea trinutary.			1		60	Catullus.
57	Aristohulus and his son Alexander, raising disturbances,	55	Gabinius.	1	J		Sallust.
	are vanquished by Gabinius, the Roman governor of	1		1	l l		Cornelius Nepos, Varro.
	Syria.			- 1			Battle of Pharsalia.
54	Crassus plunders the temple.	51	Cleopstra.	51	Bihulus.		Cæsar reforms calendar.
47	Antipater, heing appointed by Julius Cæssr procurator of	- 1	-	50	Q. M. Scipio.		Cæsar slain. Diodorus Sic.
ł	Judea, makes his son Herod governor of Galilee, and		1	47	S. Cæssr.	1	Battle of Philippi.
44	ruasaei, oi Jerusaiem.	- 1	İ	43	Cassius.	[ '	
44 43	Walls of Jerusslem rebuilt.	- 1	İ	38	Ventidius.	44 8	Second triumv.: Oct., Ant., Le-
40	Antipater poisoned; Herod and Phasael revenge his death. The Parthians, having taken Jerusalem, slay Phasael and	1	i	39	Parthians invade		pidus.
*U	-no remains, naving taken Jerusalem, slav Phasael and	1		i	Syria, 50; and		•

# SIGNIFICATIONS OF OBSOLETE WORDS,

AND WORDS THAT REQUIRE EXPLANATION.

THE WORD.	DEFINITION.	TEXT.	THE WORD.	DEFINITION.	TEXT.
Agone	Ago	1 Sam. xxx. 13.	Marrow	Sccrets of the heart	Heb. iv. 12.
All	A large number	Luke xv. 1; Matt. iii. 5.	Meat	(1) Wheat flour; (2) Doctrines	
Anothecary	Perfumer		Meat. to eat	To do God's will	
Audience	Hearing	Gen. xxiii. 13; Lukevii. 1	Melt, utterly	Be entirely dismayed	John iv. 32, 34.
Bahes	Humble, docile Christians	Matt. xi. 25.	Milk	Elementary doctrines	2 Sam. xvii. 10. 1 Cor. iii. 2.
Bestowed	Stationed		Milk. sincere	Pure principles	1 Pet. ii. 2.
Bonnsts	Turbans		Mincing	Walking affectedly	Isa. iii. 16.
Burden	Judgments, calamities	Isa. xiii. 1; xv. 1; xix. I	Minish	Diminish	Ex. v. 19; Ps. cvii. 39.
Carriage	Baggage	1sa. x. 28.	Mist	(1) Blindness; (2) Blackness.	(1) Acts xiii. 11; (2) 2
Cast out	Excommunicate  A plain or valley	John ix. 34.	1	, (-,	Pet. ii. 17.
Champaign	Oroaments	Deut. xi. 30.	Mock	(1) Baffle, thwart; (2) Bring	(1) Num. xxii. 29; (2)
Chapiters	Taxes	1 Kings vii. 16.		shame upon.	Gen. xxxix. 17.
Charge	A large dish.	1 Kings xi. 28.	Night	(1) Adversity; (2) Ignorance;	(1) Isa. xxi. 12; (2) Rom.
ChargerClay, thick	Worldly riches	Num. vii.; Matt. xiv. 8.		(3) Death.	xiii. 12; (3) John ix. 4.
Coasts	Entire territory	Hab. ii. 6. Deut. xvi. 4.	Observation	Outward show	Luke xvii. 20.
Concision	Formal upholders of circum-	Deut. XVI. 4.	Occurrent	Taking place	1 Kings v. 4.
Concision	cision	Phil. iii. 2.	Ouches	Sockets	Ex. xxviii. 11
Concluded	Decreed (orig. Shut up together)	Rom. xi. 32; Gal. iii. 22.	Overlay	Smother	1 Kings iii. 19.
Concupiscence	Evil desires in general	Rom. vii. 8; 1 Thess. iv. 5	Passion	Sufferings and death	Acts i. 3.
Conversation	Conduct, behavior	1 Pet. ii. 12; Gal. i. 13.		Eminently righteous	Job i. 1; Gen. vi. 9.
Cover the feet	Lic down to sleep	1 Sam. xxiv. 3.	Polis	Careful count	Num. i. 2.
Cross	Christian self-denial	Matt. x. 38.	Prating	Talking rashly	3 John 10.
Curss	Revile or speak evil of	Ex. xxii. 28.	Prevent	Go before, precede	1 Thess. iv. 15.
Daysman	Arhitrator, umpire	Job ix. 33.	Prevent me	ADUCIDATE Wants: succer me.	Job iii. 12; Pa. lxxix. 6.
Delectable	Desirable	Isa. xliv. 9.	Princes	Chief men, leaders	1 Kings iv. 2.
Dignities	Civil rulers	2 Pet. ii. 10; Jude 8.	Provoke	Place of departed spirits	I Pet. iii. 19.
Ear the ground	Cultivate the land	1 Sam. viii, 12.	Quick.	Influence, excite	Heb. x. 24; 1 Cor. x. 22.
Eosample	Example or type	1 Cor. x. 11.	Rentest thy face	Living	Acts x. 42.
Ensue	Follow, pursue	1 Pet. iii, II.	Rereward	Distendest thy eyes	Jer. iv. 30.
Entreat	Treat, use	Acts xxvii. 3.	Sahaeth	Rearguard	Josh. vi. 9.
Eschsw	Flee from, shun	1 Pet. iii. II.	Savour	Hosts, armies	Rom. ix. 29; Jas. v. 4.
Everlasting	For a long yet limited time	Gen. xvii. 8.	Scrip	Scent, edor.	Eph. v. 2; 2 Cor. ii. 15.
Every whit	(1) Every minute detail; (2)	(1) 1 Sam. iii. 18; (2)	Seared	A small bag, a wallet	Luke xxii. 35.
_ !	In every part.	John vii, 23: xiii, 10.	Seethe	Boil	I Tim. iv. 2.
Fan	Windowing implement	Matt. iii. 12.	Seducing	Enticing into heresy	Ex. xxxiv. 26.
Fellow, my	My equal	Zech. xiii. 6.	Servitor	Servant	1 Tim. iv. 1.
Foolishness	Vice, crime	Mark vii. 22.	Selah	A rest in singing	2 Kings iv. 43. In various Psalms.
Fray	Terrify, affright	Jer. vii. 33; Zech. i. 21.	Sensual	Carnal, sinful	Jude 19; Jas. iii. 15.
Fruits	Works, actions	Matt. vii. 16, 20.	Seven	Several, many	Ps. xii. 6; Prov. xxiv. 16.
Garden	The Church	Isa. lviii. 11.	Sew pillows	Make or fasten cushions	Ezek. xiii. 18.
the mind.	Bring the mind into Christian		Sheets	Shirts	Judg. xiv. 12, 13.
30ds	frame	I Pet. i. 13.	Shipwreck	Exposure of backsliders to ruin	1 Tim. i. 19.
	Conduct matters	Ex. xxii. 28.	Shoe, to cast out over	To subdue	Ps. lx. 8; eviii. 9.
	Pilot wishes	1 Kings iii. 7.	Shoulder, to withdraw	To rebel	Neh. ix. 29.
	Gentiles in general	Jas. iii. 4.	Silverlings	Small cein	Isa. vii. 23.
	Places of idel worship	Acts xix. 10. 1 Kings xiv. 23.	Sin	Sin-offering	2 Cor. v. 21; Hos. iv. 8.
Habergeon	Corselet, or breastplate	Ex. xxxix. 23.	Sincere	(1) Unadulterated; (2) $U_{D-}$	(1) 1 Pet. ii. 2; (2) Phil.
	Accuse	Luke xii. 58.	8	Bullied.	i. 10.
Haply	Possibly	Mark xi. 13.	Sore	(1) Very much; (2) Very	(1) 1 Sam. xvii. 24; (2)
darnessed	Equipped, or furnished	Ex. xiii. 18.	Spoilers	severe.	Gen. xli. 56.
Holpen	Helped	Isa. xxxi. 3.	Strait	Foragers	1 Sam. xiii. 17.
10861	The inner tunic	Dan. iii. 21.	Straitened	Contracted, difficult of passage	Matt. vii. 13, 14.
10 M Delt	Nevertheless	1 Kings xi. 22.	Taches	Pained, distressed	Luke xii. 50.
High-places	(1) Places of worship; (2)	(1) 1 Kings iii.; (2) 1	Tale	Fastenings, hooks	Ex. xxxv. 11.
	Places of idol-worship.	Kings xii.31,32; xiv.23.	Tempered	Number, account	Ex. v. 8.
dols	Anything too highly prized	l John v. 21.	zonzporou	(1) Accurately mixed; (2) Symmetrically formed.	(1) Ex. xxx. 25; (2) 1
maginarious	Corrupt reasonings	2 Cor. x. 5.	Thousand	A large indefinite number	Cor. x11. 24.
Builing	Bubbling up, overflowing	Ps. xlv. 1.	Tossed to and fro	Fightle shap goable	Ps. xci. 7.
nherit	Subdue	Isa. liv. 3; Ps. lxxxii. 8.	Trench	Fickle, changeable	Eph. iv. 14.
nneritance	People	Ps. xxviii. 9; xciv. 14.	Trow		1 Sam. xxvi. 5; xvii. 20.
nn	Halting-place, camp	Ex. iv. 24.	Untoward		Luke xvii. 9, Acts ii. 40.
ron	(1) Barren, dry land; (2)	(1) Deut. xxviii. 23; (2)	Unwittingly	Thoughtlessly, unintentionally	
	Strength: (3) Severe trial	Dan. ii. 33, 41; (3) Pa.	Unworthily	Without due reverence	Josh. xx. 3. I Cor. xi. 29.
61111g	Unprofitable, pernicious dis-	evii. 10.	Vanities	Idols	Acts xiv. 15.
	cussion	1 Tim. i. 6.	Ward		Neh. xii. 24.
	Greek of Joshua	Acts vii. 45; Heb. iv. 8.	Ware	(1) Aware; (2) Watchful	
Kick	Veils of false prophets	Ezek. xiii. 18, 21.			(1) Acts xiv.; (2) 2 Tim- iv. 15.
Kine	Oppose, rebel against	1 Sam. ii. 29; Acts ix. 5.	Wavering	Doubting, hesitating	Heb. x. 28; Jas. i. 8.
	VV W a	Gen. xxxii. 15; xli. 2.	Wanah	Any large fish	2 Sam. xvii. 17

# A GLOSSARY OF SYMBOLIC WORDS

AND PHRASES OF THE INSPIRED WRITERS.

THE WORD.	EXPLANATION.	TEXT.	THE WORD.	EXPLANATION.	T
Abaddon, Heb.					TEXT.
Apollyon, Gr.	AJSDISO KIDOS, and annied to the		Dew		. Isa. xxvi. 19.
	Monammedan nowers, by whom the	1	Dogs	· L. Ceulles, as sunk into impurity	M-44 00
	I Unitstian Church to the Peat was	1	ll .	1 4. IUIC. III XII FIGHS MINISTARS of volimina	1 T 1 * 30
Ahamdu att		Rev. ix. 11. [50, 51.	Deers	1 9. UNVIIIDE, RIPPTIONING teachers	District A Page 1
Abomination		Isa. lxvi. 3; Ezek. xvi.		The entrance, or enlarged exercise of	
Abomination	2. Idelatious files of Poperv	Rev. xvii. 4.	Dragon	the gospel ministry A royal enemy—the king of Egypt	1 Cor. xvi. 9.
of Desolation.	The idelatrous ensigns of the Roman			2. Satan actuating his agents	
dulteress, or	army.	Matt. xxiv. 15.			
Harlot	An apostate city or Church.	Too 1 01 . D	Drunkenness	· I A DEBUICH OF TOHY.	1 1
Adultery	Idelatry and apostasy	Isa. i. 21; Rev. xvii. 5. Jer. iii. 8, 9; Rev. ii. 22.	·	4. DCUSCIESSIESS, I.D. phont of Division	. 1
Angels	1 I. Illelligent beings employed by God	Ezek. x. 8, etc.; Heb. i.		i ilidomenta	
	8.3 ministers of His Providence	4-7,14; Rev.iv.6; v.11.	Dust & ashes. Eagle		
	2. Apostate spirits	Matt. xxv. 41; Jude 6.	Lagre		
Angel of the	3. Bishops or pastors of churches	Rev. i. 20; ii. 18, 12, 18.		2. The Roman army, whose standards	1
Lord	Tague Chuist		Earthen ves	were eagles	
Arm	Jesus Christ  1. The omnipotence of God	Zech. i. 11.	sels	• Lue unusu pour	Ps. ciii. 3; Isa. xl. 31.
	2. The power and miracles of Christ	Jer. xxvii. 5; xxxii. 17.	Earthanakae	Political revolutions	2 Cor. iv. 7.
	3. Gracious influences of God	Isa. liii. 1; John xii. 38.	1 _		Rev. vi. 12; Hag. ii. 6. 7; Heb. xii. 26.
Armor		Isa. li. 9; lii. 10.	Egypt	Wickedness	
Arrows		Rom. xiii. 2; Eph.vi.11. Joh vi. 4.	Hilders, the	Eminent saints, perhane potrionalal	100. 21. 5.
	I Z. Nisoderous words	Ps. lxiv. 3.	twenty-four		
Babes		1 Cor. iii. 1; Heb. v. 13.	Eyes	*I 4 ADDINGU IU IND Almighty denote	
Bahylon	Papai Rome	Rev. xiv. 8; xvii., xviii.	ĮĮ.	1. His Infinite Knowledge	Prov. xv. 3; Ps. xi. 4.
Balaam	1 115 errors and impurities of that anes.	2 Pet. ii. 15; Jude II;	i	2. His Watchful Providence	Ps. xxxii. 8; xxxiv. 15.
Beast	tate  1. A heathen power	Rev. ii. 14.	ļļ.	II. Applied to Jesus Christ, they denote His Omnipresence	1
	2. The Papal Antichrist	Dan. vii. 17. [7, etc.	.]]	III. Applied to man, they denote,	Rev. ii. 23; v. 6; Heb.
Beasts	The four living creatures, improperly	Rev. xiii. 2, 12; xvii. 3,		1. The understanding, the eyes of	iv. 13.
	called beasts	Rev. iv.	11	I LDA MING	Ps. cxix. 18; Eph. i. 18.
	They denote the cherubim described	Ezek. i. 10.	ll .		Job xxix. 15.
Black, Black-		1920R. 1. 1U.	Ħ	I A. The whole man	Rev. i. 7.
ness	Afflictions	Jer. xiv. 2: Joel ii. 6.	Face	4. AUDRA Designs	Deut. xxviii. 54-56.
Blasphemy Blindness	1 4401atry, especially that of Ponery	Jer. xiv. 2; Joel ii. 6. Rev. xiii. 1, 5, 6; xvii. 3. Isa. xxix. 18; Rom. xi.	Family		Ps.xxxvi.16; Dan.ix.17.
Dimunese	Ignorance of Divine Doctrine	Isa. xxix. 18; Rom. xi.	Fat	1. IDO MOSE excellent of anomythin -	Eph. iii. 15. •
Blood	Symbol of the Atonement by Christ	25: Eph. iv. 18.	!	Lés Bicnes	Ps. lxxxi. 16.
		Matt. xxvi. 28; Heb.	Father	UUU, WHOSE WE STA by erestion and	Ps. xxii. 29; Jer. v. 28.
Body	The sanctified Church of Christ	xiii, 20.		gracious adoption	Mal. i. 6; ii. 10; Jer. xxxi. 9; Rem. viii. 15,
Book	Symbol of the Divine Decrees	1 Cor. xii. 13, 27. Ps. xl. 7; Heb. x. 7.	TO:	l control of the cont	16; Eph. i. 5.
Book of Life	106 heavenly register of the nearly of	Rev. iii. 5; xx. 12, 15;	Fire	Destructive calamity	Isa. xlii. 25; lxvi. 15;
b	1 1 <del>1</del> 0d	XXII. 19: Matt. 111.16.	Flesh	1 Diahas	Ezek. xxii. 31.
Bow	1. Algorous nearth	Joh xxix. 20.		1. Riches	Isa. xvii. 4.
Bowels	2. Symbol of evangelical conquest	Rev. vi. 2.			Isa. xl. 6.
Branch	Tender sympathy	Phil. ii. I; Luke i. 78. Isa. xi. I; Jer. xxiii. 5;	Forehead	L CULLE DEDIGERAND OF TRICKION	Phil. iii. 3, 4.
	· · · · · · · · · · · · · · · · · · ·	1sa. xi. 1; Jer. xxiii. 5;	Fox		Rev. vii. 3; xiii. 16. Ezek.xiii.4; Lukexiii.32.
Bread, food	1. Divine Dectrine	xxxiii. 15; Zech. iii. 8. Deut. viii. 3; Isa. lv. 2;	Fruit	Livilkious virtues and eninvments	Ps.i.3; zcii.14. [xi.4.
		Matt. iv. 4.	Furnace	Trying afflictions, or the place	Deut. iv. 20; Jer. ix. 7;
D. 11.	2. Christian fellowship	1 Cor. x. 17.	Garments, White		Isa. lii. 1; lxi. 10; Rev.
Bride Bridegroom	THE CHIFCH OF Christ	Rev. xxi. 9.	Gates	Emblems of purity and joy	iii. 4, 5; xix. 8.
Briers	Outlot the Duspann of the Church	John iii. 29; Rev.xxi.9.	Gates of the	Symbol of security	Ps. exivii. 13.
Brimstone	Persons of pernicious principles  1. Perpetual desolations	Isa. Iv. 13. [9.]	daughter of		
}	2. Emblem of torment	Job xviii.15; Isa.xxxiv.	Sion	The ordinances of Divine worship	Da :- 74
l	0. Permicions doctrines	Rev. xiv. 10.	Gates of death.	IMMINENT danger	Ps. ix. 14. Ps.ix.13; Job xxxviii.17.
Balls	violent men	Rev. ix. 17. Ps. xxii. 12.	Gog with Ma-	1. DUYLLIBLE DOWERS IN TOTTOP GOOD	Ezek. xxxviii. 2.
Cedars	Eminent med	Zech. xi. 2.	gog		Rev. xx. 8.
Cedars of Leh.	Kings, princes of Judah	Isa. ii. 13.	Gold Grapes	Crospel Diessings I	Rev. iii. 18.
Cedar, twigs of	NOBILITY, mulitary chiefe	Ezek. xvii. 4.	Grapes, Wild.	VILLUES OF TELLOTION.	Isa. v. 2.
Chaff Clouds	Worthless, irreligious persons	Ps. i. 4; Matt. iii. 12.	Hail	Sinful tempers and manners The incursions of violent enemies	Isa. v. 2. [Rev. viii. 7.
Crown of life.	Armies, multitudes  Immortality, felicity and glory of	Jer. iv. 13; Isa. lx. 8;	Hand, Right	Protection and favor	Isa. xxviii. 2; xxxii.19;
	Heaven	Heb. xii. l.	Hand of the		Ps. xviii. 35; lxxiii. 23.
Cup	1. Blessings of Divine Providence and	Jas. i. 12; Rev. ii. 10.	Lord on a		
-	Grace	Ps. xxiii. 5.	_ prophet	Influence of the Holy Spirit	Ezek. viii. 1.
	2. Divine Judgments	Isa. li. 17.	Harvest	MALICEME INCOMENT OF and of the month	Joel iii.13; Matt. xiii.39.
up of salva-	Thankiul Bokhowledoment of Divine	110 I (s	Head	1. The understanding or governing	
fion	Merules	Ps. exvi. 13.		principle in man	Isa. i. 6; Dan. ii. 28. Mic. iii. 1, 9, 11.
up of bless-	Out at the Lord's Sunner, in allusion			Z. Unit of a neonia	Mic. iii. 1, 9, 11.
ing Darkness	to the paschal cup	1 Cor. x. 16.	Heavens	1 The metropolis of a country	1sa. vii. 8, 9.
		T *** *		PS "CIAMI A LOVIDEDCE DT 140d.	Dan. iv. 26.

# A GLOSSARY OF SYMBOLIC WORDS

AND PHRASES OF THE INSPIRED WRITERS.

(CONCLUDED FROM PRECEDING PAGE.)

THE WORD.	EXPLANATION.	TEXT.	THE WORD.	EXPLANATION.	TEXT.
Horse	Emblem of conquest, the work of its		; Seal, Sealed.	2. Symbol of secresy	Isa. xxix. 11.
-	rider	Jer. iv. 13.	1	3. Token of special commission	John vi. 27.
Horse	of bloody war; black, of disease and		N	4. Emblem of peculiar interest	Eph. i. 13; iv. 30; Rev
	pestilence; pale, of famine and misery.	Rev. vi. 2, 8; Zech. vi. 2	.   Seed	Evangelical Doctrine	Luke viii. 5-11; 1 Pet.
House	Church of God	Isa. ii. 2; 1 Tim. iii. 15 Heb. iii. 6.			23; 1 John iii, 9.
Hanger and	1. Natural desires after happiness	Prov. xix. 15; Isa. lv.	Serpent	Satan, the devil	Gen. iii. 1; 2 Cor. xi. 3 Rev. xii. 9.
Thirst.	2 Spiritual desires	1; Rev. xxii. 17.	Sheep	The disciples of Christ	Zech. xiii. 7; John x. 1]
	2. Spiritual desires	Amos viii. 11; Matt. v. 6; Luke i. 53.			16; 1 Pet. ii. 25.
Idolatry	1. Covetousness	Col. iii. 5.	Shield Sleep	Faith in the Divine promises	Eph. vi. 16. . Dan. xii. 2; John xi. 11
Image of gold,	2. An object excessively beloved The four universal monarchies—As-	1 John v. 21.	1	,	A Thess. iv. 14
silver, brass	syrian, Persian, Macedonian, Roman.	Dan. ii. 31, 45.	Sodom and	2. Carnal security	. Rom. xiii. 11.
and iroo.		ĺ	Gomorrah.	An apostate, wicked city.	. Isa. i. 10; Rev. xi. 8.
Incense Infirmities	Devotional exercises	Rev. v. 8.	Sores	. Spiritual maladies	. Isa. i. 6; liii, 5.
Innumiries	2. Spiritual weakness	Matt.viii.17; Isa. liii. 4. Rom. viii. 26.	Sower	. A gospei preacher	. Matt. xiii. 3, 37, 116
Jerusalem	1. Church of God	Ps. cxx. 6; Isa. lxv. 18;		2. Eminent pastors of churches	Num.xxiv.17; Rev.xxii Rev. i. 20.
	2. Heavenly glory	lxvi. 13.	Stone	1. Jesus Christ	Ps.cxviii.22; Isa.xxviii
	2. Ziouvouly gioly	Heb. xii. 22; Rev. iii. 12; xxi.; xxii.; Gal.	li		16: Matt. xxi 49
		iv. 24, 26.	Stone, White.	2. A true heliever	I Pet. ii. 5. Rev. ii. 17.
Кеуз	Power and authority     Commission of the Gospel ministry.	Rev. i. 18; Isa. xxii.	Suc	I. The Lord God	Ps lverie 11
Laherers	Gespel ministers	Matt. xvi. 19. Matt. ix. 37, 38; 1 Cor.	Sun and Moon	2. Jesus Christ	Mal. iv. 2.
Lamb	The Messiah, typified by the naschal	111. 9.	Swine	Unclean, infidel persons	Matt -: 8
Lemn	lamb and the daily Israelitish sacrifice.  1. Profession of religion	Ex. xii. 11; xxix.38, 41.	Sword	1. The symbol of destruction	Deut. xxxii. 41. 42.
Lamp	2. Divine illumination and comfort	Matt. xxv. 3, 4. 2 Sam. xxii. 29.	1	2. Ine word of God—the weamon of a	
Leaven	Corrupt principles and practices	Matt. xvi. 6; 1 Cor. v.	Tabernacle	Christiau	Eph. vi. 17.
Leopard	A subtle, rapacious enemy     Antichristian power	Dan. vii. 6. [6, 8.	Talents	The gifts of God bestowed on man	2 Cer.v.1; 2 Pet.i.13,14. Matt. xxv. 15.
Life	I. Immortal felicity	Rev. xiii. 2. Ps. xvi. 11.	Tares Teeth	Wicked infidels	Matt. xiii. 38.
	Z. Evangelical doctrine	John vi. 33.	Thorns	Symbols of cruelty  1. Worldly cares, riches and pleasures.	Prov. xxx. 14. Luke viii. 14.
]	3. A state of justification 4. Christ, the source of life, natural,	John v. 24; Col. iii. 3.		2. Perverse unbelievers	Ezek. ii. 6. [12, 16.
	spiritual and eternal	John i. 4; xi. 25; xiv. 6; Col. iii. 4.	Throne	1. Government or kingdom	Gen. xli. 4; 2 Sam. vii.
Light	1. Joy, peace and prosperity	Esth. viii. 16.	Thunders	2. An order of augels	Col. i. 16. Rev. x. 4.
	2. Evangelical knowledge and holiness.	Isa. viii. 20; Eph. v. 8;	Trees	Geod or bad meo	Ps. i. 3; Matt. iii. 10.
Lion	1. An emblem of fertitude, the ensign	1 John i. 7.	Vine	I. The Hebrew Church	Ps. lxxx. 8; Jer. ii. 21.
ļ	of the tribe of Judah	Gen. xlix. 9.	Vineyard	2. Christ, the Head of the Church The Church of God	John xv. I.
Loensts	2. A title of Christ Teachers who corrupt the gospel	Rev. v. 5.	Vipers	Wicked children of wicked parents	Isa. v. 1, 6; Jer. xii. 10. Matt. iii. 7; xii. 34.
nanna	The felicities of immortality	Rev. ix. 3. Rev. ii. 17.	Walkafter the	_	
dountain	1. A kingdom, state, republic or city	Isa. ii. 12,14; Zech.iv.7.	flesh, to Walk after the	To be guided by sensual appetites To follow the motions of the Holy Spirit	Rom. viii. 1.
1	2. The kingdom of Christ's Church	Isa. ii. 2; xi. 9; Dan.	Spirit, to.	and the counsels of the Word of God.	Rom. viii. 1.
Mystery	A thing or doctrine unknown until re-	ii. 35. Rom. xvi. 25; 1 Cor. ii.	Walk with God, to.	To live in communion with God act-	
	vealed	7; Col.i.26; Rev.i.20.	God, to.	ing as in his sight to please and glerify him	Gen. v. 24; vi. 9.
VakedVight	Destitute of the garment of holiness Ignorance, error, adversity	Rev. iii. 17.	Wash)	Purification { 1. Moral	Ps. xxvi. 6; lxxiii. 13.
umber two	A few	Rev. xxi. 25. [21.] 1 Kings xvii.12; Isa.vii.	Washed	Pandan and 2. Spiritual	Ps. li. 2; Ezek. xvi. 9.
umber turee,	i		, , asing	Parden and sanctification	1 Cor. vi. 11; Rev. i. 5; vii. 14.
Samber four	Excellency	Isa.xix.24; Zech.xiii.9.	Water	The grace of the Holy Spirit	Isa. xliv. 3; John iii. 5;
Number seven.	Periection	Isa. xi. 12; Ezek.vii. 2. Rev. i. 4-xxii.	Waters		17. 10.
ZARD	Princes	Isa. ii. 13.		1. Afflictions and troubles	Ps. lxix. 1. Isa. viii. 7; Rev.xvii.15.
	Sensual man The Church of Christ	Rom. xi. 17.		5. Evangencal ordinances	Isa. lv. 1.
Palm	All emplem of joy and victory.	Rem. xi. 24. Rev. vii. 7.	Week	4. The blessings of the Hely Spirit Seven years. Seventy weeks of years	Isa.xliv.3; John vii. 37.
m	110aveu, the residence of the Redeemed	Luke xxiii.43; Rev.ii.7.	1	are four hundred and ninety years	Dan. ix. 24.
hysioian	Jesus Christ	1 Cor. v. 7.	Wilderness	I. General desolation	Isa.xxvii. 10; Jer.xxii.6.
	1. The chief support of a family city	Matt. ix. 12.	Wind	2. This world of trial	1 Cor. x. 5,6; Isa.xli.18.
1	Or SIRIA	Gal. ii. 9.		1. The operations of the Holy Spirit 2. Divide judgments	John iii. 8. Isa. xxvii. 8.
	of glory.	Rov ::: 19		3. Desolation	Jer. li. 1; iv. 11, 12.
Rain		Rev. iii. 12. Deut. xxxii. 2.	Winds, Four	General destructions	Jer. xlix. 36; Dan. vii.
	1 Character innuences	Isa. xliv. 3.	Wine	I. Temporal blessings	2; Rev. vii. 2. Hoe. ii. 8; Ps. iv. 7.
	- +ue irruption of an invading army	1sa.lix. 19: Jar vlvi 7 8		2 Gospal provision	7 0, 25. 17. 4.

## PRECIOUS STONES OF THE SCRIPTURE.

STONES.	DESCHIPTIVE AND GENERAL REMARKS.
Ad'aman	The Hebrew word is twice translated thus (in both instances it is used metaphorically—Ezek. iii.; Zech. vii.); in a third instance, Jer. xvii., it is rendered "Diamond." It means a very hard stone, and the latter is the hardest we know of.
Ag'ate	
Am'ber	This was probably not the substance known among us by that name, but rather a metal; some suppose it was a mixture of brass (or copper) and gold, others regard it as brass highly poliched
Am'ethyst	In the High-priest's breastplate, violet bordering on purple compared of
Ber'yl	In the High-priest's breastplate; violet, bordering on purple, composed of a strong blue and a deep red.  In the High-priest's breastplate, also in the foundation of the New Jerusalem; a pellucid gem of a bluish green color, of the genus EMERALD though less valuable.
Car'buncle Chalced'ony	In the High-priest's breastplate; supposed by some to have been the Garner, by others the Emerald; it was certainly a bright flashing gem.  One of the stones in the foundation of the New Jerusalem; there is great diversity of opioion concerning it; possibly it was a species of Agare, variegated and cloudy.
Chrys'olite	In the foundation of the New Jerusalem - probably a enceing of Topana a transport
Chrysopra'aus.	
Di'amond	In the High-priest's breastplate; it is too well known to demand more than mention.
Em'erald	heauty is well known. Anciently called Superpus
Ja'cinth	In the High-priest's breastplate, and in the foundation of the New Jerusalem; a bandsome gem of a deep reddish yellow; identical with the Lioung
Jas'per	In the High-priest's breastplate, and in the foundation of the New Jerusalem; a species of quartz, red, yellow or green, usually handsomely spotted. See JACINTH.
Lig'ure	
	In the High-priest's breastplate; also, two of them, with the names of the heads of the twelve tribes engraved thereon, were placed on the shoulders of the ephod; it was much used like the Cameo is now, the device being cut on the opaque white, while the darker stripes served as border and groundwork; it was white, blue and gray, or brown, in layers.
Ru'by	A valuable gem of rose-red color, class Corundum; in High-priest's breastplate (rendered Sarnius); some have thought that the Agazz of our version was the Rusy, as that rendered Rusy in two presents was probable Day Court
Sap'phire	blue, red and vellow combined in High priest's prostricts
Sar'dius	Supposed to be the Ruby: rendered Sarning in Rev iv 3 whore it is then by the be Commented
Sar'donyx	
To'paz	A superb yellow or golden green gem; in High-priest's breastplate, and in the foundation of the New Jerusalem. Some have supposed that it is our Chrysolite.

### TREES AND PLANTS, FRUIT AND FLOWERS,

AND SPICES OF BIBLE LANDS.

TREES, ETC.	DESCRIPTIVE AND GENERAL REMARKS.
	Imported by Solomon to make columos, balustrades, etc., of the Temple, from Ophir; supposed to have been the RED SANDAL-WOOD THEE, the wood of which is very heavy, hard, fine-grained and of a beautiful garnet color, or it may have been the white Sandal-wood, which is still much used in India for utcould and fine work.
Almoad	This superb tree has ever been a favorite, on account not only of its beauty, but equally so of its early blooming; its beautiful rose-pink blossoms are harbingers of spring.
Aloes, or Lign- aloes.	A tree or plant from which was obtained a valuable sweet-scented wood, as, also, a delightful, pungent, aromatic gum prized for perfuming rooms and clothing, and for accious the dead. The Alor of Palestice reaches a height of scarce five feet, while the East Indian Alor frequently attains as alittude of one hundred and twenty feet, and eight of the twelve feet.
Anise	marginal rendering "Dill.," probably correct; this was a small plant of little pecuciary value, though both the plant and seeds were used as a condiment.
Apple	flavor and fragrant odor.
Ash	This may have been the AsH, though many learned critics have held otherwise; the larger number are in favor of the opicion that a species of PIRE was intended.
Barley	
Bay	A SVIII 001 01 R Drosperous career. Possibly a Lambur on a Contra but annual 11 41 0.
Beau	
D1101	1 1115 YEAR TOLV OI LIE WILD ROSE seems to have been indigenous to the self of D. J 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
Calamus Sweet	
Cane.	An ingredient of the holy anointing oil, also mentioned as a perfume; supposed to have been imported from India; the root, stem and flowers, when
Camphire	
1	No doubt this was the Henna of the Arabs, a shrub rising five or six feet, with fragrant whitish flowers in clusters. The powdered leaves were used as a dye for the finger-nails, etc.
Cassia	One of the ingredients of the holy accounting oil; the plant resembles Cinnamon, though scarcely so fice or fragract; the ricd or bark was used as a performe.
Cedar	At one time cedar trees were very abundant in Palestine, especially in the Lebanon region, its great height straightness and the hardness and

# TREES AND PLANTS, FRUITS AND FLOWERS,

AND SPICES OF BIBLE LANDS.

(CONCLUDED FROM PRECEDING PAGE.)

TREES, ETC.	DESCRIPTIVE AND GENERAL REMARKS.
Dove's Dung	BOCHART PRODUCUES this CHICK-PEAS, while Dr. Thomson says it was a coarse kind of Bean.
Dose a Dang.	This well-known tree abounded in Palestine, the Mount of Olives being especially noted for its Juxuriant growth
Fig	The Hehrew word would apply to any tree that could be cut into hoards, planks, etc.; doubtless certain species of Pine and Juniper were meant.
Fir	nossibly the Larch or Cypress.
Fitch, Vetch	A small pea, though coarse and scarcely palatable, still an article of food, yet chiefly cultivated as food for doves and pigeons.
flags	Two Hebrew words rendered thus; the first was probably a name for any marsh-weed; the other word no doubt included sea-weeds in general.
lax	This was the common FLAX, and was used, as now, for manufacturing linen.
albanum	A plant from which exudes a resinous gum resembling Assarcetina in smell and medicinal properties: an ingredient of the holy anointing oil.
all	The Hebrew word rendered thus usually is in two places translated Hemlock; it was some noxious plant, probably the Poppy; it was certainly of bitter taste, and poisonous in some degree.
0 -1:-	While this resembles the GARLIC of the present day, it was of a more delicate kind; it was native to Askelon.
Garlic	Material used in constructing the ark; it may have been the Pine or Cenaa, but more probably the Cypness.
Gopher	This name is applied to two distinct vines; the one, poisonous, either the Colocynth or the Willia Cucumber; the other (Joe. iv.) the Castor-oil plant,
Gourd	The Grape-vine is still extensively cultivated in Syria and Palestine, and it flourishes far beyond its average in this country; a bunch of grapes
Grape	grown at Welbeck weighed 19\(\frac{1}{2}\) pounds, and measured 19\(\frac{1}{2}\) inches in length and 19\(\frac{1}{2}\) inches in breadth or diameter.
_	grown at we need weighted 122 pointed, and measured 124 inches in ength and 134 inches in oresatin or diameter.
Grass	This term in our version includes all that clothes the ground with verdure; there is a peculiarly heautiful variety noticed by HASSELQUIST as abound-
	ing in Palestine, called the Sheep's Fescue.
Heath	Two Hebrew words; the one may have indicated the HEATHER or LING; the other probably should have been translated "ruins" or "forlorn,"
	though some think it does indicate a plant, and they name the TAMARIX or JUNIPER.
Hemlock	See GALL.
Iolm	A species of OAK, mentioned only in the Apocryphal Book of the History of SUSANNAH.
Iusk	Archbishop French says the Husk mentioned in the Parable of the Prodigal Son was the fruit of the Carob tree; they have a hard dark outside
	and a dull sweet taste.
Нуввор	Probably the common Hyssop; it was early valued for its medicinal properties, and used as a remedy for affections of the throat and chest.
Juniper	Generally supposed to have been a species of broom, a leguminous plant, with white flower: the roots are hitter, and edible only when driven by hunger
Leeks	Not our LEEK, but the FENU-GREC, a native of Egypt, resembling CLOVER, used as food by men; it was supposed to be a specific against worms and
	dysentery.
Lentil	A leguminous plant, yielding a pulse, resembling small beaus: it was chiefly used in soup or pottage.
Life, Tree of	Never identified, and possibly the name indicated no tree, but was used only as symbolic to point to the great Tree of Life, JESUS.
Ligo-aloe	See ALGE.
Lily	Tradition says that the Lily grew in such quantities that the stalks dried were used as fuel; one kind is particularly noticed by travellers as pecu-
,ii,	harly gorgeous.
Mallows	Supposed by some to have been the SEA-PURSLAIN, which grew near the sea-coast, and was eaten chiefly by the poor, but probably a coarse kind of
8 W OI 18 IL	greens, called "Jew's Mallow."
Mandrake	greens, control now a manufus.
nauurake	Still thrives in Syria and Palestina; many stranga superstitions clustered around the Mandrake; the fruit was about the size of an ordinary egg, and very pleasant to the taste.
16 - 44 - 1-	
Mastich	The MASTICH TREE is mentioned only in the History of Susannan; it produced a fragrant resin.
Meadow	In the Hebrew of Gen. zli. 2, 18, the word rendered meadow probably indicated a water-plant or marsh-plant.
Melon	Generally regarded as indicating the Watermelon, which grew in great profusion in Egypt and in the Levant; it was about the same as our
26:11.4	WATERMELON.
Millet	Identical with our MILLET; it was cultivated extensively and the green stalks used as fodder, while the grain was much prized.
Mint	The Speagmint, which was much cultivated and used in Palestine; besides it culinary uses, it was scattered over the floors on account of the pleasant
	scent it exhales when bruised.
Mulberry	While the MULBERRY abounds in Palestine (see Sycamine) the tree intended here was rather a Balsam tree distilling white tears of a pungent, acrid taste.
Mostard	A species that, from a minute seed, graw into a considerable tree, with numerous branches, is described by travellers; its fruit resembled CURRANTS
	id form, while its seed was similar to our Mustarn.
Myrrh	Myrrh is a gum resin extracted from the tree balsam-myrrh, which grows in Arabia and Africa; it exudes from the bark; an ingredient of the holy
	and in the grant of the second
Myrtle	This tree was very popular on account both of its beauty and its sweet scent. Being very prolific, the groves of Myrtle have been described by trav-
1	eners as exceedingly nandsome.
Nettls	Not materially different from the Nextle or Thistle; too well known to require more than mention.
0ak	Many varieties of this well-known and always useful tree abounded in the Holy Land.
Olive	This tree is called in Isaiah the Oil thee; it still grows luxuriantly everywhere near the Mediterranean, and is abundant in Palestine. It was and
	still is highly prized.
Onion	The Onion of Egypt, though similar to that so well known among us, was far superior to it in delicacy and richness of flavor.
Palm	This was the DATE-PALM TREE, which has ever grown abundantly in the Holy Land, and has always been deservedly a favorite.
Pannag	Suppresed to be the Ginsene; sultivated extensively in China and Chinese Tartary; it has been considered a wonderful paracea for many diseases.
Paper-Reed	See Bulkush.
Pine	The name occurs three times in our version, and in each case it is probably a mistranslation, though the PIRE TREE did grow in Palestine.
Pomegranate	One of the most ancient and heautiful of fruit and flower trees (it is rather a bush); the fruit is about the size of an orange.
Poplar	Probably the White Poplar; it is mentioned but twice in our version, and some have questioned the rendering.
Reed	Class growing in the margh lands used for making average also some kind for many fit to the rendering.
Rose	CANE growing in the marsh-lands, used for making arrows, also some kinds for manufacturing door-mats, etc.
	Many varieties abound in Palestine and Syria and other Bible lands; travellers say that the Roses of Syria exceed in heauty and perfection those of any other country.
Rne	
	A percunial plant; it was used as a condiment, and to it was attributed the power of pravanting poison from affecting the human system; it was
Rush	also thought to ward off infection.
Rvo	Sce Bulrush.
Rye	See Spelt.
Saffron	A perennial plant, the stigmas of the flowers of which have long been used as a medicinal stimulant and as a condiment.

## SCRIPTURE MEASURES, WEIGHTS AND COINS.

Noze.—Corrected by the latest scientific discoveries down to the present time; from McCulloch, Gregory, Brande, Lavoisne, Smith and other anthorities.

#### I. MEASURES OF LENGTH AND DISTANCE.

#### MEASURES OF LENGTH.

THE Bible cubit was shorter than that of other countries. In the times of the Hebrew monarchy, three different cubits were recognized by the Jews. 1. The common cubit, in length of our inches and decimals of an inch, 15.8763, or slightly more than a foot and a quarter. 2. The ancient Mosaic cubit, a hand-breadth longer than the first, and of the same length with the smaller Egyptian cubit, that is, 19.0515 inches, or about a foot and seven inches; and 3. The new cubit, equal to the royal Egyptian cubit, equal to about 20.6 inches, or 1 foot 8½ inches.

#### MEASURES OF DISTANCE.

A "Sabbath Day's Journey" was 2000 cubits, or six-tenths of a mile. It is said the term originated thus: The rabbins took the text io Exodus xvi. 29: "Let no man go out of his place on the seventh day," and on the strength of it forhade all travelling. Then they made an exception, allowing the walk from the houses next the Tabernaele, across the empty space always kept around it, to the edifice, for the purpose of worship. Now, this empty space was always just 2000 cubits wide. And, finally, they allowed every man to travel on the Sabbath, not more than this distance of 2000 cubits from the wall of his own city in any direction.

The furlong of the New Testament is the Greek Stadium, the length of the celebrated Greek national race-course at Olympia. It consisted of 600 Greek feet, equal in English measure to 606 feet 9 inches. The mile mentioned in the New Testament was possibly a Roman mile.

#### MEASURES OF SURFACE.

The Jews had no such system as our "square measure," which enabled them to name an area by its size, as "square foot," "acre," etc. They had to designate the space they wanted to describe by naming its length or breadth. The Bishop of Peterhorough has added, under this head, a number of interesting and learned calculations, which are here given, with such modifications as the present state of

biblical science requires, and using the Mosaic or legal cubit. This cubit is nearly the largest or Egyptian one.

The Altar of Incense.—Only two sides of it, viz., its length and breadth, are expressed by Moses; each of them is affirmed to be one cubit. Yet he declares it was four square; whence we collect that its sides and its top were each just a square oubit. (See Exodus xxx. 2.) Now the Jewish square cubit amounts to almost exactly two and a half English square feet, so that the Altar of Incense was a cube of 2½ feet every way.

The Table of Shew-Bread, Ex. xxv. 23.—This is affirmed to be two cubits in length and one in breadth. None doubt but it was rectangular, containing two Jewish square cubits. These amount to five English square feet, nearly, that is, 722 square inches.

The Boards of the Tabernacle.—These were each ten cubits in length and one and a half in breadth (Ex. xxvi. 16). Being rectangular, they contained 15 Jewish square cubits, or just about 374 English square feet. They were, in short, boards 15 ft. 10 in. long, and 2 ft. 4½ in. wide. This seems an extraordinary width to be required in a country so destitute of large trees as the wilderness of Sinai

The Mercy Seat.—This was God's Throne of Grace among the Jews. Moses (Ex. xxv. 17) affirms that its length was two cubits and a balf, its breadth one cubit and a half. This makes the area of the Mercy Seat to be 3 ft. 11½ in. long, by 2 ft. 4½ in. wide, or about 8 4-5 square feet.

The Square Cubit in Square Feet.—A square cubit reduced to inches is 19 × 19 = 361 sq. inches. Divide this by 144, the number of square inches in one square foot, and we have 2 73-144 square feet. Reduce this vulgar fraction to decimals, and we have 2.5 square feet, nearly; the exact figures running into a repeating decimal, thus: 2.5076308888 +.

The Court of the Tabernacle.—This was the ground on which the priests performed all the solemu public worship of Israel in Moses' time. The area of this court is described by Moses (Ex. xxvii. 18), by its length 100 cubits and its breadth everywhere 50 cubits. Wherefore this area must be in Jewish measure 5000 square cubits, since that is the product of 100 multiplied into 50. This was then equal to an area of 12,500 square feet.

#### II. MEASURES OF CAPACITY.

#### LIQUID MEASURES.

These were: 1, the Log, a word originally meaning a basin; 2, the Hin, an Egyptian word; and 3, the Bath, a Hebrew word meaning "measured."

#### DRY MEASURES.

1. The Cab (only in 2 Kings vi. 25), a word meaning hollow or concave; 2, the Omer (only in Exodus xvi. 16-36), a word meaning a heap, or a sheaf; 3, the Seah, which measure, it this being the most usual measure for hosehold uses; 4, the Ephah, an Egyptian word; 5, the Half-homer or Lethec (in Hosea

iii. 2 only), a word meaning something poured out; 6, the Homer (meaning "heap") or Cor, as it is elsewhere called, from the circular vessel in which it was received.

Homor on Cor (1)	• Measures.		Gallons.
Enhah or Rath.		8.0090	****** 4.4400
Sesh		2.8898	1.4762
Hin			4428
Cab			246
Log	***************************************		0615

#### III. COINS AND MONEY.

#### 1. MONEY NOT COINED.

All the money mentioned in the Bible before the time of Ezra and Nehemiah, that is, before the period of the return from captivity, was uncoined money, and seems always to have been silver, gold being mentioned as a valuable metal, but not as money. This uncoined money was used by weight. Therefore it is very likely that the money mentioned in the Bible before the times of Ezra and Nehemiah consisted of silver rings, and that it was paid and received by weight, as is described in Genesia xxiii. 16.

#### 2. COINED MONEY.

The Maccahean shekel was a silver piece about as heavy as a silver half dollar. It had on one side a figure of a vase, supposed to have represented the pot of manna preserved in tha tabernacle, and on the other side a stem with three flowers, supposed to have represented Aaron's rod that budded. With the vase was an insentition signifying "Shekel of Israel," and with the branch another signifying

two different Greek words. One of these is Kodrantes (Matt. v. 26; Mark xii. 42), which is the Greek form of the Latin word Quadrans. The Roman Quadrans was a small copper coin, and was, as its name indicates, the quadronarter of the as. This as was a copper coin, sixteen of which were equal to a denarius. The as was accordingly about equivalent to the old-fashioned "red cent," and the farthing to a quarter of a cent. The other word translated "farthing" is Assarion (Matt. x. 29; Luke xii. 6), the Greek form of the Latin Assarium, which was the small as, equal to balf the as. This farthing was therefore twice as large as the other.

Mite, in Greck, Lepton, was a copper piece, the smallest coin in circulation, and worth half the first of two farthings above described, viz., the quadrans.

#### TABLE OF BIBLE MONEY.

IADUU OI	DIDDE MONDE	
Denominations.	Grains.	Value, nearly.
Gold Shekel	132	
Gold Manch	13.200	569.00
Gold Talent		6,900.00

## REMARKABLE MOUNTAINS AND HILLS,

AND RIVERS, LAKES AND SEAS OF BIBLE LANDS.

REMARKABLE MOUNTAINS AND HI
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THE NAME.	DESCRIPTIVE AND GENERAL REMARKS.
	Chain east of the Jordan; Peor, Nebo and Piscan belong to it.
Ab'arim	mi of two extensive parellel ridges now called Johel esh. Nhurki. See LEBANON.
Acti-Lib'anus	my sofors to the country Armenia on the mountains of which the ark rested; the same Hebrew word is in two passages rendered Armenia;
Ar'arat	there are two peaks especially known as Ararat; the highest point is 17,750 feet above the sea and 14,573 above the level of the plain.  A mountainous country, east of the Jordan: remarkable for height, and for rich woodland and pasturage; the Hill of Bashan was Hermon.
Ba'shan	Tressult college mount, but there is no authority in or out of Scripture for so calling It.
Cal'vary	Daygo extending shout 28 miles: the highest point of MOUNT CARMEL IS 1728 feet above the sea; now generally called Mar Liyas.
Car'mel	Mountain in Palestine opposite Gerizim, on porthern side of valley of Shechem; it rises 2700 feet above the sea; now called Sith Lalamiyan.
E'bal	m - Limbland nortion of the territory of Ephreim
E'phraim	A hill near Jerusalem; the Hebrew name signifies "scabby," and some suppose it was to this hill lepers were sent "out of the congregation."
Ga'reb	The mountainous tract extending from the Dead Sea to Petra.
Ge'bal Geriz'im	A mountain of Enhraim, apposite Enat, the velley of Shechem (now Nablûs) intervening: it rises 2000 feet above the sea.
Gilbo'a	Ridge of hills rising at Jezreel, eastern end of Plaio of Esdrælon; the ridge extends about ten miles, west to east; now called Jebet Fukdah.
Gil'ead	A mountainous region east of the Jordan, in extent about 60 by 20 miles.
Her'men	Foot above the sea, from zoon to bood teet above the chim; present name decet em-particul.
Hor	On the boundary ("at the edge") of Edom, it is the highest and most conspicuous of the sandstone mountains of Edom, its height being 4800 feet above the Mediterranean, and more than 6000 above the Dead Sea; its double top makes it conspicuous far and near; the tomb of Aaron is on the more northern peak; modern name Jebel Nebi Harúm.
Ho'reh	See Sinal.
Leb'anon	Very celebrated chain north of Palestine; it comprises really two distinct parallel ranges, which enclose the valley of Lebanon (Coele-Syria); the western, or main, range commences at 33° 20′ N. lat., and runs upward of 100 miles south-westwardly; these mountains were remarkable for their scenery, their unrivalled trees and verdure; they ranged in height from 6000 to 10.200 feet above the sea.
Ne'bo	"Over ngainst Jericho" was the highest peak of the Abarim range; from its lofty summit Moses viewed the Promised Land, and on it he died and near it was buried; about 4500 feet high.
Ol'ives (Olivet)	the little hills or rocky crowns which encircle the Holy City, being in itself comparatively insignificant. It derives its chief importance and attractiveness from the fact that it was a favorite resort of our Saviour and was the scene of many of the leading incidents of His eventful life; highest point about 2700 feet above the sea.
pe'or	One of the Abarin range, from the summit of which Balaam blessed, while desirons of cursing, Israel.
Pis'gah	One of the Abanim range, of which Nebe was the summit.
Rim'moc	The Rock Rimmon was a peak north-east of Gebn and Michmash.
Sama'ria	The site on which Omri built the city of the same name.
Seir	Mountainous district of which Hon was the highest peak. See Hon.
Si'nai	sula embraced between the two arms of the Red Sea; Hereb was called the "Mountain of God." The highest point was upward of 7000 feet above the sea.
Si'on	See Hermon.
Ta'bor	This mountain rises abruptly, from the north-eastern arm of the Plain of Esdrælon, to a height of 1900 feet; it stands entirely insulated, except on the west, where a narrow ridge connects it with the mountains of Nazareth; modern name Jebel et-Tur.
Zi'on	The sonthwestern hill of Jerusalem.
	RIVERS TAKES AND SEAS

#### RIVERS, LAKES AND SEAS.

THE NAME.	DESCRIPTIVE AND GENERAL REMARKS.
Ab'ana	Rising in the Anti-Libanus, at a height of 3343 feet, and passing Abila, it flowed through Damascus; modern name Barada.
Æ'non	"Near to Salim," where John the Baptist baptized; has not been identified; it may have been at Wady Farah, five miles northeast of Jerusalem.
Ar'non	River east of the Jonnan, the boundary of Moab and of the Amorites; modern name El-Mojeb.
Che'hari	River of Babylonia, possibly the CHABORAS (now Khabour), but probably the Nahr Malcha, or royal cause of Nebuchadnezzar.
Dead Sea	This name does not occur in the Bible, but the sea is noticed by a number of names—the Salt Sea, the Sea of the Plain, the East Sea, the Former
	Sea, and the Sea where there is no difficulty of identification; its usual name now is the DEAD SEA, from the belief, now exploded, that neither vegetable nor animal life could subsist in or near it. It is of an elongated oval shape, save that the regularity of the figure is broken by a
	large peninsula from its eastern shore; its extreme length is about 46 miles, breadth above 10 and area about 300 square miles—the dimensions
	vary, however, somewhat, at times. Its level is 1289 feet below that of the Mediterranean.
Egypt, river of	
Euphra'tes	The largest, longest and most important river of Western Asia; its length is 1780 miles, over two-thirds of which are navigable for small vessels.
Gal'ilee, sea of	Called also Sea of Tiberias, Sea or Lake of Gennesareth or Gennesaret, Sea of Chinnereth or Cinnereth, and Matt. iv. 15, the sea. The Jordan
	enters it at its northern and passes out at its southern end, the bed being simply a depression of the great Jordan valley; its level is 653 feet
	below that of the Mediterranean; the banks on the east are nearly 2000 feet high, deeply furrowed by ravines; the west bank is less regular, but
71/1	equally picturesque.
l'hon reat Sea	
Ia/bor	
Iid'dekel	The Tigats, one of the rivers of Eden; its length is estimated at 1150 miles, of which about 300 miles are navigable for rafts in the seasons of flood.
ab'hok	A stream falling into the Jondan about midway between the Sea of Galile, and the Dead Sea; the present name is Zurka, or the Blue River.
or'dan	The great river of Palestine; its sources are in the Anti-Libanus; a traveller has well said, "It is without any parallel, historical and physical, in
	the whole world." Macgregor says, "The Jordan is the sacred stream not only of the Jew, who has Moses and the prophets; of the Christian,
	who treasures his master's life upon earth; of the cast-out Ishmaelite, who has dipped his wandering bloody foot in this river since the days of

# FIRST CENTURY OF THE CHRISTIAN ERA.

BEFORE CHRIST.	EVENTS IN THE CHRISTIAN CHURCH.	EVENTS IN ROME AND IN PALESTINE, SYRIA, ETC.	CHRIST.
5 4 2	JESUS is horn at Bethlehem, of Judea, on Monday, December 25th, four years and six days before the common era.  He is circumcised, Jan. let; Feb. 2d He is presented in the Temple; a few days later the Wise Men visit Him, and Joseph, in chedience to angelic warning, takes the young child and His mother and flees into Egypt.  Being informed by the angel of Herod's death, Joseph, Mary and the Holy Child JESUS return from Egypt and take up their residence at Nazareth.	Twenty-eighth year of Augustus Cæsar's reign.  Cyrenins is appointed governor of Judea and Varus of Syria.  Antipater makes a plot against his father Herod, hnt is detected.  Herod causes the massacre of all male infants in Judea of two years and under, in the hope of killing the announced King of the Jews.  Antipater is put to death, about Nov. 19th or 20th; Herod dies a terrible death, Nov. 25th, and his kingdom is divided among his sons; Archelaus has Judea, Idnmea and Samaria, with title of ethnarch or king; Antipas becomes tetrarch of Galilee and Peræa, and Philip of Trachonitis and vicinity.	5 4 3 2
YEAR OF OUR LORD.			OF OUR
8	JESUS, being twelve years of age, is taken by His reputed father and His mother to the Temple, and, when they leave, He remains; they return, seeking Him, and find Him in the midst of the doctors, "both hearing them and asking them questions." His mother expostulates with Him, and He makes His memorable reply (Luke ii. 49). (April) Hegoes with Mary and JOSEPH, and is "subject to them," and	Tiberius returns to Rome from Rhodes, is adopted by Augustus, and invested with the tribune.  There is a great famine at Rome.  Archelaus is deposed and banished to Lyons, by Augustus, on account of his tyranny and maladministration; his dominion is reduced to a Roman province and annexed to Syria, Coponius being appointed	6 7
26	John Baptist begins to preach and haptize; toward the close of the year, JESUS, being about thirty years old, is baptized by John; soon after this He enters upon His public ministry.	governor of Judea. Augustus makes Tiberius his colleague in the empire, Aug. 28th. A census is taken at Rome, which shows 4,037,000 citizens; Augustus dies, aged 76 years, Aug. 19th, at Nola; Tiberius Nero Cæsar is	11 14
28 29	JOHN BAPTIST IS beheaded by Herod Antipas.  Fridoy, April 15th, OUR LORD AND SAVIOUR JESUS CHRIST IS CRUCIFIED, DIES AND IS BURIED; Sunday the 17th, HE RISES FROM THE DEAD, HE APPEARS REPEATEDLY TO CHOSEN WINNESSES, AND Thurs-	made emperor the same day. Caiaphas is made High-priest; the Jews are hanished from Rome. Tiberius rotires to Caprea, leaving the direction of the empire to Sejanus. Pontius Pilate is made governor of Judea.	19 26
	day, Moy 26th, ASCENDS TO HIS FATHER'S SIGHT HAND.  June 5th, the Day of Pentecost, the HOLT GHOST descends upon the  Apostles and Disciples, while "they were all with one accord in one place:" St. Peter delivers a powerful discourse, and about three	Sejanus is disgraced and put to death.  Tiberius declares himself friendly to the Christians, and proposes to enrol JESUS among the gods, but the Senate refuses.  Tiberius dies at Misenum, near Baiæ, March 16th or 26th, aged 78 years, and is succeeded by Caius Caligula.	31 36 37
30 31	thousand are added to the Church. [For Chronology of Miracles, see page 55.] The office of Deacon is created, and seven men are appointed. St. Stephen, the first Christian martyr, is stoned to death, and a great	Pontius Pilate commits auicide, having been deposed and sent into exile.  The Emperor Caligula assassinated on the fourth day of the Palatine games by Chæreas and others; his uncle Claudius Cæsar succeeds	41
33 38	persecution ensues. SAUL of Tarsus is converted. [For Chronology of St. PAUL'S life, see Tabular Memoir, p. 53.] St. Matthew writes the Hebrew of his Gospel. [For Chronology of	him; Seneca is hanished to Corsica. Herod Agrippa is made king of Judea.	43 44
42 44	the Books of the New Testament, see pages 50, 51, 52.] The name Christians is applied to the followers of CHRIST at Antioch. St. James (the hrother of John) is beheaded by Herod Agrippa, who also casts St. Peters into prison, whence he is rescued by an angel.	erable death (some authorities place this in A. D. 49). Cospius Fadan is made governor of Judea, etc. Thering Alexander is made governor.	46
45	The fearful famine, foretold two years before by AGABUS, rages throughout Judea.	Claudius takes upon himself the title of censor; he puts to death many of the first men of Rome to gratify the revenge of his wife Messulina. Ventidius Cumanus is made governor of Judea.  A census is taken, which is said to show 6,900,000 citizens in Rome;	48
		Messalina is put to death for her open crimes.  Seneca is recalled from banishment, and made preceptor of Nero Camar (afterward emperor).	49
52	The great Apostolic Conneil held at Jerusalem to decide the terms of the admission of Gentiles to the Church.	The city of London founded by the Romans.  The Jews expelled from Rome by Claudius.  Antonius Claudius Felix is made governor of Jndea, etc., and Herod	50 52
62	St Mark dies, and is buried at Alexandria.	Agrippa II. King of the Jews. Claudius is poisoned by his wife Agrippa, and is susceeded by Nero Cæsar, the most infamous of Roman emperors. Nero puts his mother Agrippina to death, and enters upon his fearful	
63	St. JAMES the Less, brother of our LORD, is thrown down from the pinnacle of the Temple, theu stoned, and a fuller strikes him on the head with his club and kills him.  The first Gentile persecution of the Christians commences, in conse-	Gessins Florus is made governor, and the Jews begin their revolt by	64
66	quence of Nero accusing them of causing the great fire in Rome.  The Christians at Jerusalem flee to Pella in Colo-Syria.  Simon-Magus, the arch-heretic, causes the imprisonment of the Apos	death.  The Jewish war begins in May of this year; 20,000 Jews are slain in	i
67	tles St. Peter and St. PAUL (this being St. PAUL's second incarceration in Rome).  These two Apostles suffer martyrdom, the former by crucifixion, the	Cæsarea; all Syria is filled with slaughter. Vespasian defeats the Jews and takea Josephus, the historian, prisoner. New is denoted and commits spicide: Galba is proclaimed emperor.	67 66
66	latter by decapitation.	The Zealots in Jerusalem divide themselves into two parties, and mur- der one another by thousands, committing the most horrid crueltles. The civil war between Galha, Otho, Vitellius and Vespasian ends in triumph of the last-named, and he assumes the government.	·

## HOW TO READ THE WORD OF GOD.

A FEW SIMPLE RULES.

In order to the profitable reading of the Word of GCD it is necessary to approach its sacred pages with becoming reverence and humility. Some persons read the Bible as a book of amusement, while others peruse it for its antiquarian character and its historical records. Others again read thoughtlessly; being accustomed from emindicod to see the Book in their nonsenoids, they unconsciously come to treat it as a common thing. In order, however, to study it with saving feel the hearf must he prepared with pious dispositions and with illumination of the HOLY GHOST, which is promised to those who ask it.

In the labors and cares of every-day duty, as well as in the temptations, we feel the hearfit of such feeding on the Divine counsels in the Holy Word.

6. Study the design of each book. Errors and heresies generally arise separating passages and reading them without regarding their relative here.

1. Read with reverence. Remember that it is an inspired revelation in which ALMIGHTY GOD sets forth His plan of grace and mercy. To read a message ing with the conviction that no one part and no one book can be opposed to any from the LORD with lack of reverence or with thoughtlessness is as unwise as it

is dangarous.

2. Read with docility. Remember that GOD is the Teacher in the Word. Do not therefore use it so as to make it sustain favorite theories or preconceived opinions. To act thus is to assume that man knows beforehand what GOD should reveal, and that it is not dishonoring to GOD to compel His Word to speak as man pleases. So also to reject the teachings of the Bible because they are feelings and efforts after corresponding obedience. There is darkness in every humiliating to man's supposed ability or dignity is to act as if GOD knew not our mind where mere legality or notional formality prevails. state and nature, and that man were wiser than GOD.

3. Read with intelligence and care. Compare passage with passage, and it will be found that the Bible will be its own interpreter. There are many difficult and profound places in the Bible. Do not reject or deal rashly with such passages. Lay them aside for thought and prayer and future reading, and in time it will be found that light will arise in unexpected quarters, and such portions

will be made plain.

4. Read studiously. Let the earnest attention of the mind and all the faculties of the soul be applied, remembering that the Word is given to make wise unto salvation. Do not ignore the lessons of any hook or part of a hook. Realize the fact that the Bible is all from GOD, and that, though all the hooks are not of equal interest, they are all designed for our instruction, and they all units to complete the revelation as a whole. Read the Bihle so as to discern the system of truth which pervades the Book, and remember always that if natural things in the universe are worthy of study, much more so are the lessons of JEHOVAH, set forth in His Word, that reveal a Saviour and tell us of the inheritance of the saints in noother world.

5. Read regularly. It is related of Chrysostom that he read the Epistle to the Romans twice every week, and of the Rev. Thomas Gouge, that he read fifteen chapters daily. Aim not so much at quantity as at regularity, so as daily to fead on the Word, and thus we shall experience its austaining and controlling power. In the labors and cares of every-day duty, as well as in the temptations, we shall

6. Study the design of each book. Errors and heresies generally arise from separating passages and reading them without regarding their relative hearing and connection, and applying a dogmatic meaning to them, instead of ever read-

others, and that a spirit of naity pervades the whole.

7. Discern always the connection which is shown to exist between doctrine and cuty, and strive after spiritual obedience. To receive right views of GOD, heaven, bell, the SAVIOUR, pardon and acceptance, will necessarily lead to right feelings, and where the affectious and the heart are right, then right acting will follow. In other words, true doctrines, rightly apprehended, are inseparable from spiritual

8. Remember that the Bible is given not only to teach, but to sustain under trial, and to cheer under affliction. This is a world of care, a scene of disappointments, bereavements, trials and distress. This is not the inheritance and tha rest. Here the heliever walks by faith, and the soul has to lean on an unseen stay, but a never-failing support. Of that support the Word is ever full, both of direction and promise. Read with faith and receive the promise with the simplicity and heartiness of a little child, and it will be found that the LORD is a present help in the time of trouble. Study, then, the Word that teaches the soul

how to cast the hurden on the LORD.

9. Rely constantly on the teaching of the HOLY SPIRIT, and look for His gracious presence to shine on the Word and make the soul wise unto salvation. Remember that the "natural man receiveth not the things of the SPIRIT OF GOD. They are spiritually discerned." The HOLY GHOST has given the Word by His inspiration, and it is His office to interpret it to the soul, and to seal it on the heart. Ever look for that teaching. Read with humility, with a tender, docide spirit, being assured that if any man lack wisdom, let him ask of GOD, who giveth liberally, and it shall be given to him.

### ANSWERED PRAYERS

#### RECORDED IN THE OLD AND NEW TESTAMENTS.

	2				
BY WHOM OFFERED.	SUBJECT OH NATURE OF PETITION.	THE RECORD.	BY WHOM OFFERED.	SUBJECT OR NATURE OF PETITION.	THE HECORD.
ARRAMLor	Baing childless, asks an hair	Gen. xv. 1-6. Gen. xix. 18-22. Gen. xxiv.	The Church	For protection under persecution For Divina favor and culightenment	Acts iv. 23-31. Acts x. 1-4, atc.
ELIEZER	For children	Gen. xxv. 21, 24-26.		Intercessory.	
JACOB ISRAEL	Implores deliverance from his hrother Wrestles with GOD all night for His hlassing	Gen.xxxii. 9,xxxiii. 4. Gen. xxxii. 24-30.	Авганам Анганам	For IshmaelFor Sodom and Gomorrah	Gen. xvii. 18–20. Gen. xviii. 20–32.
The Israelites		Ex. ii. 23-25. Deut.iii.25; xxxiv.1-4	ABRAHAM Moses	For Abimelech and his family For Pharach (four times)	Geo. xx. 17. Ex. viii. 12, 13, 30, 31;
Moses	Power to overcome the king of Canaan	Judg. iv. 3, 23.		For the children of Israel (five times)	ix. 33; x. 18, 19. Exod. xxxii. 11-14, 31-
GIDEON		Judg. vi. 36-40. Judg. xv. 18, 19.	Moses	For the children of Israel (110 simos).	34; xxxiii. 15-17; Nnm. xi. 2; xiv. 13-
Samson	For strength to obtain vengeance on the Philistines	Judg. xvi. 28-30.	i .		20; xxi. 7,8. (See Ps.
HANNAH DAVID		1 Sam. i. 10-28.	Moses	For Miriam	evi. 23.) Num. xii. 11-14.
DAVID	favor	2 Sam. vii.	SAMUEL	For the laraelites	1 Sam. vii. 5-12.
Solomon		1 Kings iii. 6-14. 2 Kings vi. 17-23.	Solomon	the people	1 Kings viiiix. 3.
JEHOAHAZ	For deliverance from the Syrians	2 Kings xiii. 4, 5.	A prophet	For the cure of the king's hand For restoration of life to widow's son	1 Kings xiii. 6. 1 Kings xvii. 20-23.
HEZEKIAH		2 Kings xix. 15, etc. 2 Kings xx.	ELIJAH	That God would triumph over Baal	1 Kings zviii. 36-38.
JAREZ	For the Divine blessing	1 Chroa. iv. 10, etc.	ELISHA	For restoration of life to the Shunam- mite's son	2 Kinga iv. 33-35.
The Reubenites. Abijah's Army		1 Chron. v. 18-22. 2 Chron. xiii. 14-18.	HEZEKIAH	For those who had eaten the Passover	
Asa		2 Chron. xiv. 11-15.	T	unsanctified	2 Chron. xxx. 18-20.

## GREEK AND ROMAN DEITIES,

AND RELIGIOUS SYSTEMS.

During the ministry of our SAVIOUR His journeys and teachings were confined to the territory of Palestine. He did not therefore come personally into contact with the heathen temples of the Greeks or the Romans, or mingle with the followers and priests of these false systems. His nearest approach to heathenism in a dominant form was at the time of His visit to the coasts of Tyre and Sidon (Matt. xv. 21, 29) and His journey back through the northern districts of the Sea of Galilee. The disciples, however, early came into contact with all the varied forms of the idolatry of the empire. At Antioch, in Cyprus and Crete, in the cities of Asia Minor, in Greece and in Italy, indeed wherever they went in their missionary labors, in all lands around the Mediterranean Sea, they encountered the popular system of the day, just as those who went eastward had to meet the followers of the Persian and Syrian systems. It is important, therefore, that a brief description of the leading deities of Greece and Rome should be given, in order that the character of the religions may be comprehended with which the Gospel had to contend, and over which it so rapidly and signally prevailed. The Romans received their deities and their mythology from the Greeks, hut in many respects the people of different provinces modified their beliefs respecting the lives and characters of their gods.

JUPITER, or JOVE, was the supreme Roman deity. He was held to be the eldest son of SATURN and RHEA. He and his brothers NEPTCNE and PLUTO divided the world by lot among themselves. The heavens, the air and the clouds constituted his wide domain (Homer, Il. 13: 355). All aerial phenomena were under his control; therefore, lightnings, thunder, storms, rain and snow were exhibitions of his will. These, at times, were warnings, at others, judgments. He is represented as a Grecian prince dwelling in royal state on Mount Olympus with Juno and his household. The poets describe his quarrels with Juno, her rage and the immoralities of which they were all guilty. Though Homen mentions the parents of the gods, he never states the localities in which they had been born. An old tradition made the Isle of Crete the birth-place of the Olympian JUPITER. He was rocked in a golden cradle, fed on honey and the milk of the goat Amalthea, while the Curetes danced around him, clashing their arms to presaw the light among their mountains.

He first espoused METIS, but being warned that her child would equal himself in knowledge and strength, he swallowed her, and the goddess Minerva sprace from his head. His second wife, THEMIS, bore him the SEASONS and the FATES. The ocean nymph, EURYNOME, produced him the GRACES. CERES became the mother of PROSERPINA; MNEMOSYNE, of the MUSES, and LATONA, of APOLLO and DIANA. His last spouse was Juno, the mother of Mars, Hebe and the Ilithyle. The oak and the eagle were dedicated to him. His celebrated shield (Ægis), which sent forth thunder and lightning, was made by Vulcan, and, according to Homer, Apollo sometimes bore it for him.

The most celebrated of his temples was at Olympia, in Elis, where every fourth year the Olympic games were celebrated. He had a splendid temple also in Ægina, but his greatest oracle was at Dodona. The Greeks represented him as a model of dignity and majesty, with his eagle standing heside his throne, while he grasped his sceptre and thunder.

NEPTUNE, the god of the sea, the hrother of JUPITER and PLUTO, was one of the most ancient of the Grecian deities. His wife was Amphitaire, and their children were TRITON and RHODOS. The latter became the bride of HELIUS, the sun god. NEPTUNE had a numerous progeny. Beside his residence on Olympus, NEPTUNE had a splendid palace heneath the sea at Ægæ, and Homen gives a glowing description of his passage from this palace on his way to Troy, the chariot-wheels only touching the watery plain as the monsters of the deep gamholed around their king. The most celebrated of his temples were at the Isthmus of Corinth, at Onchestus, Helice, Træzene and the promontories of Tænarum and Geræstus. NEPTUNE is represented, like JUPITER, as serene and majestic, his form strong and muscular, and hence "the chest of Neptone" is a postice expression to indicate power. He usually hears in his hand the trident, the threeprouged symbol of his power, and dolphins and other marine animals accompany his images. The animals sacrificed to him were usually black bulls, rams and pigs. In Ionia and the commercial cities of Doris he was extensively worshipped. The horse was sacred to Neptune and the rivers, and was employed as a general symbol of the waters, the idea being, according to some, that NEPTUNE introduced the horse into Greece over the sea.

PLUTO, called also HADES, was the brother of JUPITER and NEPTUNE. He was the lord of the lower world, or the abode of the dead. His rule was inexorable, and as he was deaf to supplication, and permitted no return from his realms, he was an object of aversion to gods and men. His region is represented in the Riad as being within the earth. Its name was Erebus, a dreary, dark and oheerless scene, where the dead, both good and had, wandered in a weak, unhappy state, having no strength or power of body and mind. Some suffered more than others, for instance, Sisyphos, Tityus and Tantalus. The whole realm and rule were dreary and to be dreaded. The cypress, the narciseus and the ailanthus were sacred to him. and black animals, as oxen and sheep, were sacrificed to him.

JUNO, a Roman female deity, identical with the Grecian HERA, was the

SATURN, called by the Greeks KRONOS, was the son of CŒLUS or URANUS and TERRA, the goddess of the earth. TERRA had a mighty progeny, the Titans, six males and six females, the youngest being SATURN. The children were hated by their father, who thrust them into a cavern of Earth. EARTH, grieved at such couduct, produced the substance called "steel," with which, in the form of a sickle, having aroused the Titans and SATURN, the latter mutilated his father, and the drops of blood falling on the earth gave birth to Eninnyes, the Giants and the Melian nymphs. After this SATURN obtained his father's kingdom on condition that he should not bring up any male children. RHEA, his wife, concealed the birth of JUPITER, NEPTUNE, PLUTO and JUNO, and instead of the children gave him large stones, which he swallowed. SATURN was in consequence of this myth confounded with the grim deity Molocu of the Tyrians, the Carthaginians and the Phœnicians. SATURN has been held to be the same with TIME and on this account he is represented as devouring his children and casting them up, as TIME devours and produces again. NIEBUHR regards SATURN as the earth, and CREUZER considers him as the great god of nature, who suffices for himself, and who is satisfied with his own comprehensive powers. There were no temples of KRONOS in Greece, but at Athens there was a chapel dedicated to him and RHEA. Sacrifices were made to him at Olympia, and the Athenians had a festival in his honor. The priests among the Romans offered sacrifices to him hareheaded. He is represented as an old man, bareheaded, holding a scythe in his hand, and a serpent, which bites its own tail-an emblem of time and the revolution of the year. Fetters were hung on his statues in commemoration of his having been imprisoned by JUPITER, and all slaves when freed dedicated their chains to him.

APOLLO, the son of JUPITER and LATONA, was the god of archery (HOMER) prophecy and music. All sudden deaths were ascribed to him as rewards and punishments. At the banquets of the gods he played on his lyre at Olympus. Bards and prophets received their skill from him and the Muses. The chief seats of his worship were at Delphi in Phocis, Delos, Patara in Lycia, Claros in Ionia, Grinium in Æolis and Didymi in Miletus, where revelations were given. The hawk, vent SATURN from hearing his cries. The Arcadians contended that Jupiten first swan and cicada were dedicated to him, and the bay tree was sacred under his care. Ilis statues represented him as the perfection of manly beauty, in his hands a bow or a lyre, and a chaplet of bay leaves around his head. The statue "APOLIO Belvidene" shows the idea that the ancients entertained of his form.

DIANA, called by the Greeks ARTEMIS, was the daughter of JUPITER and LATONA. She was sister to Apollo, and presided over the chase, and the sudden deaths of women were caused by her. She is a virgin speeding over the hills, with a train of nymphs, in pursuit of game. She turned Act Eon into a stag for looking at her hathing. Orton perished by her arrows, and with her hrother she destroyed the children of Niobe. It is likely that, as a threefold goddess, she was worshipped as Selene, the Mood, as Artems or Diana, Earth, and as HECATE or PROSERPINA in Erebus. She was also identified as the goddess of Nature, and adored at Ephesus, where her image (Acts xix. 21-41) was held eacred. It was of great size and of immense value, covered with breasts and heads of animals to denote the fecundity of nature.

MERCURY, called HERMES by the Greeks, was the messenger of the gods, and particularly of JUPITER. He was the god of speech, eloquence (Acts xiv. 8-I8), the patron of orators, of merchants, of all dishonest persons, of thieves, of travelers and of shepherds. He presided over highways, cross-roads, and conducted the souls of the dead to the regions below. He was usually represented with a chlamys or cloak, a petasus or winged cap and the talaria or winged sandals. In his hand he bears the caduceus or staff, with twn serpents twined around it, with wings at the end of the rod. The older statues were mere posts with a rude head and a beard carved on them, and they were erected on reads,

foot-paths and in gardens.

MINERVA, or ATHENE, the daughter of JUPITER, was the goddess of wisdom and skill, and of all the liberal arts and sciences. Every prudent chief was viewed as being under her patronage, and she was the inspirer of all able artists. Thus she inspired Epgus to frame the wooden horse by which Troy was taken, and the celebrated ship Argo. Her favorite plact was the oiive, and she was chiefly honored at Athens, the city to which she gave its name, and where the splendid festival Panathenæa was celebrated in her honor.

VENUS, a very celchrated Roman deity, was considered as identical with the Grecian goddess Aphnodite. Hesion says she sprang from the foam of the sea into which the mutilated portions of Uranus had been thrown by his son Saturn. She landed on the island of Cythera, and thence she went to Cyprus with Love and Desine attending her. She was the patroness of Love, presided over hirth and growth in general, and was the goddess of gardens. Her favorite plants were the rose and the myrtle. She was chiefly worshipped at Cythera and Cyprus, where at Paphos, Golgi, Idalium and Amathus she was adored. At Cnidus, Miletus, Coos, Corinth, Athens and Sparta she was worshipped, and the services in her honor were often scenes of great immorality.

The Greeks and Romans possessed an insufficient idea of the omnipresence. omnipotence and unity of the Deity. Their gods had been rulers or heroes, and they were endowed with all the passions and vices of humanity. The powers of natura the phenomena of the heavens and natural chiects were personified and

## PROGRESSIVE REVELATION OF DIVINE TRUTH.

the thoughtful state of the Pentateuch, as well as the directness and simplicity of the lan-

the condition of the fully expanded tree.

A peculiarity is observable also in the mode in which Divice truth has been A pecuniarity is observable and a stream issning from the fountain and holding gives to the Church. Instead of a stream issning from the fountain and holding its way onward with a gradual increase, as it keeps to a level plane, the curits way onward mind a gradual minutes, as it beeps to a level plane, the current is suddenly enlarged at distinct periods by new and great additions, which reat is success, consider place, on which it continues to flow. In process of time another addition is vonchsafed, and on a still higher platform the stream advances, and thus it has continued to grow until in due time the Church has readvances, and the course of doctrine, which it was the purpose of the LORD to bestow.

the humao race seems to have disregarded the promise, and to have degenerated into a condition of violence and licentionsaess that threatened to dissolve the bends of society. The long-threatened Deluge came, and thus the LORD asserted His character as the Moral Governor, showing that patience is neither approval nor forgetfolness, and that persistency in evil entails misery and woe.

2. In the family of Noan the new world entered on its course with all the les-

sons of the past. The terrors of the LORD had been so nnmistakably displayed as to teach men that with Him there was judgment as well as mercy. Yet the tendency of the race soon became manifest, and a system of symbolizing of the powers of nature began to engross the minds of men, which tended to the lowest forms of idelatry, and speedily extended its fascinating influence. In this transition state another important and gracions manifestation took place.

3. ABRAHAM was called, and the aunonncement made that in him, according to the flesh, should the Deliverer come. As yet, the Messiah might be of any nation, of any race or family, or in any age. Now, the faith of the Church was directed to a particular quarter, and the descent of the Messiab, in a certain line, was declared, so that this prophetic promise enlarged the spiritual vision and established the faith of the Church. Brought into Egypt and sunk in bondage as the descendants of Asrasam were, their condition seemed to be hopeless, and the LORD appeared to have forgotten His promise, but in the depth of their darkness and affering their lot was suddenly changed to light and freedom.

4. Under the leadership of Moses the Hebrews went out from Egypt'a mighty

bost. They received at his hands a wonderful system of social and ecclesiastical laws. They were previded with all the details of a complicated churchly system, that tended to keep them separate from the beathen around them, and to perpetuate among them the increased knowledge of GOD and of salvation which their sacrifices and typical institutions contained. The commentary on the Levitical system in the Epistle to the Hebrews shows that all the great fundamental doctrices of the Guspel were exhibited in type and figure in the institutions of the Law, and thus noder Moses the Church stands forth in advance of any former condition, invested with privileges such as no former age had enjoyed.

5. Time rolled on, and the unsettled transition period of the Judges came to an end. The weak administration of ELI and the evil conduct of his sons, and of the soos of Samuel also, led the people to desire the consolidation of the nation; and gow Samuel, the last of the Judges, founder of the monarchy, and first of the great prophetic hand that from his day indicated the will of GOD to the people, takes his place as a reformer, and stands at the head of another distinct period. As the projector of the Schools of the Prophets and the originator of the other educational institutions that so largely affected the social life of the Jewish people ontil the captivity, SAMUEL'S influence and policy mark out a distinct era.

6. The rulers and the people, both in Israel and in Judah, seemed unable to comprehend the folly and the wickedness of their idolatrous departure from the service of Jehovah, and to realize the fact that those judgments would overtake them of which their prophets so plainly spake, if they did not repent and turn to the LORD. Their captivity served to humble those who had been carried to the Tigris and the Euphrates, and the oppression endured by those who had been left in the land prepared them for recognizing the mercy of GOD in their restoration under Ezra and Nehemias. As a statesman and a patriot, perbaps Nehemer and Paul and John laid down their pens, nothing more perfound, more elevated Mias never had a superior. Great as Mosss was as a legislator, Nehemiah was or more extensive in their range could be required for the Cburch's use than the mineut as a restorer of the civil and religious polity of his countrymen.

THE thoughtful student of the Word of God will not fail to notice the elementary There is little doubt but that during the captivity the spiritual necessities of the character of the length of the early books of the Old Testament as contrasted with the guage and style of the early books of the New Testament. An ascending scale of guage and style of the Epistles in the New Testament. An ascending scale of matter and the style of the Epistles in the New Testament. An ascending scale of matter and the style of the Epistles in the New Testament. An ascending scale of matter and the style of the Epistles in the New Testament. An ascending scale of matter and the style of the Epistles in the New Testament. An ascending scale of matter the Restoration, under the administration of Negemina and bis immediate successors, the synagogue system rapidly spread, and ere long is a standard over the long. matter and the style of the Epistics in the New Iestament. An ascending scale of matter and the style of the Epistics in the New Iestament. An ascending scale of matter and the style of the Epistics in the New Iestament. An ascending scale of matter and the style of the Epistics in the New Iestament. An ascending scale of matter and the style of the Striptore of parcelaid and world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world there is a progression from the germ or the seed to just as in the natural world the progression from the germ or the seed to just a progression from the germ or the seed to just a progression from the germ or the seed to just a progression from the germ or the seed to just a progres warned against the sins of their fathers, and the old tendency to idolatry was successfully opposed. Such a system of parochial or village worship was really a framework for the Christian Church, as the rulers and members of these synagogues had only to recognize the Messiah when he appeared, and forthwith they became Christian organizations.

7. In the fnlness of time the SAVIOUR came, according to the snre werd of prophecy. As the paschal lamb was slain in the eve of the Jewish day, so the Great Autitype died for our sins in the eve of the Jewish Church's existence and ceived the filness of doctrine, which it was the purpose of the LORD to bestow.

1. From the fall of ADAM until the Deluge, the Church was left with the knownledge that in time "the Seed of the woman" would bruise the bead of the serpent, ledge that in time "the Seed of the woman" would bruise the bead of the serpent, ledge that in time "the Seed of the woman" mould bruise the bead of the serpent, ledge that in time "the Seed of the woman" would bruise the bead of the serpent, ledge that in time "the Seed of the woman" would bruise the bead of the serpent, ledge that in time "the Seed of the woman" and bruise the bead of the serpent, ledge that in time "the Seed of the woman" would bruise the bead of the serpent, ledge that in time "the Seed of the woman". The seeptre was departing from Judah. The power of Rome was rapidly turning Palestine into a mere province of the empire, and every vestige of Jewish rule was about to disappear. That which in Jewish sacrifices and symbols was exhibited to the Church during ages of expectancy was now realized in the person and work of the SON OF GOD. On the cross He could utter, "It is finished," and then bowing His head, He gave up the gobst.

This section, however, has not se much to do with our LORD in His office of a Priest atoning as in His prophetical office as a Great Teacher. The Jews did not fall into actual idolatry after the captivity, but so far as spiritual worship and right views of the MESSIAH'S kingdom were concerned they had sadly degenerated. The priestbood and the chief priests bad become political, and they desired a MESSIAH mainly in order to beat back the power of Rome and consolidate the Jewish rule. The sect of the Pharisees had extended a spirit of formality and superstition among the people. They had set "the traditions of the elders" not only on a level with the Revealed Word, but on many points they had made the Word of none effect by their traditions. On the other hand, the Sadducees had fallen into a cold, degrading scepticism, rejecting immertality and all the sanctions of a future life, thus striking at the very basis of moral obliga-tion. Now, our LORD, as the GREAT TEACHER, opened up the character of the Law of GOD, showing the spirituality of its nature, the universality of its demands and the sanctions by which it exacts obedience. He unveiled the atter sinfulness of the Pharisaic spirit, and showed the inutility of mere external obedience while the heart was corrupt, and the life in aim and motive was opposed to GOD. He taught by precept and example what it was to be good, and merciful, and benevolent, and kind, how to sow in this life, and what to expect in the future harvest. Against the Sadducean errors He established the great doctrine of immertality,

which He illustrated and confirmed by His own Resnrrection. Over evil spirits, over disease and death, over the kingdom of nature, as well as over the souls of men. He showed His lordship and sovereignty, and so with signs and wonders manifold He established the divinity of His mission and showed that He was the SON OF GOD with power. Thus teaching, He called sinners to Himself to receive and rest in a full calvation. By fervid appeals and earnest supplications, by illustrations drawn from Jewish rites that told of safety and of healing, He proclaimed His

mission and called sinners to Him, that in Him they might enjoy eternal life.

S. Plain though our LORD'S teaching had been before His death, and still more clear after His resurrection, yet His Apostics were slow to learn. They clung to the idea of a great Jewish kingdom under the sway of a MESSIAH whose region would be more accorded. whose reign would be more powerful than that of DAVID, more magnificent than that of Solomon, and more permanent than that of any judge or monarch of all their line. The teaching of our LORD after His resurrection impressed their minds, and as they waited in Jerusalem they in some measure recognized the truth that His kingdom was not to be of the fashion of this world, that in its nature it was apiritual-a dominion over souls-and that earthly boundaries were not to limit its extent, and that earthly monarchs themselves would become its citizens and recognize the ascended SAVIOUR as LORD and RULER over all. At the Pentecostal effusion of the SPIRIT their minds were opened to discern the Gospel message in all its fulness, and then a Peter. a James and a John could preach and write, as their Epistles testify. A mightier intellect—PAUL, the Pharisec, bumbled and taught by the risen SAVIOUR—goes torth at His command as the herald of salvation, and in his Epistles the Church has the full completion of doctrine which was the purpose of the KING OF ZION to bestow.

The promise in the garden was simple, but it was enough for faith. When Peter

### SELECT CHAPTERS FOR SPECIAL OCCASIONS.

APPROPRIATE CHAPTERS. PARTICULAR OCCASION. PARTICULAR OCCASION. APPROPRIATE CSAPTERS.

## AIDS FOR SOCIAL AND PRIVATE PRAYER.

TEXT.	EXPRESSIONS FOR SOCIAL AND PRIVATE PRAYER.	TEXT.	EXPRESSIONS FOR SOCIAL AND PRIVATE PRAYER.
			INTERCESSION.
	ADORATION.	D. 1 2	
Jer. x. 6 7	Forasmuch as there is none like unto thee, O Lord, thou art great, and thy name is great in might; who would not fear thee, O King of nations?	Ps. lxvii. 3 Ps. vii. 9	Let the people praise thee, O God; let all the people praise thee. Oh let the wickedness of the wicked come to an end; hat estab- lish the just.
Ps. exlv. 10	All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and	Eph. vi. 24 Ps. cxxv. 4	Grace he with all them that love our Lord Jesus Christin sincerity. Do good, O Lord, unto those that he good, and to them that are upright in their hearts.
Ps. xviii. 1, 2	talk of thy power.  I love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust: my buckler, and the horn of my salvation, and my	Isa. lxiv. 1	O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.  O send out thy light and thy truth.
Ps. lxii. 1	high tower. Truly my soul waiteth npon God; from him cometh my salva- tion. He only is my rock and my salvation; he is my defence,		THANKSGIVING.
Ps. lvii. 11	I shall not be greatly moved.  Be thou exalted, O God, ahove the heavens; let thy glory be above all the earth.	Ps. cvii. 15	Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!  Blessed he the name of the Lord from this time forth and for
	CONFESSION.	3 5	evermore. From the rising of the sun unto the going down of the same, the Lord's name is to he praised. Who is like unto the Lord our God, who dwelleth on high, who humbled himself
Dan. ix. 5	wickedly, and have rehelled, even by departing from thy pre-	6 1 Pet. i. 3	to behold the things that are in beaven and in the earth? Blessed he the God and Father of our Lord Jesus Christ, which
1 John i. 8	cepts and from thy judgments.  If we say we have no sin, we deceive ourselves, and the truth is not in us.	4	according to his ahundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth
Isa. lxiv. 6 Ps. li. 3	We are all as an unclean thing. I acknowledge my transgression, and my sin is ever before me.		net away. Blessed he the God and Father of our Lord Jesus Christ, who
Rem. vii. 18	For I know that in me, that is in my flesh, dwelleth no good	Eph. i. 3	hath blessed us with all spiritual blessings in Christ.
24	thing: for to will is present with me; but how to perform that which is good I find not. O wretched man that I am, who shall deliver me from the hody of this death?	Ps. ixxii. 18 19	drous things. And hiessed he his glorious name for ever: and let the whole earth he filled with his glory. Amen and Amen.
Jeh xi. 4	Behold, I am vile; what shall I answer thee? I will lay my hand upon my month.	Ps. xl. 5	
	SUPPLICATION.	Ps.exxxix.17.	of them, they are more than can be numbered.
Ps. lxvii. 1	God he merciful unto us, and bless us; and cause his face to shine upon us.	18.	
Ps. lxxxv. 7	Wilt thou not revive us again, that thy people may rejoice in thee? Showns thy mercy, O Lord, and grant us thy salvation.	Pa. ciii. 1 2	Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his
Luke xviii. 13. Ps. li. 1		3 4	thy diseases. Who redeemeth thy life from destruction: who redeemeth thee with loving-kindness and tender mercies.
9		Ps. cxvi. 12 13	
Ps. cxxxix.23.	Search me, O God, and know my heart; try me, and know my	Pa. cxlv. 10	
Ps. xxv. 4, 5			DEDICATION.
7	on thee do I wait all the day. Remember not the sins of my youth, nor my transgressions; according to thy mercy remem-		us; but hy thee only will wa make mention of thy name.
11	from thy presence: and take not thy holy spirit from me. Restore nate me the joy of thy salvation; and uphold me with	Ps.cxvi. 9, 16.	I will walk before the Lord in the land of the living. O Lord, truly I am thy servant; I am thy servant and the son of thine
15	shall show forth thy praise.	il.	handmaid: then hast loosed my bonds.
Ps. exix. 18 149 175	thy law. Hear my voice according unto thy loving-kindness:	ii .	DONOLOGY.  Now unto God and our Father be glory for ever and ever. Amen.
Prov. xxx. 8.	live, and it shall praise thee; and let thy judgments help me. Remove far from me vanity and lies: give me neither poverty	Rev. vii. 10 12	Salvation to our God which sitteth on the throne, and unto tha
	full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.	1 Tim. i. 17	and ever. Amen.
Ps. xxxix. 4.	Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.	Rom. xvi. 27.	

TO READ THE BIBLE THROUGH IN A YEAR.

## JEWISH SEASONS, SACRIFICES AND OBLATIONS.

THEIR TYPICAL REFERENCE TO CHRIST, HIS WORK AND INSTITUTIONS.

#### SACRIFICES AND OBLATIONS.

The distinction between sacrifices and oblations consisted in this, that in the former the thing offered was wholly or partially destroyed, as being Jehovah's only; former the thing offered was wholly or partially destroyed, as being Jehovah's only; in the latter, it was acknowledged to be His gift, and then enjoyed by the offerer. in the latter, it was acknowledged into hurnt-offerings, with the accompanying meat-

in the latter, it was accounted into burnt-offerings, with the accompanying meatofferings (meat-food in general, especially corn and flour), peace-offerings, sinofferings, for sins committed ignorantly, and trespass-offerings, for wilful sins and
for ceremonial uncleanuess.

In the Burnt-Offerings were made on the following occasions, viz.:

1. The Daily Sacrifice of a yearling lamb or kid was offered at the times of the moraing and evening prayer before the priest went into the tabernacle to burn

inceosc.

2. The Sabhath Burnt-Offering was the daily sacrifice doubled (Num. xxviii.

3. The Burnt-Offerings at the festivals of the New Moon, the three great feasts, the Day of Atonement and the Feast of Trumpets, were generally two hullocks, a ram and seven lambs (Num. xxviii. 11; xxix. 39).

4. Private Burnt-Offerings PRESCRIBED BY THE LAW, at the consecration of priests, the purification of women, the removal of leprosy or other ceremonal uncleanness, the performance or the accidental breach of the vow of a Nazarite.

II. THE MEAT-OFFERING and the DRINK-OFFERING always accompanied the hurnt-offering, for which, indeed, the meat-offering might be substituted by the poor. As the hurnt-offering signified the consecration of life to God, so in the meat-offering the produce of the land was presented before Him as being His gift, with the devout acknowledgment in both cases, "Of thine own have we given thee" (1 Chron. xxix. 14).

III. THE PEACE-OFFERING was not an atoning sacrifice to make peace with God, but a joyful celebration of peace made through atoning provisions of the covenant. Jehovah, as it were, was in His House inviting the worshiper who had heen reconciled and accepted to feast with Him. Only a part of the offering was hurnt on the altar and was thus offered to Jehovah; the breast and the shoulder belonged to the priests, and the rest might be eaten by the worshiper.

IV. THE SIN-OFFERING was an expiatory sacrifice for sins of ignorance committed by a priest, or by any of the people. Special victims were enjoined in different cases with special ceremonies (Lev. vi. 24-30).

V. TRESPASS-OFFERINGS were for ains committed knowingly, as well as for acts of ceremonial uncleanuess.

And thus in all these sacrifices and offerings, which were continued from year to year, the Jews had before their minds the great facts of their guilt and exposedness to condemnation because of their violation of God's righteous law. They were taught their inability to satisfy the demands of the law which they had broken, and, above all, that when they deserved judgment, deliverance was graciously prepared for them by way of substitution and atonement. They were taught that it was not possible "that the blood of bulls and of goats should take away sins," yet these shadows intimated the substance of good things to come when the Great Deliverer, by one perfect offering, which needed no repetition, should finish the work of redemption, and for ever sit down at the right hand of God. As in the type, the blood of an innocent victim was shed, so in the case of the great Antitype, the holy and righteons One who knew no sin, who was pure and undefiled, gave His life as a ransom for the guilty, His vicarious death and sufferings atone for guilt, and thus peace with God is the portion of the believer in the Saviour. The believing Jew was permitted to eat of the peaceoffering as an intimation of the fact that reconciliation and acceptance had been secured; so now the Christian is assured that, being justified by faith (Rom. v. 1), he has peace with God through our Lord Jesus Christ.

VI. **OBLATIONS** are not clearly distinguished from those sacrifices which were of the nature of gifts; they included incense, things vowed, first-fruits of corn, of wine, oil and wool, the first-born of man and beast, and tithes of the produce of the land.

#### THE SACRED SEASONS.

These fell under three heads.

L Those connected with the Sahbath, namely:

- 1. The weekly Sabbath itself.
- 2. The Feast of the New Moon.
- 3. The Sabbatical Month, and the Feast of Trumpets.
- 4. The Sabhatical year.
- 5. The Year of Jubilee.
- II. The three great historical festivals, namely:
- 1. The Passover.
- 2. The Feast of Pentecost.
- 3. The Feast of Tahernacles.
- III. The Day of Atonement.

#### I. THE SABBATICAL SEASONS.

- 1. THE SABBATH is so named from a Hebrew word which signifies rest. That this was one of the primeval institutions adopted by Moses from the ancient patriarchal usage is implied in the very words of the law, "Remember the Sabhath day to keep it holy." The institution was not intended to promote idleness, but to prohibit work for worldly gain.
- 2. THE FEAST OF THE NEW MOON marked the completion of the lunar month. The first sight of her new crescent was aunounced by the sound of two silver trumpets (Num. x. 10).
- 3. THE SABBATICAL MONTH and the FEAST OF TRUMPETS. The month of Tisri, the first of the civil but the seventh of the sacred year, had a kind of Sabhatic character (Lev. xxxiii. 24). The calendar was arranged so that the first day of this month fell on a Sabbath. This, the civil New Year's day, was ashered in by the blowing of trumpets, and hence was called the Feast of Trumpets. Ou the tenth of this mouth the great Day of Atonement was kept, and from the fitteenth to the twenty-second of the month the Feast of Tabernacles, the greates

half century. It began on the tenth of the seventh mouth, the great Day of Atonement. Sacrifice being offered, the trumpet of jubilee proclaimed "liberty to the captive and the opening of the prison doors to those that were bound." The land was left uncultivated as in the Sabbatic year, and all alienated possessions returned to the families to whom they had been allotted in the first division of the holy land. The institution was hased on the principle that the land was God's, who granted to each family its portion, and thus the principle was asserted that the land, the people, all belonged to God, were His servants and incapable of belonging to any one but Him; and thus the jubilee completed the great Sabbatic cycle of years at the close of which, in a limited sense, "all things were made new."

#### II. THE THREE GREAT HISTORICAL FESTIVALS.

Thrice in the year at these feasts all the males were required to appear before Jehovah at the tabernacle, and afterward at the temple. No age was prescribed: Jesus went up to the Passover at the age of twelve (Lnke ii. 42), Samuel still younger (1 Sam. i. 24).

1. THE PASSOVER, which was the most solemn of the three festivals, as the memorial of the nation's hirth and the type of Christ's death, was kept for seven days, from the evening which closed the fourteenth to the end of the twenty-first day of the first month of the sacred year, Abib or Nisan (April). Certain differences existed between the ordinance as observed in Egypt and the "Perpetual Passover." The latter was thus observed: On the fourteenth day of Nisan all leaven was put away out of their houses, and on the same day all males who were not infirm had to appear with an offering of money at the national sanctuary, according to his means (Deut. xvi. 16, 17). As the sun was setting the lambs were slain, and the fat and the blood given to the priests. The lamb was then roasted whole, and eaten with hitter herbs and unleuveouch bread, no portion of it being left until the morning. The same night the fat was burned

### SEASONS, SACRIFICES AND OBLATIONS.

supplement to the Passover. It lasted only one day. The people had presented, at the Passover, the first sheaf of the harvest, and thereafter had returned to their homes to gather in the crops of the year. Then they returned to keep this feast before Jehovah. It was kept fifty days after the sixteenth of Nisan, and fell about the end of May. The Pentecost was the Jewish harvest home, and the people were enjoined to rejoice before Jehovah with their families, their servants, the stranger, the fatherless and the widow, as they brought a free-will offering to the Lord (Deat. xvi. 9-12). The great feature was the presentation of two loaves made from the first-fruits of the harvest, and until these were offered none might eat of the grain newly gathered, nor could any other than first-fruits be presented to the Lord.

3. THE FEAST OF TABERNACLES, or FEAST OF INGATHERING, completed the round of annual festivals. It was a thanksgiving for the harvest and a memorial of the time when the Israelites dwelt in tents in the wilderness. It fell in the autumn, when the chief fruits of the earth, the corn, the wine and the oil, were gathered in. Ite duration was strictly only seven days (Deut. xvi. 13), hat it was followed by a day of hely convocation. During the seven days the Israelites were commanded to dwell in hooths (tabernacles) formed of the houghs

#### III. THE DAY OF ATONEMENT.

This was the one single fast, or day of hamiliation, prescribed by the Mosaic law, whence it is called the Fast (Acts xxvii. 9). It was observed five days before the Feast of Tabernacles, and all were obliged to omit their work of every kind and to "afflict their souls" on pain of being cut off from among the people. Its ceremonies signified the humiliation of the people for all the sins of the year, and the remission of those sins by the atonement made within the veil by the high-priest, who alone performed all the sacrifices of the day (Lev. xxiii. 26-32). The victims were (1) a young bullock for a sin-offering and a ram for a burnt-offering for the high-priest himself and his family, and (2) a ram for a burnt-offering and two young goats for a sin-offering for the people. Two goats were presented at the door of the tabernacle; the high-priest cast lots on them, the

2. THE PENTECOST, or HARVEST FEAST, or FEAST OF WEEKS, was a upplement to the Passover. It lasted only one day. The people had presented, the Passover, the first sheaf of the harvest, and thereafter had returned to sin-offering for himself and his family. Having slain it at the altar, he took some of its blood, with a censer filled with live coals from the altar, and a handfol of incense, and entering into the most holy place, he threw the incense on the coals, thus enveloping the ark in a fragrant cloud and partially shrouding it from his own eyes, lest he should die for a profanely curious gaze, and then he sprickled the blood seven times before the mercy-seat.

The goat "of Jehovah" was then slain as a sin-offering for the people, and the high-priest again went into the most holy place and performed the same ceremonics with its blood. As he returned through the holy place, in which no one else was present, he purified it by sprinkling some of the blood of both the victims on the altar of incense. This completed the purification of the sauctuary, the second stage of the atonement. Then followed the remission of the people's sins by the ceremony of devoting the scape-goat, the one on which the lot had tailen "for Azazel." The high-priest laid his hands upon its head, and confessed over it the sins of the people, and the victim, loaded as it were with those sins. was led out by a man, chosen for the purpose, to the wilderness, into "a land not inhabited," and there let loose. The meaning of this type of the true Atonement, not by the blood of bulls or of goats, but by the precious blood of Christ Himself, is set forth in the Epistle to the Hebrews (chap. ix., x.), showing up the that, as the scape-goat typically carried away into a land of forgetfulness the sins for which atonement had been made, so our great Deliverer, on whose head we lay our burden, carries away our transgressions, and our sins are remembered co morc.

#### IV. FESTIVALS AFTER THE CAPTIVITY.

1. THE FEAST OF PURIM, or of LOTS, was observed annually to commemorate the preservation of the Jews in Persia from the massacre to which they were devoted by Haman (Esth. ix. 24).

2. THE FEAST OF DEDICATION commemorated the purging of the temple and the rebuilding of the altar after Judas Maccahæus had driven out the Syrians, B. c. 164. It is named only once in the canonical Scriptures, John x. 22.

### THE LAWS OF THE HEBREWS.

THE Jewish Commonwealth was founded on a religious basis. In form, it was a monarchy, with JEHOVAH for its unseen king; but in its substance, it was a commonwealth, in the strictest sense; the people enjoying equal rights, being all the children of God and united together as brethren.

On leaving Egypt, and in the first stage of their history, the Jews could scarcely

he called a nation in the political sense of the term; they were a hody of tribes, the main bond of union being the "promise given to the fathers." Each of these tribes had its own patriarchal government by the "princes" of the tribe and the "heads" of the respective families, but as yet no central government existed. In the second stage of their history, the constitution was essentially the same: Jehovah was their sovereign, and the laws that He had given to them were to be pheyed: the Judges were local and special deliverers raised up in seasons of great state longed for that would unify the people and consolidate them as a nation; the reign of Saul was an experiment in which the self-will of the king was constantly asserting itself against the will of Jehovah; the accession of David marks the establishment of the true Hebrew monarchy.

The political law of the kingdom was sommed up in the one great duty of governing according to the law of God. The Princes of the Congregation, or the heads of tribes, seem to have always retained a certain power in the state. The chief provisions of the civil law of Moses may thus he classified:

1. The Law of Persons. The power of a father was held to be sacred over his children (Ex. xxi. 15-17). The first-horu was to have a double portion of the father's inheritance. In default of sons, property might pass to daughters, if they married in their own tribe. The wife could never become independent of her husband. The laws of service and servitude—Ex. xxi. 1-6, 20; Lev. xxv. 10, 45, 46.

2. The Law of Things. The land belonged to God, and its holders were merely His tenants. At the jubilee all land that had been sold or alienated returned to the original owners. A house might be redeemed in a year, and if not then redeemed the title was lost, except in the case of Levites' houses. Debts were released at the seventh year, and tithes of all produce were required to be given for the support of the Levites.

3. In the Criminal law, the offences against God were specified in the first four commandments. Idolatry, witchcraft, blasphemy and Sabhath-breaking were severally condemned (Num. xv. 32-36). Offences against man are summed up in the other commandments: in the fifth (the commandment with promise), respect and regard for parents are enjoined; in the sixth, murder, cruelty and violence are forbidden; in the seventh, licentiousness is condemned, while the eighth forbids theft, purloining or perversion of justice; the night denounces folse witness and untruthfulness, and the tenth condemns the sin of covetousness and all lasting after that which belongs to others.

### THE PARABLES OF OUR LORD.

teaching. Many of them may have been repeated more than once with certain variations, as, e.g., those of the Pounds and the Talents, Matt. xxv. 14, Luke xv.; The Lost Sheep, Matt. xvii. The Lost Sheep, Matt. xvii. The Lust Street Money, Luke xv.; The Lost Sheep, Matt. xvii. The Lust Street Money, Luke xv.; The Lost Sheep, Matt. xvii. The Lust Street Money, Luke xv.; The Lost Sheep, Matt. xvii. The Lust Street Money, Luke xv.; The Lost Sheep, Matt. xvii. The Lust Street Money, Luke xv.; The Lost Sheep, Matt. xviii. The Lust Street Money, Luke xvii. The Lust Street Money, Luke xvii. The Lust Street Money, Luke xviii. The Lust Street Money, Will be hetter understood by studying in the class to which from their character Matt. xx. they naturally belong.

FROM the time indicated by Matt. xiii., Parables enter largely into our LORD'S | THE WEDDING-FEAST, Luke xii.; THE FIG TREE, Luke xiii.; THE GREAT SUPPER,

Toward the close of our LORD'S ministry, before and after His entry lntv Jerushows the laws of the laws of the salem, the Paralles assume a new character. They are Theoratic, but the phase

## RELIGIOUS SECTS AND POLITICAL FACTIONS

DURING OUR LORD'S MINISTRY.

RELIGIOUS SECTS, THEIR FOUNDERS AND TENETS.

AFTER the spirit of prophecy ceased, and there were no inspired persons to settle disputes in religious matters among the Jews, different opinions soon aprung ap and divided them into various sects and parties. The chief of these series the Pharisees, the Sadducees and the Essenes. These sects are generally believed to have arisen after the Babylonish captivity, and they differed in the following particulars. The Zaddikim gave themselves to the study of the Scripfollowing the Chasidim studied how to add to the Scriptures. The former professes a desire to conform to the law; the latter would be above the law, voluntarily adding to what the law required. These persons speedily fell into two sects, with broadly marked distinctions.

#### I. THE PHARISEES

PROBABLY derived their name from the Hebrew word perushim, in Syriac pherishai, which signifies persons who are separated from others. They assumed this name because they claimed a more than ordinary sanctity (Acts xxvi. 5). Josephus tells as that they boasted that they were the favorites of heaven, and they held that God was in strict justice bound to bless and make them partakers of the terrestrial kingdom of the Messiah, and to crown them with eternal happiness. Phericaism rose gradually, but it was consolidated as a sect at least two hundred was the favor.

The great body of the populace were attracted to the sect because of their ontward eactity, their zeal and their assumption of superiority. In doctrine they held a mixture of fatalism and liberty. They believed in angels, in the existence of human spirits, in immortality and in a species of resurrection of the good, or rather in a transmigration similar to the system of Pythagoras. Above all they were noted for the manner in which they placed the traditions of the elders not only on a level with the law of God, but often above it, and thus by their explacations and refinements they made the commandment of God of none effect (Matt. zv. 6). They affected great ensterity and external mortification, but there was an ostentation, self-conceit and hypocrisy in all that they did. They made long prayers and gave alms "to be seen of men." They were scrupulous in observing fasts and ordinances, washing of hands, cups and vessels, while they neglected "the weightier matters of the law, judgment, mercy and faith" (Matt. zziii. 23; Luke zviii. 11, 12). They affected a peculiar dress—long robes, deep fringes and broad phylacteries—and yet they sought the chief seats in the synagogaes, and to be honored in the market places, thus showing their pride, selfishness and arrogance, even while they professed themselves to be engaged in the service of Jehovah. Hence the terrible denunciations and warnings of our Lord (Matt. xxiii.; Mark zii.; Luke xi.), in which he exposes their character and prepares them for the judgment that awaited them.

#### II. THE SADDUCEES

APPEAR to have derived their name from Sadock, a pupil of Antigonus Sochœus, president of the great Sachedrim, about two hundred and sixty years before Christ. He enjoined his pupils to serve God from pure love, and not from fear nor from hope of reward. Sadock, misunderstanding or perverting his master's tenets, taught that there was no future state of rewards and punishments, and the Sadducees held that "there is no resurrection, neither angel no apriti" (Matt. xxii. 23; Acts xxiii. 3), and that the soul perishes with the body. They rejected all traditions, professing to receive only the letter of Scripture, and mainly accepting the books of Moses. They denied a superintending providence, holding that man had an absolute liberty to shape his life as he pleased, and that prosperity or adversity was entirely in his own hands, being simply the result of his wisdom or his folly. In numbers the Sadducees were inconsiderable, but the opulent and the elevated classes were often found in their ranks, and all who simply expected to find happiness or even existence in this life.

#### III. THE ESSENES

PROBABLY derived their name from a Syriac word which signifies to heal or cure, not because they studied medicine, but because they gave heed to the diseases of the soul. They appear to have been divided into two parties, one of them being called by Philo practical Escenes. They engaged in husbandry and mechanical arts. Both classes were abstemions in their food, living on coarse fare and drinking water only. Their houses were mean, and so also was their raiment, which they never changed till worn out. They eschewed all ornaments and neatness in dress. They lived in societies, and had all their goods in common. Avoiding extravagance, they were moral in outward character and rigid in their observance of the Sahhath. They believed in the immortality of the soul—rejecting a resurrection—the existence of angels, a future state of rewards and punishments, and that call things followed by an eternal fatality or chain of necessary causes.

and that all things followed by an eternal fatality or chain of necessary canses.

It is not known when this sect arose. Paul is held to refer to them (Col. ii. 18, 21, 23) where he speaks of "a voluntary humility," and "neglecting of the body." They had some peculiar views respecting angelic heings, and they were noted for their custom of swearing all who entered into their fellowship, to "keep and observe the books of the sect and the names of the angels with care." The dogmas also to which Paul adverts in his words "touch not, taste not, handle not," are such as the Essenes held. They would not taste any pleasant food, but lived on coarse bread, drank nothing hut water, and many of them would not eat until after sunset, while if they were touched by any not of their own sect, they would wash as if they had been polluted.

#### POLITICAL FACTIONS, THEIR FOUNDERS AND OBJECTS.

#### I. THE SAMARITANS

Wass the descendants of the heathen colonists settled in Israel at the time of the captivity. Originally they were heathen, but gradually they became acquainted with the system of the Jews. When Nehemiah attempted a reformation of the Charch, a priest, Manasseh, fled to Samaria, and his father-in-law, Sachallat, the governor, erected a temple, in which he ministered. To this temple disorderly Jews who would not be reformed continued to go, and thus, while the priests in Jerusalem were annoyed, the population was augmented in Samaria who professed the true God. Idolatry was therefore largely abandoned, and the descendants of that mixed population held tenaciously to the services of their Semaritan temple. The comity never died out which was caused by the refusal of the Jews to allow the heathen colonists to aid in reconstructing the temple at Jerusalem, and this feeling was intensified by the fact that when the Jews were in peace and safety their favor was sought by the Samaritans, but when the savage assaults of Antiochas Epiphanes threatened the destruction of the nation, their northern neighbors were ready to renounce their faith, and to disavow all their desired alliances, even going so far as to offer to dedicate their temple on Mount Gerizim to Jupiter Olympias. Hence, it was the highest term of reproach among the Jews, to call a person a Sameritan (John viii. 48), and so great was their animosity that they would neither ask nor receive favors from each other (John iv. 9).

instituting pagan games, and in all these they were opposed to the Pharisees, who held it was unlawful to pay taxes to the Roman emperor. In doctrine they are believed to have been Saddacean, for that which by one Evangelist is called the leaven of Herod (Mark viii. 15) is by another (Matt. xvi. 6) styled "the leaven of the Sadduceea."

#### III. THE GALILEANS OR GAULONITES

Were a faction headed by Judas the Galilean, or Ganlonite, against the Roman power, when Augustus levied a tax on Judea and reduced it to the form of a Roman province. He proclaimed that tribute was due to God alone, and therefore should not be paid to the Romans, that religious liberty should be asserted, and that the divine laws were to be defended by force of arms. This party was soon suppressed, and it is prohable that a reference is made to it, in the allusion to those whom Pilate slew, and whose blood had been mingled with their confidence.

#### IV. THE ZEALOTS,

Or whom so much mention is made in the account of the Jewish wars by Juse

### THE PERIOD

### BETWEEN THE OLD AND NEW TESTAMENTS.

JEWISH HISTORY FROM SECULAR SOURCES.

does not appear to have had a separate governor after Nehemiah. It was annexed men, he undertook to deliver his people, and to restore the worship of the God to the province of Syria, and the administration of its affisirs was left to the of Israel. But being very old when he engaged in this arduous work, he did not high-priest, subject to the control of the provincial rulers. This raised the high-live to see its completion. At his death his eldest son Judas succeeded to the priesthood to a degree of temporal dignity and power which very soon made it an object of ambition to the different members of the family of Aaron, and gave man of remarkable prudence. The motto on his standard was Exod. xv. 11: rise to many violent and disgraceful contests among them for the office.

rise to many violent and disgraceful contests among them for the office.

Upon the overthrow of the Persian army by Alexander, Syria and the neighboring countries fell under his power, and Tyre was taken after an obstinate resistance. Alexander then marched into Judea to punish the Jews, who, as faithful subjects of the king of Persia, had sent the Tyrians supplies of provisions, and refused them to him. But it is related that, as he approached Jerusalem, and saw a procession of the people clothed in white coming to meet him, headed by Jaddua the high-priest, and all the priestly race, in their robes of office, his heart was turned to spare and favor them. He continued to them the free enjoyment of their laws and religion, and exemined them from tribute. free enjoyment of their laws and religion, and exempted them from tribute of the Dedication (John x. 22). during their sabbatical years; and when he built the city of Alexandria, he placed a great number of Jews there, and gave to them the same privileges as to his Greek subjects.

After the death of Alexander and the division of his empire among his generals, Judea became a subject of cootention between the kings of Syria and Egypt, which ended in its forming for a time part of the monarchy of Egypt. Ptolemy Soter, the king of Egypt, brought many thousands of the Jews into that country, settled them there and treated them kindly, placing them on an equality with the Greeks at Alexandria. Greek being the common language of that city, it was quickly learned by the Jewish settlers, and hecame the native language of their children who were horn there, and who on that account, in process of time, were called Hellenists, or Grecian Jews, a name which afterward came to be applied generally to all Jews speaking the Greek language in foreign countries (see Acts vi. 1; ix. 29; xi. 20, etc.). These Greeian Jews had synagogues in Alexandria, in which the writings of Moses and of the prophets, translated into Greek for this purpose, were read every sabbath day. This translation, which is called the Septinagint, contributed much to spread the knowledge of true religion through the western part of the world. It came into common use among the Jews, and the quotations made from the Old Testament Scriptures in the New,

hy the evangelists and apostles, are often, though not always, from this version. Seleuens, king of Syria, about 300 B.C., built numerous cities in Syria and Asia Minor, and regarding the Jews as good and faithful citizens, endeavored to attract them to his new cities by the offer of the same privileges as were enjoyed by the Greeks and Macedonians. They accordingly settled there in great numbers, especially at Antioch in Syria.

It is worthy of notice that by these events the Jews were brought into contact with a new form of heathenism. They had already encountered its more ancient and more barbarons forms during their sojourns in Egypt and in Babylon, the headquarters and central seats of idolatry in their days. But now, by their dispersion in Egypt, and the other countries bordering on the eastern end of the Mediterranean, they were everywhere brought into contact with the more cultivated and refined mythology and philosophy of the *Greeks*; and there are good grounds for helieving that they were the means of communicating to the more eandid and teachable among them some knowledge of a purer religion.

During the reign of Ptolemy Soter the prosperity of the Jews was much promoted by the internal administration of an excellent high-priest, Simon the Just. He repaired and fortified their city and temple, and made a spacious reservoir of water, "in compass as a sea."

After the Jewish nation bad been tributary to the kings of Egypt for about eighty years, it became, by the conquest of Antiochus the Great, subject to the kings of Syria, but the Jews were still governed by their own laws, under the high-priest and council of the nation.

Judea, being situated between Syria and Egypt, suffered much during the whole of this period from the frequent wars in which those countries were engaged, and was the arena of many bloody and destructive battles. Besides this, the peace of the nation was greatly disturbed by the claims of rival candidates to the office of high-priest, which afforded to the kings of Syria frequent pretexts for interfering with the internal affairs of the nation. And all these evils were considerably aggravated by the corruption and misconduct of the chief men, and the increasing wickedness of the people, who began to neglect the worship and the law of God far more than they had ever done since their return from the captivity.

God saw fit to punish the Jews for this defection by the hand of Antiochus Epiphanes, who came with an army and plundered the city and temple of Jerusalem with every conceivable circumstance of cruelty and profanation. For three years

JUDEA continued subject to the kings of Persia about two hundred years, but stand up for the law," and having collected around him a large number of faithful "Who is like unto thee among the gods, O Jehovah?" the Hebrew words being,

The war was earried on for twenty-six years, with five successive kings of Syria, and after many sanguinary battles the Syrians were driven out of the country, and the Jews, under their Maccabcan princes, regained for a time their independence and the free exercise of their religion, which they commemorated by commencing a new epoch in 143 s.c. as the year of "the freedom of Jerusalem." They had again regular troops, strong garrisons and allisaces with other powers, including even Rome, and the boundaries of the state were extended by the subjugation of the Idumeans and Philistines, as well as of Moab, Ammon and Arabia Petrea. Previously to this, in the year 153 B. C., as the Asamonean family were descended from the eldest branch of the race of Aaron, the office of high-priest was assumed by Jonathan, the then reigning prince, and it remained in the family until the usurpation of Herod.

This season of prosperity was, however, of short duration. The nation was exceedingly troubled by internal dissensions, especially on the part of the Pharisees, who first appear prominently in history in the reign of John Hyreanus, as forming a large and powerful hody, of turbulent character and lofty pretensions, and carrying on fierce quarrels with the rival sect of the Sadduces, which led upon one occasion to a dreadful civil war. There were also violent contests for the throne between rival members of the royal family, which greatly weakened the nation, and it was ill-prepared to withstand the extending power of Rome, which in the year 65 B.C. subjugated Syria, and soon afterward conquered Egypt. In the year 63 B.C. Pompey msrehed his army into Judea, hesieged and look Jerusalem and made the country tributary to the Romans, though it was still governed by the Maccabean princes. During the reigns of the later princes of this family, Herod Antipater, an Idumean by birth, obtained a position of power and influence in the land, and after bis death, his son, Herod the Great, so ingratiated himself with the Romans that he obtained the appointment of king of Judea in the place of Antigonus. He had, however, some difficulty in obtaining possession of his kingdom, as the people were greatly attached to their Maccabean kings. Put he came against Jerusalem with a Roman army of 60,000 men, and, after a siege of above half a year, took the city by storm, and massacred many of the inhabitants. Shortly afterward he put to death Antigonus, and thus ended the Asamonean dynasty, after it had subsisted a hundred and twenty-

Herod was a man of great abilities and of indomitable resolution, but an ambitious and cruel tyrant, unscrupulous as to the means by which he gained his ends. He persecuted to death all the members and adherents of the Asamonaan house, and he even put to death his wife and two of his own sons. He degraded the high-priesthood by making the tenure of the office dependent on his own pleasure. In order to gain popularity with his subjects, as well as to increase his own fame, he greatly enlarged and beautified the temple at Jerusalem, making it, in some respects, more magnificent than that of Solomon. He also erected in neighboring cities many heathen temples, and constructed numerous public works, such as bridges, roads, baths, aqueducts and harbors, the cost of which he defrayed by heavy exactions upon his subjects.

In the thirty-sixth year of the reign of Herod, while Augustus was emperor of Rome, THE SAVIOUR OF THE WORLD WAS BORN.

Herod was succeeded in the government of the greater part of Palestine by his son Archelans, who acted with great cruelty and injustice, and in the tenth year of his reign, upon a complaint being made against him by the Jews, he was banished by Augustus to Vienne, in Gaul, where he died. Publius Sulpitius Quirinus (who is called in Greek Cyrenius, Luke ii. 2), the president of Syria, was then sent to reduce the countries over which Archelaus had reigned to a Roman province, and a governor of Judea was appointed under the title of Procurator, subordinate to the president of Syria. But the Jews were still permitted to exercise

## A COMPARATIVE CHRONOLOGICAL TABLE,

FROM THE CREATION TO THE BIRTH OF CHRIST.

	USHER. HALES USHER.								
HAI	ES.	TO THE DEATH OF SOLOMON.		USHER. HALES			TO THE BIRTH OF CHRIST.		
в. с.	A. M.		В. С.	A. M.	В. С.	A. M.		в. с.	A. M.
		Creation	4004		990	4421	Jeroboam's calves set up	974	3030
5411		mid f Coin and Abel	4003	1	973	4438	Death of Rehoboam	958	3046
5311	100	as least the	3875	129	972	4439	Abijah conquers Jeroboam	957	3047
5210	201	75. (1 - f Soth	3874	130	970	4441	Asa succeeds Abijah.	955	3049
5181	230	Enos born	3769	235	968	4443	Nadab succeeds his father Jeroboam	954	3050
4996	415	Cainan born	3679	325	966	4445	Baasha, the son of Abijah, succeeds Nadab	953	3051
4786	625	Cainan born	3609	395	929	4482	Jehoshaphat succeeds Asa	914	3090
4616	795	Mahalaleel born		460	904	4507		889	3115
445l	960	Jared born	3544				Death of Jehoshaphat	897	3107
4289	1122	Enoch born	3382	622	900	4511	Ahab killed at Ramoth Gilead		
4124	1287	Methuselah born	3317	687	890	4521	Jehoram smitten with an incurable disease	887	3117
	1474	Tamech father of Noall, born	3130	874	895	4516	About this time Athaliah murders the royal	884	3120
3937	930	Adam dies	3074	930			family, all but Joash.		
4481	1497	Enoch is translated	3017	987	889	4522	Joash anointed king by Jehoiada	878	3126
3914		Seth dies	2962	1042	867	4544	Jehu dies about this time	856	3148
4269	1142	Noah horn	2948	1056	850	4561	Joash, king of Israel, succeeds Jehoahaz	839	3165
3755	1656	Enos dies	2864	1140			about this time.		1
4071	1340	Cainan dies	2769	1235	848	4563	Amaziah succeeds Joash, king of Judah	839	3165
3877	1534	Mahalaleel dies	2714	1290	833	4578	Jeroboam II. succeeds his father	825	3179
3721	1690	Jared dies	2582	1422	809	4602	Amaziah dies, Uzziah succeeds	810	3194
3489	1922	Jareu utes the Deluge	2468	1536	792	4619	Jeroboam II. dies	784	3220
3275	2136	God denounces the Deluge	2353	1651	770	4641	Pul invades Israel	771	3333
3184	2227	Lamech dies					T. thd- Ui-b	758	3246
3155	2256	Methuselah dies	2348	1656	757	4654	Jotham succeeds Uzziah	742	
3154	2257	Noah leaves the Ark	2347	1657	742	4669	Rezin and Pekah invade Judah about this	144	3262
3153	2258	Arphaxad, son of Shem, born	2346	1658			time.	= 40	0000
3018	2393	Salah, son of Arphaxad, born	2311	1693	741	4670	Abaz succeeds Jotham	742	3262
2888	2523	Eber, son of Salah, born	2281	1723	740	4671	Ahaz sues for assistance to Tiglath-Pilezer	740	3264
2754	2657	Peleg, son of Eber, born	2247	1757	725	4686	Hezekiah succeeds Ahaz	727	3277
2614	2797	Babel built about this time	2247	1757	715	4696	Shalmanezer succeeded by Sennacherib	715	3289
2554	2857	About this time Nimrod builds Nineveh	2233	1771		ļ	about this time.		1
2001	2001	and founds the Assyrian empire.		<b> </b> -	715	4696	Sennacherib invades Judea	713	3291
2624	2787	Ren, son of Peleg, born	2217	1787	709	4702	Hezekiah's miraculous cure	713	3291
		Serug, son of Reu, born	2185	1819	708	4703	Sennacherib slain, Esarhaddon succeeds	706	3298
2492	2919	Nahor, son of Serug, born	2155	1849	696	4715	Manasseh succeeds Hezekiah	698	3306
2362	3049		2126	1878	677	4734	Esarhaddon seizes on Babylon	680	3324
2283	3128	Terah, father of Abraham, born	2056	1948			Manasseh carried captive to Babylon	677	3327
2213	3198	Haran, son of Terah, born			671	4740		643	3361
<b>2</b> 805	2606	Noah dies	1998	2006	641	4770	Amon succeeds Manasseh		
2153	3258	Abram born	1996	2008	639	4772	Amon murdered, Josiah succeeds	641	3363
2143	3268	Sarah born	1986	2018	608	4803	Josiah slain in hattle	610	3394
2093	<b>331</b> 8	Abram called from Ur to Haran	1922	2082	602	4809	Nebuchadnezzar besieges Jerusalen	590	3414
2078	3333	Abram comes into Canaan	1921	2083	590	4821	Ezekiel begins to prophecy in Chaldea	587	3417
2077	3334	Abram goes into Egypt	1920	2084	⋅ 586	4825	Seventy years' captivity begins	606	3398
2070	3341	-His victory over five kings-Melchisedec	1913	2091	457	4954	Ezra sent as governor of Judea	- 457	3547
		blesses him.		1	453	4958	Eliashib succeeds to the high-priesthood	453	3551
2067	3344	Ishmael born	1910	2094	420	4991	Nehemiah's reform among the Jews about	428	3576
2054		Abram's name changed—Circumcision in-	1897	2107		1	this time.		
	1	stituted—Isaac promised.			420	4991	Malachi prophesies about this time	420	3584
2053	3358	Isaac born	1896	2108	420	4991	Eliasbib high-priest	420	3584
2028	3383	Abraham commanded to offer Isaac	1872	2132	413	4998	Jojada, or Judas "	413	3591
2013		Isaac marries Rebecca	1856	2148	373	5038	Jonathan, or John "	373	3631
1993			1836	2168	341	5070	Jaddua or Jaddus "	341	3663
1973		Jacob and Esau born	1821	2183	321	5090	Onias I. "	321	3683
1916		Death of Abraham						300	
		Jacob's flight into Mesopotamia	1760	2244	300	5111	Simon the Just		3704
1885 1872		Joseph sold into Egypt	1728	2276	291	5120	Lieazar	291	3713
1012	3539	Promotion of Joseph—seven years of plenty	1715	2289	276	5135	manases	276	3728
1000		begin.		1 0000	250	5161	Unias II.	250	3754
1863		Jacob sends his sons to Egypt to buy corn	1767	2297	217	5194	Simon 1L	217	3787
1728		Moses born about this time	1571	2433	195	5216	Onias III.	195	3809
1688		Moses flees into Midian	1531	2473	175	5236	Jesus, or Jason "	175	3829
2337		Job lives about this time	1520	2484	172	5239	Onias, or Menelaus "	172	3832
1648		God sends Moses to deliver Israel	1491	2513	163	5248	Judas Maccabæus	163	3841
164		Law delivered at Mount Sinai	1491	2513	160	1	Jachim, or Alcimus, high-priest	160	1
1647	3764	About this time Israel turned back to wan-	1489	2595	11	5251	Jonathan.		3844
I		der forty years			153	5258	He is appointed high-priest	153	3851
160	2000	,	1	1	11 200	0.200	1 == - 11	1 111	1 0000

### AN INTRODUCTION

TO THE

### RIGHT UNDERSTANDING OF THE ORACLES OF GOD.

to us, and providing everlasting life and happiness

#### CHAPTER I.

OF THE DIVINE AUTHORITY OF THE SCRIPTURES OF THE OLD AND NEW TESTAMENT.

No man, who is an unbiassed free thinker, can soberly hearken to the dictates of his natural reason, and seriously ponder the absurd and contradictory principles and practices which have been or are prevalent among mankind, without perceiving that the light, or even the law of nature, is altogether insufficient to direct us to true holiness, or lasting happiness, in our present lapsed condition. It can give us no plain, distinct, convincing, pleasant, powerful, and lasting ideas of God. It cannot direct us in the right manner of worshipping him with due love, resignation, humility, self-denial, zeal, wisdom, sincerity, and fervent desire of the eternal enjoyment of him. It cannot show us our true happiness, which is suited to our highest powers, which may always be enjoyed without shame, suspicion, fear, or dread of loss or danger, and which will in every situation support and comfort us. It can discover no true system of morality, perfect in its rules, means, and motives. It can discover no effectual incitements to virtne, drawn from the excellency and presence of God the lawgiver, from the authority of his law, or from his discovering a proper regard to it in rewarding virtue and punishing vice. It cannot manifest in a striking manner the certainty, excellence, pleasure, and allurement of virtue or of future reward, nor carry us to that proper pitch of religion and virtue in our heart, which will ripen us for the full and immediate enjoyment of God. It cannot show us one perfect example of virtue, either among learned or unlearned heathens; nor give us any promise of God's assisting us in the study of it. It can discover no certainty that God will pardon our ains, -no proper atonement, -no actually pardoned ainner,-no happy soul, praising God for his pardoning mercy,-no spiritual worship, appointed by God for rebellions sinners,-no purpose, promise, perfection, or name of God, that can secure his pardon;nor does it give us any hint that it could consist with his honour, or is intended in his patient bearing with ainners on earth; -nor does-it afford any divine proclamation of pardon, nor even any incitement to us

for us. While reason, then, plainly suggests the possibility, the desirableness, and the necessity of a revelation from God, adapted to our circumstances, the books of the Old and New Testament manifest themselves reasonable, eredible, and divinely inspired: It is their DIVINE INSPIRATION (which indeed supposes them reasonable and credible) that we now attempt to demonstrate. In what manner the influence, by which the penmen of the Scriptures were directed, affected them, we pretend not fully to explain. It is enough for us to know, that thereby they were infallihly guided and determined to declare what they did not formerly know; to conceive properly of what they had formerly known; and to express their subject in terms absolutely just in themselves, and calculated to convey the truths represented to others. But so far we may conclude, that, while the penmen exercised their own reason and judgment, Ps. 45.1; Mar. 12.36; Lu. 1.3; Ac. 1.1; 1 Pe. 1.11, the Holy Ghost (1) Effectually stirred them up to write, 2 Pc.1.21. (2) Appointed to each his proper share or subject correspondent with his natural talents, and the necessities of the church in his time, Mat. 25.15; 2 Pe. 1.21. (3) Enlightened their minds, and gave them a duly distinct view of the truths which they were to deliver, Je.1.11-16; 13.9-14; Eze.4.4-8; Da.10.1,14; 9.22-27; 8.15-19; 12.8; Am. 7.7,8; 8.2; Zec. 1.19,21; 4.11-14; 5.6; Jn. 16.13; Ep.3.3,4; 1 Pe.1.10;11. Perhaps this illumination was given all at once to Paul, when caught np to the third heaven, but was bestowed gradually on the other apostles, Mar. 4.34; Lu. 24.17, 45; Jn. 20.22; Ac. 2.4; 10.9-15,28,34. (4) He strengthened and refreshed their memories to recollect whatever they had seen or heard, which he judged proper to he inserted in their writings, Je. 31. 3; Lu. 1. 3; Jn. 14. 26. (5) Amidst a multitude of facts, he directed them to write precisely what was proper for the edification of the church, and neither more nor less, Jn.20.30,31; 21. 25; Ro. 4.23,24; 15.4; 1 Co. 10.6-11. (6) He excited in their minds such images and ideas as had been treasured up in their memories, and directed them to other ends and purposes than themselves would ever have done of their own accord. Thus, under inspiration, Amos draws his figures from herds, flocks, and fields; Paul makes use of his classical learning, Am. 1 - 17 00 1 00 15 00 Wit 1 19 (7) He immed-

write, as to render the whole Scripture, at any given period, a sufficient blessed rule to direct men to true holiness and everlasting happiness, De. 8. 4; Ps. 1. 2; 19.7-11; 119.105; Mat. 22.29; Lu. 16.29,31; Jn. 5.39; Ro. 15. 4; 2 Ti. 3. 15-17; 2 Pe. 1. 19. Many of the sentences recorded in Scripture are not inspired in themselves, being the words of Satan or of wicked men; but the Scripture report relative to these expressions is directed by divine inspiration.—That our hooks of the Old and New Testament, the Apocryphal traces being excluded from both, are of an INSPIRED and DIVINE original, is thus evident.

I. The subject MATTER of them requires a divine inspiration. The history of the creation, and part of that of the flood, &c., therein related, were known only to God. Mysteries relative to the Trinity of persons in the Godhead; the promise of grace: the incarnation of the Son of God; his undertaking offices, and states, and our union with him; justification, adoption, sanctification, spiritual comfort, and eternal blessedness, in him, are therein declared; -which God only could comprehend or discover. The nature of religion therein prescribed is so pure and benevolent, that God alone could devise or appoint it. While it represents the Most High as everywhere present-as infinitely perfect, powerful, wise, and good-holy, just, and true-an infinitely gracious lover of righteousness and hater of iniquity, - as our bountiful Creator and Preserver, and as the infinitely merciful Redeemer of our souls, by the obedience and death of his onlybegotten Son,-it requires us to know, believe in, and revere him with our whole heart, soul, mind, and strength, as our Father, Friend, Husband, Savioar, and Portion in Christ; and confidently to depend on him, and ask from him whatever we need in time or eternity; and to obey him in all that he commands, as children whom he hath hegotten again to a lively hope, and established as the heirs of an everlasting inheritance. We are here taught how human nature may be truly improved and perfected, by our receiving Jesus Christ as made of God unto us wisdom, righteousness, sanctification, and redemption, -- as an effectual principle and root of true holiness;-and by our walking in him by faith, denying ungodlines and worldly lusts, and living soberly, righteously, and godly, patiently, contentedly, and cheerfully,setting our affections upon things above, where Christ

proper only to God, and extended to such a compass proposed and degree as God alone can demand: and those sins and use or prohibit. The most powerful motives to duty, and dissuasives from vice, are here most wisely proposed, and powerfully rrged, -- motives drawn from the nature, the promises, the threatenings, the mercies, and the judgments of God; particularly from his kindness in the work of our redemption, and his blessed relations to us in Christ; and from advantages or disadvantsges, temporal, spiritual, and eternal. And while the most excellent means of directing and exciting to, and of exercising piety and virtue, are established in the most prudent forms and authoritative manner, the most perfect and engaging patterns of holiness and virtue are set before us in the example of Jesus Christ our Redeemer, and of God as reconciled in him, and reconciling the world to himself, Ex.20.1-17: l.c. xviii.-xx.; De.iv.-xxv.; Mat.v.-vii.; Ro.vi.xii.vv.; Ga.v.vi.; Ep.iv.-vi.; Col.iii.iv.; 1 Th.v.; Tit. ii.; Ja.i.-v.; 1 Pe.i.-v.; 2 Pe.i.; 1 Jn.i.-v., &c. &c.

11. The MANNER in which these subjects are exhibited in the Scriptures is evidently divine; -wise, condescending, and yet majestic. The discoveries have been gradual, as men stood in need of them or were in a proper condition to receive them, Ge. iii. ix. xii. xvii., &c.; He. 1. 1. The principal points .as of God's manifestation of himself to sinful mea; his full satisfaction in and with Christ as our Mediator; and the law of the ten commandments .were declared from heaven with uncommon solemnity. Mat. 3.17; 17.5; Ex. 20.1-18, &c. And while these and other similar truths are announced in a style the most plain and simple, there appears therein something astonishingly sublime and majestic. While the dictates are authorized with a Thus saith the Lord, the very style, particularly in Scripture songs, Job, Psalms, Lamentations, and Isaiah, and in our Savionr's discourses, &c., is at once surprisingly suited to the dignity of the Author, the nature of the subject, and the condition of the persons addressed.

111. The manifest scope of the Scriptures is to render sin loathsome and hated, and to promote holiness and virtue; to humble men, and reform them from their beloved lusts and sinful practices; and to exalt and glorify God to the highest. No good angel or man could dare to personate God in the manner of the Scriptures; nor could had angels or men publish, and so warmly inculcate, what is so remarkably contrary to their own vicious inclinations and honour. It therefore remains that God alone must be the author and inditer of them.

IV. Notwithstanding the dictates of Scripture are so extremely contrary to the natural inclinations of mankind, and were published without any concert by various persons, of very different conditions, and in different ages and places, yet such is the marvellous Habbouy of all the parts, in their whole matter and scope, as irrefragably demonstrates that these penmen must all have been directed by the same Spirit of God. One part of our Bible is so connected with, and tends to the establishment of another, that we cannot

a most pleasant astonishment to find everywhere the same facts supposed, related, or prepared for; the same doctrines of a gracious redemption through Jesus Christ exhibited, or supposed to be true; the same rules or exemplifications of piety and virtue, and motives thereto; the same promises of mercy, or threatenings of just misery, to persons, societies, or nations, exhibited without a single contradiction. When there is an appearance of contradiction, it will be found that the different passages do not respect the same thing or person, in the same respect, and in the same circumstances of time, place, or manner; and so there is no contradiction at all.

V. The manifest CHARACTER OF THE PENMEN further evinces the divine original of the Scriptures. They everywhere discover the utmost candour and disinterestedness: they everywhere candidly publish the infirmities or even faults of themselves, their friends, and nation. None of them ever gained anything in this world by their work but trouble and vexation: and, according to their own principles, they could obtain nothing in the next but everlasting destruction, if they indulged themselves in any imposture. The matter and manner of their work infinitely transcended their abilities. Setting their predictions aside for a moment, how could men of the best education, and especially men of no education, form such exalted schemes of sense, piety, and virtue? Or how could wicked men, inspired by Satan, publish and prosecute such a scheme of mystery, holiness, and morality? Such is the character of Jesus Christ, drawn by the four evangelists, with every mark of simplicity and candour, and in which ignominious suffering is made a leading article, that the delineation thereof-and that too by persons of no uncommon knowledgewithout a real and exactly answerable model, would. to every unbiassed free-thinker, appear more incredible and impossible than even the incarnation, obedience, and death of the Son of God, therein attested. however astonishing.

V1. The providence of God has, in a most marvellous manner, PRESERVED the Scriptures of the Old and New Testaments from being lost or corrupted. While perhaps millions of other books, once of considerable fame in the world, and which no one sought to extirpate, are lost and forgotten, the Scriptures, though more early written, and though Satan and his agents unnumbered have hated them, and sought to cause their memory to perish from among men, or to corrupt them. still remain, and remain in their purity. In great wisdom and kindness, God, for their preservation, ordered an original copy to be laid up in the holy of holies, De. 31. 26; and that every Hebrew king should write out a copy for himself, De. 17. 18; and appointed the careful and frequent reading of them, both in private and public. With astonishing kindness and wisdom has he made the contending parties who had access to the Scriptures-such as the Jews and Israelites, the Jews and Samaritans, the Pharisees and Sadducees, the Jews and Christians, and the various parties of Christians-MUTUAL CHECKS upon each other for almost three thousand years past, that

ture, in order to extirpate the Jewish or Christian religion! And he has bestowed amazing support and consolation on such as have risked or parted with their lives rather than deny the dictates of Scripture, or in the least contribute to their extirpation or misinterpretation. By quickly multiplying the copies or the readers of the Scriptures, he rendered it impossible to corrupt them in anything important, without causing the corruption all at once to start up into every copy dispersed through the world, and into the memories of almost every reader;—than which nothing could be more absurd to suppose. Nay, it is observable that of all the thousands of various readings which the learned have collected, not one in the least enervates any point of our faith or duty towards God or man.

VII. Multitudes of MIRACLES, which only the infinite power of God could effect, have been wrought for the confirmation of the doctrines and facts mentioned in the Scriptures, and for evincing the divine mission of the principal publishers thereof. The wisdom and goodness of God required him, especially when in the days of Moses and Christ he was establishing a new form of worship, to mark the important declarations of his will with some distinguishing characteristics, awakening to consideration. Nothing appears more proper for this end than a series of uncontrolled miracles, which no power could check, and which supported nothing hut what was agreeable to reason, so far as it could conceive of it. Neither reason nor experience can admit that the infinite wisdom and goodness of God could permit one, much less multitudes of uncontrolled miracles to be wrought for the confirmation of falsehood. But the miracles wrought in confirmation of the Scriptures have every favourable circumstance that could be wished. Their number was almost beyond reckoning, and all of them calculated to answer some great and benevolent end. According to the nature of the broken law, many of those wrought by Moses, Elijah, and Elisha were tremendous and dreadful. According to the nature of the gospel which they published, the miracles wrought by Jesus Christ and his apostles were gencrally of a benevolent nature and tendency. Moreover, most of the miracles mentioned in Scripture were performed in so public a manner that both friends and foes had the fullest access to a thorough examination of their nature and certainty. Most of them were wrought when the concurrent circumstances of Providence loudly called mankind to observe and examine them. Most of them-as the passage of the Hebrews through the Red Sea and through Jordan; the forty years' sustenance of the people in the Arabian desert. by manna from heaven and water from a rock: the stoppage or retrograde motion of the sun; the feeding of thousands with a few loaves and fishes; and the raising of dead persons-were of such a nature, that nothing less than absurdity itself can suppose the senses of the witnesses to have been deceived, or that any power less than divine could have produced them. Besides, all these miracles were wrought in confirmation of a religion the most holy, pure, and benevolent;

for two days, and that the sixth year should always produce a double crop; and, on that supposition, enact a standing law, that they should never attempt to gather manna on the seventh day, or to cultivate their fields on the seventh year? Without certain assurance of divine protection from their inveterate enemies on every hand, on those occasions, could he ever have required that all the males able to walk should, three times every year, leave their homes, and assemble to keep the sacred festivals near the middle of their country? Without manifest warrant from God, could he ever have hoped that there would be a sufficiency of males in Aaron's family to execute the priesthood for all Israel, free from all those blemishes which he marks out as excluding from that office? Without this, could he ever have hoped that the small country of Canaan could afford sustenance for his numerous nation, while they were deharred from so many kinds of eatables, and were required to give yearly so much of the product to the Lord ?--- The PROJECT of Christianity, and its success, are still more astonishing. Nothing less than a certain warrant and almighty influence from God could effect the one or the other. How is it possible that a few men, weak or villanons, without the smallest assistance from worldly influence, could ever form a scheme to reform the whole world from principles and practices deep-rooted in their inclination, and firmly established by extensive custom, by long-confirmed laws, and the high and universal authority of nations,-by mere declarations of what they thought true?-nay, by what they knew to be falsehood, if they were impostors! How could villains, or even the weakest, choose for their hero One who had been always contemned, and had lately been crucified between thieves as a noted malefactor, by the common consent of his own countrymen!-One who, if he was not God in our nature, had abused his disciples' confidence, and decoyed them into a train of temporal and eternal miseries !-One who had never encouraged them to hope for anything in this world, in following him, but crosses, hatred, reproach, imprisonment, tortures, and death; -nor, if they indulged themselves in a fraudulent prosecution of their cause, for anything in the future state but everlasting destruction! How stupendous, and absolutely incredible, that a few villanous projectors of reformation should begin their work, a few weeks after, in the very place where, and among the very multitude by whom, Jesus their hero had been ignominiously crucified;—and should in the most public and undaunted mauner, in the face of danger and death, avow him to be the Son of God; and to have risen from the dead, ascended to heaven. and sat down at the right hand of God;-that amidst the deepest poverty, cruel hatred, calumnious reproach, and inhuman persecution from enemies, they should, with unwearied zeal and cheerfulness, carry on their project, never appearing to covet any outward honour or wealth:-and that they should form a system of doctrines and morals, infinitely superior, in sense and dignity, to all the productions of Socrates, Plato, Aristotle, Cicero, and other renowned doctors of the Lasthan mould! How astonishing is it that those four

should, within a few years after Christ's ascension, be preached in almost every corner of the Roman empire and the countries adjacent;—and that multitudes, at the hazard of every temporal loss or punishment from men, should readily believe, constantly adhere to, and cheerfully and strictly practise the same! And it is equally astonishing, that, for more than seventeen hundred years, notwithstanding innumerable persecutions, together with the wickedness of professors, and the inconceivable villanies or base indifference of the clergy, this project has heen more or less successful in reforming the hearts and lives of multitudes in almost every nation of importance under heaven.

IX. Nothing more clearly demonstrates the divine authority of the Scriptures than the EXACT FULFILMENT of the typical and verbal predictions therein exhibited, in the most circumstantial manner, hundreds or thousands of years before that fulfilment took place, or there was the smallest appearance of it. Predictions (especially as above circumstantiated) necessarily imply a looking with certainty through an infinity of possible events, and seeing and declaring what shall certainly happen, and what not. Such foresight and declaration can only take place in the omniscient and almighty Governor of the world, who alone can declare the end from the beginning.-To mark the allseeing Jehovah, the author of Scripture, its pages are crowded with predictions, the exact fulfilment of which is recorded in the inspired and other histories written since the events took place. Almost every historical passage in our Bible is a narrative of something antecedently foretold. The New Testament is little else than a representation of the fulfilment of the types and predictions of the Old, relative to Jesus Christ and his gospel church. Nay, the histories of churches and nations, from the beginning to the end of the world, do, to a judicious observer, represent little more than the fulfilment of Scripture predictions, as to the families of Adam and Noah; the Canaanites, Amalekites, Ammonites, Moabites, Edomites, Philistines, Egyptians, Ethiopians, Syrians, Assyrians, Chaldeans, Persians, Greeks, Romans, Saracens, Tartars including Goths, Hnns, and Turks; and especially the Jews, Jesus Christ, the New Testament church. and Antichrist; as shall be hereafter manifested. This proof, drawn from the fulfilment of predictions, increases in evidence more and more as that fulfilment takes place, and is observed. The dispersion and misery of the Jewish nation, so long continued, or so often repeated; the progress and continuance of the gospel among the Gentiles; the long-continued dominion of the popes, and the partial revolt from it at the Reformation; the past and present condition of the Turkish empire; the present state of Assyria, Chaldea, Arabia, Phenicia, Canaan, Egypt, &c., in exact correspondence to Scripture predictions, are standing testimonies of the divine original of our Bibles, no less conclusive and striking than if we had miracles wrought every day.

X. Though the above arguments are sufficient to silence gains avers and to produce a rational convic-

are necessarily affected with it, as indeed marked with divine evidence, and attended with almighty power, 1 Th.1.5; 2.13; Jn.6.63.

#### CHAPTER II.

OF RULES FOR UNDERSTANDING THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS.

I. Let us labour, in much fervent prayer and supplication, for the powerful influence and inhabitation of the Holy Ghost (who perfectly understands the Scriptures, and indited and appointed them for our spiritual edipication), that he may constantly interpret and apply them to our heart. He is the Spirit of wisdom and revelation in the knowledge of Christ: He it is who searcheth all things, yea, the deep things of God: He is the Anointing, that is Truth, and teacheth all things. He can enlighten our eyes, and make us know the things freely given us of God, and to see wondrous things out of God's law; can make us by the Scriptures, wiser than our teachers—wise unto salvation, Ep. 1. 17, 18; 3. 16–19; 1 Co.2.10,12; 1 Jn. 2.20,27; Ps. 119.18,96–108; 2 Ti. 3.15–17.

II. Being renewed in the spirit of our minds, and having in us the mind of Christ, we ought, under a deep sense of God's presence and authority in the Scripture, earnestly, and with much self-denial, to search the Scriptures, by much serious reading and meditation thereon; chiefly that we may spiritually know the mind, behold the giory, and feel the gracious power of God therein, in order to our faith in and obedience to them. The natural man receiveth not the things of the Spirit of God: it is the man who feareth God to whom he will teach his way, and reveal the secrets of his grace; -it is the man who hath the Spirit of Christ, the mind of Christ-who hath seen the Lord, and tasted that he is gracious-the man who hath had his eyes opened, that can discern, judge of, and understand the matter or manner of Scripture revelations, 1 Jn. 2. 20, 27; Ps. 25. 12, 14; 1 Co. 2.14-16; Jn. 14.21-23; Lu. 24.45; Ps. 119.18. A deep sense of our ignorance, and of our absolute need of Scripture influence, must animate us to the earnest study of knowledge. He, who thinks that of himself he knows divine things to any purpose, knoweth nothing as he ought to know-only with the lowly is wisdom. God, who resisteth the proud, giveth grace to the humble: the meek will he guide in judgment; the meek will he teach his way. The mysteries of the kingdom he hides from the self-conceited, wise, and prudent; and reveals them unto babes, 1 Co. 8.2; Pr. 11.2; Ja. 4.6; Ps. 25.9; Mat. 13.11; 11.25. Scarcely can anything tend more effectually to blind the mind, and harden the heart, than the searching of the Scriptures in a philosophical manner, regarding merely or chiefly the rational sense of the passage. Hence multitudes of preachers, who daily study the Scriptures for the sake of their external performances, are of all men the most ignorant how Christ's words are spirit and life. The god of this world blinds their minds; greatly enlarged and sweetened. The man that doeth Christ's will, he shall know of his doctrine whether it be of God. If God's commandments be ever with us, and be kept by us, they will render us wiser than our enemies, wiser than the ancients, or even our teachers, Jn. 7.16,17; Ps. 119.98,100.

1V. In searching the Scriptures, we must proceed in an orderly manner, beginning with that which is most plain and practical, and afterwards study that which is more difficult and obscure. To recommend this method, the FIRST PART of hoth Testaments is chiefly EISTORICAL, plainly declaring what things had been done, and intermingled with plain directions how the more necessary duties ought to be done. Of this kind are the books of the Old Testament from Genesis to ESTHER inclusively, and the first five books of the New. These ought carefully to be studied, as there are manifold references and allusions to that which is contained in them in the other books. Nay, even in the subsequent histories, there is frequent mention of, or allusion to, the creation; flood; deliverance from Egypt; captivity in Babylon; birth, life, and death of Christ. The SECOND PART of both Testaments, i.e. from Job to the Song of Solomon inclusively in the Old, and all the Epistles in the New, consist chiefly of poctrinal declarations of the nature, perfections. purposes, and works of God; of the person and mediation of Jesus Christ, and the way of salvation through him; and of man in his innocent, fallen, recovered. and eternal state; mingled with commands and directions how to behave answerahly to the relations and providences of God towards us; together with manifold hints of the conduct of God and the cases of his people. The LAST PART in both Testaments is chiefly PROPHET-ICAL, declaring beforehand the mercies and judgments which should take place all along, till the end of the world; but intermingled with manifold charges of guilt, as the cause of the judgments threatened; and with historical hints of the circumstances or fulfilment of the predictions, and directions how to behave aright. This part, generally relating to things then future, is naturally most obscure. It is even necessary that it should be so, that the persons concerned might be induced to a careful expectation of, and preparation for, the events; and that men might be the less able to counterfeit or to attempt preventing some of them.

V. It is of great use to form in our mind a brief collection of the most plain and important histories, doctrines, laws, and predictions of Scripture, which may serve as a kind of standard and criterion for understanding of others. Thus a fixed view of the ereation; the fall of man; the flood; the calling of Abraham; the fate of Joseph; the Israelites' entrance into and deliverance from Egypt; their travels in the wilderness; settlement in Canaan; change of their government by judges into that by kings; division of their kingdom into two; their captivities into Assyria and Babylon; - and of the birth, life, death, and resurrection of Jesus Christ; and of the spread of the go-pel, which followed by means of the remarkable effusion of the Holy Ghost;-will greatly contribute towards our right understanding of other historical

of friendship with his Maker, did, by disobedience to God, render himself and all his natural posterity sinful and miserable: that they being utterly incapable, as well as unwilling to recover themselves. God. of his love and unbounded grace and mercy, formed a new kingdom, in which his own Son was made their Mediator, Surety, Saviour, and Redeemer!-their Prophet, to instruct them; their Priest, to offer sacrifice and intercede for them; and their King, to subdue, rule, and defend them :-- that in consequence of his obedience, suffering, and glorification, they may, by his Spirit, be saved from sin, justified, adopted, sanctified, comforted, and glorified; -And of the ten commandments, or of Christ's summary of them, Mat. 22. 37, 38; 7. 12. Or those scriptures commonly cited in evangelical theologies may serve as a criterion for understanding the doctrines and laws of Scripture. Such a brief summary of divine truth is the analogy or proportion of faith, Ro.12.6; is the delineation, draught, platform, pattern, or form of sound words, which ought to be held fast in faith and love which is in Christ Jesus, Ro. 6.17: 2 Ti. 2.13. By attention to it we may immediately discern when texts are plain or when they are figurative. Thus, if bodily members he ascribed to God, it will teach us to understand them as representing his spiritual excellencies, since God himself is a Spirit. If God be said to deceive men, or to harden them in sin, it will teach us to understand those texts only of his permitting men to be deceived and hardened by Satan and their own lusts-since God is infinitely holy. If the sacramental elements be called Christ's body and blood. it will teach us to understand them as signs and seals of his person and righteousness; but not as transubstantiated into his material body and blood, -since the heavens contain him till the end of the world, Ac. 3.21. If the Scriptures represent saints as exposed to punishments for sin, or as obtaining rewards by their gracious tempers and good works, it will teach us to consider both in that form in which saints meet with them, i.e., as secured for them by the blood of Christ, as bestowed by God's redeeming love, and suited to their state as persons indissolubly married to Christ and saved by faith in him.

VI. Not only must every text be understood in harmony with the analogy of faith, or general plan of revealed truth, but also in agreement with the plain scope and tendency of the passage, chapter, or book where it lies. This plain scope must therefore be earnestly searched out and observed in an accurate observance of the contents of each book or chapter. Thus the scope of the historical books of the Old Testament is to represent the fate of his Hebrew people; and therefore every text thereof ought to be understood in agreement with this. The scope of the Psalms is to express the saints' exercises, and to acknowledge God as blessed in himself, and the author of all blessedness to men; and in reference to these ought every text therein to be understood. The scope of the Proverbs is to teach men wisdom and discretion; of Ecclesiastes, to point out the insufficiency of all created enjoyments to render men happy; of the Song

The general scope of the Epistles is to point out our need of a Saviour, and the blessings which we receive through him; and to direct us how to improve these aright in our personal practice, relative duties, and ecclesiastical fellowship. More particularly the scope of the Epistles to the Romans and Galatians is to establish the doctrine of justification through faith in Jesus Christ, and to teach us how to improve it. The scope of those to the Corinthians is to redress contentions and disorders among church members; of those to Timothy and Titus, to direct churchofficers; of that to the Hebrews, to manifest Christ's headship over the church, and his fulfilment and wise abolition of the typical ceremonies; of James, to show the vanity of pretending faith without exercising good works; of Peter and Jude, to warn their Jewish brethren of the approaching ruin of their nation, and of their duty with respect to it; of John, to comfort them in their distress, and enable them to examine themselves fully. The particular texts ought therefore always to be understood in reference to the manifest scope of each epistle, and the particular passage

VII. The various texts which are similar, either in words or in signification, or even which represent a similar subject, ought to be carefully compared. On almost every subject a multitude of phrases will be found which, when compared, do amazingly illustrate and as it were support one another. The truth which is more darkly represented in one passage, is represented more clearly in others. Part of the attributes or circumstances of persons or things is so represented in one text, and part of them in another, that only by searching the several recriptures, and connecting them together in one view, can we obtain a true or just apprehension of them. In particular, the types of the Old Testament must be compared with their antitypes in the New. The predictions must be compared with the history of their fulfilment; and the passage in which the point is purposely handled ought to be chiefly attended to in the comparison, as Ge. i. on creation; Ro. iii. -v. on justification, &c. - To carry this comparison of Scripture texts, one with another, to a due extent, or a due degree of exactness. will perhaps appear very difficult; but the more it is practised it will become the more easy and pleasant. The inexpressible advantage which attends it will infinitely more than compensate the toil. Herein the serious inquirer has the Spirit of God for his director, the lively oracles of God for his commentary. He has the pleasure of discovering the truth for himself in God's own light; and the discovery which he thus makes, by humbly searching the Scriptures is inexpressibly more agreeable than merely to have met with it at random in some commentator. Being acquired by care and labour, it generally fixes itself much more firmly in the mind. And while we are thus occupied in comparing the several texts, we may humbly expect that the Holy Ghost will illuminate all with his glory, and apply all to the heart.

VIII. We ought never to content ourselves with a general view of any text, or of the words of it abstract-

wickedness is never justly perceived without viewing it in connection with that God against whom, and that goodness against which, it is committed, De. xxxii.; Ro. 2. 4. Gospel holiness is never rightly understood but when viewed in connection with that state of saivation in which, the gracious principles and motives from which, the manner in which, and the end to which, it is performed. The history of typical persons or events, and the form of typical ordinances, are never properly understood but in connection with their antitypes. Never can we discern the tenderness of the grace, or the seasonableness of the mercies or judgments of God, without carefully observing the connection, when, where, and after what, the mercy or judgment happened. Nav. never are the oracles of God rightly received but when viewed in their proper connection with Jesus Christ, as the author, matter, and end of them. This connection of the sacred oracles is often contained in a small particle-AND, THEN, THEREFORE, BECAUSE, IN, BY, TO, THROUGH, &c.: and sometimes we are left to collect it from the station in which one thing is placed with another. We ought therefore not only to weigh every word of the Holy Ghost, but carefully to mark how things stand joined one with another. Thus, by observing the context, 1 Pe. 4.18, we learn that the saving of the righteous with difficulty relates to their escaping when the Jewish nation was destroyed, not to their spiritual salvation; and that the eating doubtingly, Ro.14.23, relates immediately to the partaking of common meats, not to the receiving of the Lord's

1X. Christ Jesus being the great subject and end of Scripture revelation, we ought everywhere to search if we can find him. The Scriptures testify of him, Jn. 5.39. To him give all the prophets witness, Ac. 10.43. In Moses, in the Psalms, and in the Prophets, there are things concerning him, Lu 24.27,44. His name is the Word of God; and the Scripture is but the testimony of Jesus, Re. 19. 10, 13. It is but a gradual revelation of him, answerable to the counsels of God as a God of order.—answerable to the growing state of the church, and of every saint on earth. Scripture history does but exhibit man's need of Christ, and God's preparation of the world for him. Scripture genealogies do but direct to the line of Christ, and thus mark him out as the promised Messiah. Scripture chronology does but mark the seasons of Christ, the times of promise, and days of power. He is the end and fulfiller of all Scripture laws, Ro. 10.4; Ga. 4. 24. Gospel declarations are but the exhibitions of him as the light and life of the world. In Christ all the promises are yea and amen, 2 Co. 1.20. What then can he more absurd, more unchristian, than to overlook or to evade the discerning of Jesus Christ, especially when the description and work cannot agree to another; but, after all, we must take heed to discern him only in the manner be is really represented by the Holy Ghost, and no other. To fix spiritual meanings upon phrases which were never immediately intended by the Holy Spirit in them, is to profane the Scripture, and expose it to contempt. But where hints must be understood as relating to everything similar preceding the date, unless the context restrict them. God's nourishing and bringing up children. Is.1.2, includes all the favours he had done for the Jewish nation from the call of Abraham, Ge.xii.. to the date of the prophecy. Their rebelling against God must include all their wickedness in, and after their deliverance from Egypt, till Isaiah uttered these words. Sometimes a phrase does not only relate to both church and state, but at once represents the sinful crime and the wrathful punishment thereof. Thus, Is.1.5, The whole head is sick, and the whole heart is faint, &c., may at once denote the sinfulness of the church and nation, among all ranks, high and low, and in every person; and likewise the miserable state of both under Ahaz, &c. Figures relating to the church, as in the Song of Solomon, &c., and manifold promises relating to it, ought to be applied to it as the visible mystical body of Christ; and also to every particular member of it. And these figures and promises ought to be understood in one manner when applied to the church. and in another manner when applied to a particular soul. The same promises or threatenings frequently relate to both church and state; in which case they are to be understood in one view when applied to the former, and in another view when applied to the latter. Thus most of the promises and threatenings which respect the Jewish nation are to be understood in both these views. The predictions which we have in Re. vi. viii. relate to the Christian church and to the Roman state. The predictions we have Re. 9.1-11 relate to the power of the popes in the west, and of the Mahometans in the east. Predictions ought to be considered as fulfilled in every event posterior to their date which can correspond with their terms and context. Types, so far as they prefigure things future, must be understood in the same latitude. Thus most of the Old Testament histories are again verified in antitypes, with respect to their antitypical fulfilment. And thus the predictions relative to David. Solomon. the Jewish nation, &c., besides their immediate fulfilment on these objects, have an antitypical accomplishment in Christ and his gospel church. The prediction of the enmity between Jesus Christ and his people on the one hand, and the devil and his subjects on the other, Ge. 3. 15, has its fulfilment in all the contentions between these parties from the fall of man till the end of the world, whether in a single person or a social capacity. The prediction of trouble to mankind, particularly women, Ge. 3. 16-19, Las its accomplishment in all the painful conceptions, childbirth, nursing, &c., of women; -in all their subjection to and ill usage by men; -and in all the troubles of persons, families, or nations: -in all the storms, earthquakes, bad scasons, scanty crops, &c., which happen. The prediction of Noah concerning the fate of his sons, Ge. 9. 25-27, has had its accomplishment in the fate of mankind ever since. The prediction of men's being blessed in Abraham or in his seed, Ge. 12.3: 22. 18, has been fulfilled in his and his posterity's nsefulness to render men pious or happy; but chiefly in the

Gentiles' salvation through Jesus Christ; and even in

shall befall the Jewish nation, but in whatever similar hath or shall befall the gospel church and the mem. bers thereof; nay, in the eternal happiness of saints and ruin of sinners. The predictions of destruction to their enemies of Egypt, Assyria, Babylon, &c., not only have had their fulfilment in the diversified disas. ters of these nations, but perhaps also an antitypical fulfilment in the disasters of the wicked and other enemies of the gospel church. The predictions of distress or prosperity announced to the Jews by Amos, Micah, Isaiab, &c., before the Assyrian in. vasion, had different steps of fulfilment. (1) In the invasion under Hezekich, and the merciful deliver. ance therefrom, and the reformation and prosperity which followed. (2) In the invasion of their kingdom under Manasseh, and the deliverance therefrom, and the reformation and prosperity under Josiah. (3) In their captivity in Babylon, and deliverance therefrom, and the prosperity which ensued. (4) In their harassments under the Syro-Grecians and the Romans, and the present long dispersion and the future deliverance therefrom. (5) In the erection of the gospel church, (6) In the entrance into, and happiness of, the faithful lives of the saints. And (7) In the happiness of the church in the eternal state. - The like prophecies by Isaiah, Micah, Zephaniah, Obadiah, Jeremiah, and Ezekiel, after the Assyrian invasion, had their fulfilment in the oppressive captivity of Babylon. and deliverance therefrom, and the prosperity which ensued; and in the other four subsequent steps already mentioned. Those by Haggai, Zechariah, and Malachi related only to what followed the deliverance from Babylon. The predictions of Daniel (ch. ii. iii. vii. xi. xii.) had, or shall have, their fulfilment in the rise, management, and ruin of those respective empires. The majestic coming of Jesus Christ, predicted by himself, Mat. xxiv.; Lu. xx., and by the prophets, had, has, or will have, its accomplishment in his destruction of the Jewish nation-of the heathen empire of Rome-wickedness-and in the final judgment of the world:--in order to the erection or glorification of his church in these different periods. The predictions of the wickedness of those who reject Christ, 2 Th. 2, 2-II: I Ti. 4, I-4: 2 Ti. 3, 1-6, &c., have their fulfilment in whatever similar happens in any period of the progress of wickedness. The predictions of the church's happiness in Re. vii. xi. xix. xx. xxi. xxii., shall have their fulfilment not only in the glorious coming age, but chiefly in the eternal state. So many events being thus narrated, and especially foretold in the same passage, it cannot reasonably be thought strange that the prophetical terms do not exactly agree to any one of the particular events or steps of fulfilment; they will nevertheless all agree to the whole fulfilment conjunctly taken. And the terms which appeared too high or too low for one step of fulfilment, will appear exactly answerable to another step. What did not answer to the predictions, literally understood, will be found to have corresponded to them in a figurative and spiritual sense.

XI. The language of Scripture, especially in the poetical and predictory parts, abounding with figures.

17. 6. Speech is called the tongue, Pr. 25. 15. The l benefits which God bestows are called his love or grace. because they proceed from it, Jp. 1.16; 1 Jp. 3.1. The name of the effect is given to the cause: thus the gospel is called the power of God, Ro.1.16. Esau's taking Canaanitish wives is called a grief, i.e. the cause of it, Ge.26.35. Faith is called victory over the world, i.e. the cause of it, 1 Jn. 5.4. Samaria is called the transgression of Israel, and Jerusalem the high places of Judah, i.e. the cause thereof. Mi.1.5. Wisdom and knowledge are called stability, occause they are means of it, Is. 33.6. The name of an act is given to its object; so God is called the fear, hope. trust. &c., of his people, Ge. 31.53; Joel 3.16. The name of what contains anything is given to the thing contained: thus the inhabitants are called by the name of the city, the country, the world, &c., Je.4.4.14,29: Ge. 6.11. The liquor is called a cup. 1 Co.11.25: and hence cup denotes a portion of mercy and judgment, Ps.16.5; 23.4. Pullets are called a nest, De. 32.11. The dispositions, thoughts, desires, &c., are called the heart, Ps. 62.8; Je. 17.9. What belongs to a person is called by his name: thus Christ's people are called Christ, 1 Co. 12. 12. The Lord's oblations are called the Lord, De. 10.9, with Nu. 18.8-31. The name of the sign is given to the thing signified; as when the supreme authority is called a sceptre, Ge. 49. 10: Zec. 10.11:—or of the thing signified to the sign: as when the elements in the Lord's supper are called Christ's body and blood, 1 Co. 11. 24, 25 :- or of a quality to that in which it is found; as when a crimson or scarletcoloured thing is called crimson and scarlet; or a field containing springs is called the upper and nether eprings, Is.1.18; Jos.15.19. The name is put for the person or thing named: thus the name of God, name of Christ, signify God himself, Christ himself, De. 28. 58: Ac. 4.12. Sometimes also persons and things are named according as they appear, not as they really are: thus angels appearing as men are called men. Ge. xviii, xix, &c. The devil resembling Samuel is called Samuel, 1 Sa. 28. 14-20. Error is called a gospel. as it pretended to be one, Ga.1.6. (2) By taking persons or things together, MORE UNIVERSAL TERMS ARE USED FOR MORE RESTRICTED ONES; -- as ALL for many, for all kinds, for some of every sort, for the greater or better part, Mat. 3. 5; 19. 28. The WORLD, earth, or whole world, for the Roman empire, for the Gentiles, for the wicked, for the unbelievers, for many. La. 2.1; Ro.1.8; 1 Jn.2.2; 5.18; Re.13.3,8; for Canaan. Ro. 4.13. EVERY CREATURE for men, or many of them. Mar. 16.15; Col. 1.23. North is put for Chaldea, a country north-east of Jerusalem, Jc. 1.13,15; Zec. 6.8. Before for the east side, RIGHT HAND for south side. &c., ls. 9.12. For ever is put for a long time. Ge. 17. 8, 13; Da. 2. 4. Christ is said to die, be buried, rise again, &c., when it was only his hody that died, &c., Ja.19.29,42.—Or more restricted terms are used for more universal ones; as one for all of the kind, Ps. 1.1. YESTERDAY for time past, He. 13.8. THRICE, SEVEN TIMES, TEN TIMES, for often, very often, 2 Co. 12.8; Ps. 119.169; Nu.14.22. A-THOUSAND for very many, Is. 30.17; De.32.30. A part for the whole, as souls for

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to heaven, when very high, Ge. 11. 4; De. 11. 1. Men | Ps vii. xviii. xxxv.; Is, lix, lxiii.; and angels, clouds are represented as the sand on the shore, as a sea, as the dust, as the dew, as the grass, the vapours of a cloud, &c., when very many, Ge. 13. 16; 1 Sa. 13. 5; Ps.110.3: 72.16. Plenty of a thing is represented as rivers of it, Joh 29:6; Ex.3.8. Saul and Jonathan as swifter than eagles, and stronger than lions, 2 Sa. 1.23. (4) Some expressions, being uttered with a DERISIVE AIR, have a signification directly contrary to their natural meaning, as De. 32, 38; 2 Sa. 6, 20; 1 Ki. 18, 27; 22.15; Ps. 22.8; Ec. 11.9; Zec. 11.13; Mat. 26.45. (5) But no figure more abounds in Scripture than META-PHOR, by which the names, qualities, or actions, proper to one person or thing, are attributed to another, because of some likeness between them. By this figure, and in order to accommodate to our weakness, almost the whole visible creation of God is formed into a representation of things spiritual and divine. By it Jehovah, Jesus Christ, the Holy Spirit; angels and men, in their different classes of good and bad; nations, churches, &c., are likened to human persons, in their parts, members, characters, stations; and even to animals, &c. - God's purposes, providence, covenants, word, law, gospel, ordinances, and blessings; -so also graces, sins, prosperity, adversity, life, death, resurrection, last judgment, and this world, heaven, hell, &c., are likened to things material, &c.; and that we may have emblematical instructors ever before us, metaphors are drawn from God himself, and from angels. hut chiefly from human persons: from animals and vegetables; from the celestial luminaries or airy meteors; from substances fiery, liquid, or earthy: from means of human accommodation, houses, food, raiment, &e,; from times, typical institutions, &c. (See Scripture METAPHORS.) Two things are necessary to be always observed with respect to this figure:-

1. That the likening of anything to another naturally produces a likening of the acts, relations, and attributes of the thing compared, to the acts, attributes, and relations of the thing to which it is compared; nay, the relations and acts themselves, of the persons or things compared, receive a correspondent figurative representation. Thus, when God or Christ is figuratively represented as a MAN, his attributes are consequently represented as hands, feet, eyes, ears, mouth, nostrils, bowels; and he is represented as thinking, speaking, walking, writing, sitting, standing, riding, flying, sleeping, &c., Ps.20.6; 18.8; 130.2; Is.1. 20; 60.13; He. 4.13, &c.; and as a father, master, husband, king, warrior, husbandman, builder, &c., Mal. 1.6; Is. 63. 16; 54. 5; 33. 22; 63. 1; Mat. 16. 18; Jn. 15.1. These again introduce other correspondent figurative representations. Under the notion of a FATHER, he is represented as begetting, adopting, teaching, loving, pitying, and providing for and giving an inheritance to his people, 1 Pe.1.3: Ep.1.5: Ps.32.8: 103.13, &c. Under the notion of a MASTER, he is represented as having a house, chambers, servants; and the favours he bestows in consequence of obedience are ealled a REWARD, Jn.14.2; Ca.1.4; Re.22. 3.12. Under the notion of a husband, he is represented as betrothing, affectionately loving, dwelling

&e., are represented as his horses or chariots. Under the notion of a HUSBANDMAN, he is represented as hiring labourers, and ploughing, planting, sowing, reaping, winnowing churches or nations, as his fields, vineyard, garden, and corn; and the days of remarkable judgment are the harvest, vintage, Mat.xx. If he is represented as a FOWL, eagle, hen, &c.; his perfections and providences are represented as wings, feathers, Ps. 91.4; Mat. 23.37. Under the figure of a navenous BEAST, lion, bear, leopard, he is represented as roaring, tearing, swallowing up, waiting to destroy, &c , Am. 1.2; Ho. 5.14; 13.7,8. When the church in general is represented as a woman, Christ is her head; young converts rooted in him, her hairs: ministers, her eyes. neck. feet: divine oracles and ordinances, her breasts and ornaments; church members, her children or daughters; blameless ones, virgins; scandalous and apostate ones, harlots. But when a particular saint is represented as a woman, hope is the head; good works, the hair or feet: spiritual knowledge and faith. the eyes or ears; faith, the neck and hand; faith and love, the breasts; praise, prayer, and holy converse, the mouth or lips; love, the bowels; the affections and conversation, the feet: Christ's righteousness, implanted graces, hestowed gifts, and holy exercises, their robes and ornaments, Ps. xlv.; Ca.i.-viii. When the church is compared to a VISIBLE WORLD, Christ, or God in him, or his Word, is the light, the sun; ministers, the stars; ordinances, the moon and clouds; divine doctrines and influences, the refreshing wind, rain, dew, wells, rivers; persecution and distress, the storms, winter, night, searching noon; saints, the corn, green grass, fruitful shruhs or trees; and their works or rewards are their fruit, Ca. i. ii. iv. vi.-viii., &c. When nations are represented as a visible world, laws, rulers, and great men or idols are figured out as the sun, moon, stars, mountains, principal trees, or boughs, on which the subjects grow as berries, or sit as birds: and those of lower stations as the earth, air, sea, rivers, grass, stubble; and fearful judgments are the storms, earthquakes, eclipses, night, thunderings, lightnings, harvest, vintage, Re. vi. vii. viii. xiv. xvi.; ls. xxiv.; Eze.xxxi. When nations are represented as a FAMILY, the country or chief city is the mother, the lesser ones the daughters; and if flourishing or never taken, they are called virgins, and magistrates are the parents, Is. xxiii. xlvii.; Je. xl.-li.; Eze, xvi. xxiii.; when nations or armies are represented as Flocks and HERDS, their governors are the shepherds; great or valiant men, the rams, bulls, he-goats, fat ones, &c., Eze.xxxiv.: Je.xxv.

2. That in fixing the sense exhibited by a metaphor. the comparison ought never to be run too far, or into anything which cannot be properly applied to the person or thing represented. And that which appears chiefly intended by the Spirit of God, and which is obviously figured out to us in the nature, form, or use of the thing from which the metaphor is taken, ought to be chiefly attended to. Thus, in metaphorical language, the term God represents angels, prophets, and magistrates, as God's deputies, and like him in dig-

providential work; his face, his essential glory or providential manifestation of himself, &c., Ps. 34.15, 16; Is.1.20; 25.11, &c. The frequent representation of God by this emblem at once exhibits Jehovah in his heavenly relations and appearances in the most endearing manner, and suggests the marvellous and everlasting inhabitation of his Son in our nature. But indwelling grace and sinfulness are represented as men, to denote their residence in our whole nature, and having in them what is similar to our several powers, Ep. 4.22,24. Women represent what is comely, kind, or what is weak and dispirited, Ca. 1.8; Na. 3. 13. VIRGINS represent professors or churches as beautiful in their conversation, ordinances, or form: or cities and countries, glorious, prosperous, or never destroyed. 1s. xxiii.; Je. xlvi.; Mat. xxv.; Re. xiv. Wives often figure out saints and churches as united to Christ. rendered fruitful by him, or adulterously departing from him, Ca.i.-viii.; Je.iii.; Eze.xvi.xxiii. TRAV-AILING WOMEN represent God and Christ, as powerfully accomplishing remarkable events, Is. 42.14; 53.10; but represent wicked men as earnestly working mischief, or as rendered suddenly miserable, Ps.7.14; Is.13.8. Useful animals, as sheep, oxen, doves, represent Christ and his people as social, patient, pure, peaceable, and as acceptable sacrifices to God, Mat. 22.4; Jn. 21.17; but figure out wicked men as stupid, thoughtless, worthless, and as miserable sacrifices to the vengeance of God, Is. 53.6; 34.6. RAVENOUS ANIMALS, as eagles, lions, &c., represent God, Christ, and the saints as courageous, powerful, active, or terrible, Ho. 13.8: Re.5.5; Pr.28.1; Is.40.31; but figure out wicked men as crafty, malicious, mischievous, destructive, Ps.10. 9; 22.20,21; and their claws, teeth, horns, denote their power and means of doing mischief; and so horns become emblems of kings, kingdoms, oppressors, Da. vii. viii.; Zec. 1.18. Animal flesh denotes spiritual or temporal blessings; as pourishing and strengthening, Is.25.6; Re.19.91; indwelling grace denotes grace as sensible and easily impressed by God's influences, Eze. 36. 26; indwelling sinfulness reters to it as conveyed by natural generation, and as base, polluted, and putrifying, Ga. 5. 17, 24. The CELESTIAL LUMINARIES as lofty, illuminating, or refreshing, represent God, Christ, or his word, ordinances, ministers, people, Is. 60.19; Re. 8.12; but as scorching or blasting, they represent afflictions, distress, persecutions, Re.7.16; 16.8. Vegetables, plants, trees, corn, grass. flowers, represent Christ and his people as divinely formed and influenced, comely, lively, fruitful, and useful, Ca. ii. iv. vi. vii.; but figure out wicked men as in different stations, fruitful in wickedness, quickly blasted and destroyed by the wrath of God, Eze xv. xxxi. Stones figure out Christ and his people as prepared of God, precious, durable, firm, and useful in building the church, 1 Pe. 2.4-6; Re. xxi.; but represent wicked men as insensible, obstinate, hurtful, Zec. 7.12. Mountains represent Christ, his church. or ordinances, as lofty, openly exhibited, firmly fixed, and in their protecting, supporting, and satisfying fulness, Is. 32.2; Joel 3:18; but also figure out difficulties, opposition, and enemies states or cities Re-

XII. Where Scriptures at first sight seem to contradict one another, we must, by a serious consideration of them, labour to discover their harmony. But it we should not be able to reconcile them, we ought not to proseunce them irreconcilable, but rather attribute a deficiency to our own understandings. There can be no real contradiction, but when the differing passages mean precisely the same person or thing, and precisely in the same respect and circumstance: no such contradiction is to be found in Scripture Lut where there seems to be one, either (1) The same terms are used in a different sense in the differing texts. Thus Paul directs to work out our salvation with fear and trembling, i.e. filial fear and holy awe, Phi. 2.12. John says there is no fear in love, -- perfect love casteth out fear, i.e. slavish fear, 1 Jn. 4.18. The Samaritans feared the Lord, i.e. with a slavish dread,-and yet feared not the Lord, i.e. with a child-like, sincere, and holy awe of him, or a right worshipping of him. 2 Ki.17.32-34. It is appointed for men once to die, i.e. a temporal death, He. 9. 27; and yet if any one keep Christ's sayings, he shall never see death, i.e. eternal death, Jn. 8.51. A man is justified, i.e. before God in his person and state, by faith without the deeds of the law, Ro.3.28; and yet by works a man is justified, i.e. before men, and not by faith only, Ja.2.24. Hatred of others is very sinful, Tit. 3.3; and yet to hate our nearest relations, i.e. to love them less than we do Christ, is our duty, Lu. 14.26. Or (2) The seemingly opposite texts really treat of different subjects. Thus the Spirit of truth guided the apostles into all truth, i.e. in their doctrine, Jn. 16.13; and yet Peter erred, and was to be blamed, i.e. in his practice. Ga. 2.11-18. John Baptist was not Elias, i.e. not the prophet who lived under Ahab, Jn. 1.21; and yet was the Elias foretold by Malachi, i.e. one in the spirit and power of the ancient Elijah, Mal. 4.5; Mat. 11. 11, 12,14,18; Mar. 9.11-15; Lu. 1.17. Or (3) In the seemingly opposite texts the same subject is considered in different parts or respects. Thus believers in Christ their head, as justified in his righteousness, and in respect of their new nature, and what they aim at and shall quickly obtain, are all fair without spot, Ca. 4.7; Je. 50. 20; Nu. 23. 21; 1 Jn. 3.9; 5.18; and yet in themselves, and with respect to remaining corruption in them, are all as an unclean thing-carnal, sold under sin, Is. 64. 6; Ro. 7. 14. In respect of his divine nature, Christ and his Father are ONE, Jn. 10.30; 1 Jn. 5.7. In respect of his divine person, he is his Father's equal and fellow, Zec. 13.7; Phi. 2.6. But in respect of his manhood and mediatory office, his Father is greater than he, Jn.14.28; is his Master, Is. 49.3; his Head, 1 Co. 11.3; his God, Ep. 1.3; Jn. 20.17; his Creator, Je.31.22; his Portion, Ps.16.5.6. In respect of his divine nature, Christ is the Lord from heaven, 1 Co. 15.47; God over all, Ro.9.5. In his human nature he is the fruit of the earth, 1s.4.2; the child born, Is. 9.6. Or (4) The seemingly opposite texts respect different times and places. Thus during Christ's humiliation, the Spirit was not, i.e. was not remarkably poured out, Jn.7.39; and yet after Christ's ascension he was noured out Ac ii . TTh 7.5 Circumsision and

cles of God. - The apparent contradictions in the history appear owing to the same persons having different names, or the deed being done by different persons: to the one of which it is ascribed in one text, and to another in the other text; or deeds similar, being really different. Reckoning of time is sometimes from one period and sometimes from another; especially when some kings had for some years a conjunct reign with their father, and then a separate reign by themselves Round numbers of hundreds or thousands, are put for such as differed but little from them. What is not included in one reckoning is included in another, &c. Thus the sojourning of the Hebrews from the call of Abraham to leave his native country, Ge. 12. 1, to the deliverance from Egypt, was 430 years, Ex. 12. 40,41; Ga. 3. 17; but from the birth of Isaac to that deliver. ance were but 400 years, Ge. 15. 13. Jacob and his descendants, at their going down into Egypt, were in all seventy persons, Ge. 46.26,27; De. 10.22; but excluding Joseph and his two sons, who were in Egypt before, and including eight of Jacob's daughters-in-law. they made seventy-five souls, Ac. 7. 14. David, by Abishai and his army, slew 18,000 Edomites who came to assist the Syriaus; or 18,000 Syriaus, and also 12,000 Edomites: Joab assisted in killing 12,000 of these, or killed 12,000 besides, 2 Sa. 8.13: 1 Ch. 18.12: Ps. Ix. title. The Ammonites hired 32,000 Syrians, besides the 1000 from Maachah; 33,000 in all, 2 Sa. 9.6; 1 Ch. 19.6.7. Of the Syrian army were slain 7000, who fought in 700 chariots, and 40,000 horsemen, and as many footmen, or 40,000 horsemen who dismounted and fought on foot, 2 Sa. 10.18; 1 Ch. 19 17. Adino, or Jashobeam, might slay in one battle 800, and in another 300, 2 Sa. 23.8; I Ch. 11.11. When David numbered the people, the men of Judah amounted to 470,000, who, with the 30,000 under their thirty mighties, made 500,000. The men of Israel amounted to 800,000 exclusive of the 288,000 standing troops. which, put together, make almost 1,100,000, 2 Sa.24. 9; 1 Ch. 21. 5; 27.1-15. No more than three years of famine were threatened for David's numbering the people, 1 Ch.21.12; but, had these been added to the three preceding years of famine for Saul's murdering the Gibeonites, they, together with the year of release. would have made seven, 2 Sa.24.13. David gave to Araunah, or Ornan, fifty shekels of silver for the thrashing-floor, and the oxen then sacrificed, 2 Sa. 24.24; and afterwards bought the whole farm for six hundred shekels of gold, for the temple to be built on, 1 Ch. 21.25. Solomon had 4000 stables, in which were 40,000 stalls, ten in each; or he had 4000 stalls at Jerusalem, and 40,000 in all, 1 Ki. 4.26; 2 Ch. 9.25. Hiram got 20 measures of oil for his family, I Ki, 5, 11: and 20,000 baths of oil for his artificers besides, 2 Ch. 2.10. Solomon's workmen had 3300 subordinate overseers, and over these 300 more, in all 3600, I Ki.5.16; 2 Ch. 2.18. The temple was founded in the 480th year of the deliverance from Egypt, 1 Ki. 6.1: therefore the 450 years mentioned Ac. 13.20, must either mark the time from the birth of Isaac to the settlement in Canaan, or the years of oppression mentioned in the

sale of Tudosa mand had in the 1 . 1. 1. 1. 1.

time there was nothing in the ark but the two tables of the law, 1 Ki. 8.9; 2 Ch. 5.10; but the pot of manna and Aaron's budding rod were once in it, or rather placed in the fore-side of it, He.9.4. King Ahaziah began his reign in the twenty-second year of his age. 2 Ki.8.26; and in the forty-second year of the royalty of his mother's family, to which he was so like in his conduct, 2 Ch. 22. 2. The vessels of gold and silver were not made till after the temple itself was repaired. 2 Ki. 12. 10, 14; but were afterwards formed of what metal remained, 2 Ch. 24. 11, 14. Jehoiachin's release was appointed on the 25th day of the month. Je 52.31; but not executed till the 27th, 2 Ki.25.27. Of the two lists of the returning captives, in Ezr.ii. and Ne.vii. the one may mark the numbers enrolled in order to return, and the other the numbers which actually returned.—To reconcile the apparent inconsistencies in the four Gospels, nothing more is necessary but to place the passages in their proper order, as is attempted in the subsequent CHRONOLOGY.

XIII. To obtain an exact knowledge of the Scripture, especially in its historical and prophetical parts. it is of great use to understand the GEOGRAPHY, which marks the situation of the places where the events mentioned took place, to understand the CHRONOLOGY, which marks the time when the events happened, and to understand the HISTORY of the nations, the fate of which the Scripture narrates or foretells. Without this knowledge our understanding of the histories or predictions of Scripture must be extremely scanty and confused, as we cannot perceive the events in their proper circumstances and connections. To assist the reader with what is most necessary on these heads is the aim of the last two chapters of this Introduction.

XIV. To be capable of perusing the oracles of God in their originals, with HUMILITY of mind, will open to our view, especially in the Old Testament, a scene of emphasis and glory, in thousands of instances. which cannot be exhibited in any translation whatsoever, and which no commentator observes.

#### CHAPTER 111.

#### OF THE JEWISH LAWS AND TYPES.

For many ages mankind seem to have had no other form of government, either civil or sacred, but that of the natriarchal kind. Fathers were at once kings and priests to their numerous descendants. When God thought proper to form a nation for himself, and separated them from the rest of the world, they appear. for the first four hundred years, to have had no other government of their own. While they were in Egypt they had elders, but these appear to have been nothing more than the wisest and gravest among them, or the heads of their tribes, who had no power or civil judicature, Ex. 3. 16, with 18. 13, 18. Their officers were nothing but overseers of their tasks, Ex. 5.14.

When they came out of Egypt, God, who formerly stood related to them as their Creator and covenant

another, 1 Ki. 9.28; 2 Ch. 8.18. At least in Solomon's | iv. ix. x.; directed their wars with the Amalekites. Midianites, and Canaanites, Ex.xviii.; 1 Sa.xv.; Nu. xxxi.; De. xx.; Jos. vi. viii.; and appointed their officers, Ex. iii. iv.; Nu. i. xi. Many things, which in another view were religious ceremonies, seem, in some respect, to have pertained to the form of the Jewish theocracy. The tabernacle, or temple, was the palace of their king; the oblations were his revenues or civil list; the priests and Levites, his courtiers and officers. Nor do I know but many of them were civil judges as well as ecclesiastical officers; even as our ruling elders in the church may lawfully be magistrates in the

> To maintain the true religion constantly among them, and to prevent idolatry, which is at once so dishonourable to God and so destructive to the morals of mankind, and for securing their internal peace and happiness, he formed them into a nation uncommonly separated from the nations around. He even prohibited them to imitate their neighbours in the customs which they had observed in their false worship; as planting trees near altars; boiling kids in their mothers' milk; and perhaps sundry others; the unreasonableness of which we cannot now so clearly perceive. Idolatry and witchcraft, being at once the most presumptuous rebellion against the God of nature, and high treason against him as the King of Israel, were justly declared punishable by death in every Israelite or sojourning proselyte. To render their constitution firm, and to prevent their oppressing one another, he appointed the country which he gave them to be divided into 601,730 shares; to each warrior a share of about twelve acres of ground; and by the return of inheritances, once every fifty years, at the jubilee, he fixed these shares in their respective families. This secured a numerous body of freeholders, always ready to defend their country against every invader. And, while the Levites were dispersed through the nation for its religious instruction, their forty-eight cities and suburbs, which they held by divine right, at once accommodated them, and secured their persons and families as hostages for their good behaviour. Every tribe being independent in itself, their princes were captains in war, and magistrates in time of peace.

After their settlement in Canaan every city had its particular judges, who held their courts, at least some of them, in the gates, De.16.19; Ju.11.5,6; Zec.8.16. Every tribe had its supreme and subordinate rulers, according to the plan of Jethro the Midianite, Ex. xviii.; De.i. The chief rulers were called princes, or heads of thousands, Nu. 32.2: Jos. 9.15: 17.4: Nu. 10. 4. Perhaps the seventy elders, mentioned Nu.xi., were the sixty rulers of ten thousands, together with the twelve princes of the tribes, Nu.i.vii. Of these, some think the Jewish sanhedrim or parliament was first constituted, and afterwards continued. But the utter silence of the Old Testament about any such court, when there was no king nor judge to govern the people, Ju. xvii. xxi., and when the people generally followed their kings, either in idolatry or reformation, makes the existence of any such court in those times

imitate them on proper occasions. Even when they were appointed by God to the government, they were called to their office by the people, as much as our British kings. They were installed in it by unction. at least where their title seemed dubious, 1 Sa. 10, 1: 16. 1; 1 Ki. 1. 30; 2 Ki. 11. 12; 23. 3. They were crowned with a crown somewhat like the high-priest's mitre, 2 Sa.1.10; 2 Ki.11.12; Ps.21.3. The principal subjects tendered them a kiss, importing allegiance, Ps. 2.12; and the people by loud acclamations testified their subjection, 1 Sa. 10. 24; 1 Ki. 1. 39. According to law none but a native Israelite could be king. Every king was to transcribe, for his own use, a copy of the Mosaic laws. He was to govern with equity and lenity. He was not to multiply to himself wives, horses, silver, or gold, but to depend on the assistance and protection of God in all his undertakings, De.16-18-20; 17.14-20. Their great council, in which the supreme magistrate or his representative presided, had only power to enact regulations for executing the laws prescribed by God himself: nor, according to these rules, do they seem to have had any power of levving taxes. Till the reign of Saul, the Hebrews had never any standing troops; but the 601,730 freeholders were obliged, on a proper call, to bear arms against the enemy at their own expense, Ju. iii. vi. xx.; 1 Sa. x1. Saul had but a few thousand standing forces, 1 Sa. 13. 2; 26.2; but David increased their number to 288,000. 1 Ch. 27.1-15. Jehoshaphat increased those of Judah to 1,160,000; 2 Ch.17.14-19.

It only remains to take notice of some of the CLASSES or sects mentioned in the Scripture history of the Jewish nation. As (1) The Scribes. The most honourable of these were the secretaries of state and war. 2 Sa. 8.17; 2 Ki. 18.18; 22.3; 25.19. The inferior scribes were much like our writers to the signet, &c., 1 Ch. 2.55. Many of the Simeonites, it is said, being scattered amongst the other tribes, kept public schools. and were scribes of the lowest form, Ge.49.7. There appears to have been another kind of ecclesiastical scribes, who were preaching clergy, and expounded the law of Moses in their own way, Lu. 5. 17, 21; 11. 44. (2) RABBINS. The title of RABBI, in the earlier ages, only denoted such as were of superior rank and station, Job 32.9; Es.1.8; Je.39.3; 41.1. But some ages before our Saviour's incarnation, the self-conceited doctors of learning began to assume it as a badge of literary honour, Mat. 23.7,8. (3) The Pharisees were a very numerous sect. They pretended that the traditions of the elders were of at least equal authority with the written Word of God. They affected to discover an uncommon sanctity in many painful austerities and trifling shows of devotion. They enlarged the fringes on the corners of their garments, and marked their forebeads with scrolls of parchment called phylacteries, on which were inscribed some noted sentences of the law, Mat. 6.23. (4) The Sap-DUCEES. They seem to have acknowledged the divine authority of at least the books of Moses, but denied the existence of separate spirits, and the resurrection of the dead. They denied the word of God, and

thought them all possessed by the devil, 2 Ki.17.24-34; Ezr. iv.v.; Ne. ii. iii. iv.vi.; Lu. 9.52,53; Jn. iv.; 8.48. (6) The Galleans were a party headed by one Judas, who refused to submit to the Romans, or to pay them any tribute, Lu. 13. 1; Ac. 5.37. (7) The Hebonians were the flatterers of Herod the tetrarch of Galilee, who were ready to comply with whatever heathenish customs he introduced, in order to please his Roman friends, Mat. 22.16; Mar. 8.15.

The knowledge of the TYPICAL REPRESENTATIONS under the Old Testament dispensation is of much more importance, the whole of it being intended by God as a proper mean of ashering his Son into our world, and into his subsequent glory: every religious rite, every noted person and event observable therein, may justly be considered as an emblem of what is spiritual, and as a TYPE, a FIGURE, a SUBSTANTIAL PREDICTION of good things to come. This idea is strongly supported by the apostle's calling the Jewish ordinances shadows of good things to come, the hody of which is Christ, Col.2.17; and by most of his Epistle to the Hebrews. To view the noted PERSONS, EVENTS, and RITUAL IN-STITUTIONS in relation to Jesus Christ and his New Testament and heavenly church, is indeed to apprehend them in a most amiable and engaging point of light. In this view we discern all the prophets bearing witness to our glorious and worthy Redeemer. Among these shadows of good things to come we may rank.

I. TYPICAL PERSONS, who, in their distinguished origin, their amiable qualities, their honourable stations, their peculiar work or call to it, their wise and faithful performance thereof, and remarkable success therein, represent Jesus, the Mediator of the New Testament and Saviour of men. In this light we may consider (1) Adam, in his immediate formation by God, his perfect likeness to God, his distinguished form, in which the spiritual and material substances of creation were connected; in his lordship over this sublunary world, his divine marriage, and in his parental and federal relation to mankind, Ge.i.-v.; Ro. 5.12-19; 1 Co.15.21,22. (2) ABEL, in the debasement of his name, the righteousness of his life, the excellency and acceptableness of his sacrifice; in his brother's hatred and murder of him, and the fearful punishment which ensued, Ge. 4.1-16; He. 11.4; 12.24; 1 Jn.3.12. (3) Enoch, in his self-dedication to God, npright walking with him, clear prediction of the last judgment and embodied translation to heaven, Ge.5.22-24; He.11.5; Jude 14,15. (4) NOAH, as the comforter of his friends, the upright favourite of his God, the erector of the ark, the saviour of his family and animals, the acceptable sacrificer to God, the covenant-head of those who repeopled the new world, and the predictor of their different fates, Ge.v.-x.; He. 11. 6; 1 Pe. 3. 19, 20. (5) MELCHIZEDEK, in the secresy of his genealogy; in his immediately divine instalment in the priesthood; in his relation to an accursed people as their priest and king; in his having no official successor; in his superiority to and blessing of Abraham; and in his generous refreshment

xxv.; Ps. 105.6-15; Ac. 7.2-8; Ro. iv.; Ga. 3.6-18; 4.22 -31; He.11.8-19. (7) Isaac, in his long-predicted, much-desired, and marvellons birth; in his early enduring of persecution; in his voluntary oblation of himself to God, a source of great blessings to himself and his seed; in his happy marriage to his Gentile kinswoman; and in the long-desired birth, different tempers and states of his children, Ge.xxi.-xxvii.; Ga. 4. 26-29. (8) JACOB, in his noted uprightness; his acquirement of the birthright and blessing; his manifold troubles, and divine support and comfort under the same; his prevalent wrestling and powerful prayers; his numerous offspring, and the extensive blessings he left them, Ge.xxv.-xxxv.; xlvi.-l.; Ho. 12.3; 4.12. (9) Joseph, as a darling son, marked with princely apparel; a hated, but prudent and affectionate brother; a trusty, wise, and successful servant; an inspired interpreter and prophet; a resolute resister of temptation; a patient sufferer of trials unnumbered, and through them highly exalted and singularly blessed; and, in fine, as the preserver of nations, the advancer of his master's kingdom, and nourisher of his father's family, Ge. 30.22-24; xxxvii.; xxxix.-l.; Ps. 105.16-22; Ac. 7.9-18. (10) JoB, in his remarkable piety, integrity, humility, and nsefulness; in his original happiness and wealth; in his sudden and sovereign reduction to depths of misery and woe; in his manifold and grievous sufferings from every quarter-hell, earth, and heaven; his remarkable patience under them; and his restoration at last to redoubled glory and wealth, Job i.-xlii.; Eze. 14. 14; Ja. 5. 11. (11) Moses, in his honourable but hazardous birth; his marvellous preservation; his manifold trials, and patience under them; in his solemn call to his extensive office of deliverer, mediator, extraordinary priest, nnparalleled prophet, honoured lawgiver, and king in Jeshurun; in his incomparable intimacy with God and in his meekness, disinterestedness, fidelity, and zeal in the discharge of his work, Ex.ii. to De.xxxiv. Ps. 105.26,27; 77.20; Ac. 7.20-40; He. 11.23-29. (12) AARON, as a renowned saint, an eloquent orator, a holy prophet, a great high-priest, a covenant-head and common parent of priests unnumbered; in his solemn call to and investiture in his office of priesthood, and the confirmation thereof by miracles of mercy and wrath; in his lahorious, faithful, and affectionate discharge thereof; and at last in his voluntary death on mount Hor, leaving his sacred vestments to his son, Ex. 4. 14-16; viii.-x. xxviii. xxix.; Le. viii. - x.; Nu. xvi. xvii. xx. (13, 14) BEZALEEL and Aholiab, as the divinely called, singularly qualified, faithful, laborions, and successful framers of a tabernacle for the symbolic residence of God, Ex. xxxi. xxxvi.-xl. (15) Phinehas, in his divinely directed though uncommon zeal for God and his nation; in his honourable reward of victory, peace, and everlasting priesthood; and in his covenant headship over his priestly posterity, Nu. xxv. xxxi.; Ps. 106. 30, 31. (16) Joshua, in his name pregnant with salvation; his education under Moses the lawgiver; his solemn call and repeated encouragement from God to his work, and his diligence therein; his miraculous assist-

temners, Jn. vi.-viii.; 1 Sa. 12.11; He. 11.32-34. (15) Samson, in his preternatural birth; his solemn separation to the service of God; his marvellous exploits: the men of Judah's betrayment of him into the hand of his enemies; and, in fine, his voluntary death for the ruin of his people's destroyers, Ju. xiii.-xvi.; He. 11.32-34. (19) Boaz the Bethlehemite, in his abundant wealth; his humble and affectionate mind; his divinely directed and honourable marriage to a destitute Gentile widow, and the happy issue thereof, Ru. i.-iv. (20) SAMUEL, in his marvellous birth; his early dedication to God; his solemn call to and faithful service of God as the prophet and deliverer of Israel; and in the remarkable justice which overtook the nation for rejecting him, 1 Sa. i.-xxxi.; He. 11. 32-34. (21) DAVID, in his fidelity, patience, meekness, zeal, eminent devotion, firm faith in, and high favour and familiarity with God, and in his triple unction and call to this office, in which he was at once the psalmist, prophet, and monarch of Israel, and a head to the heathen around; in his covenant-headship over his royal posterity; in his unnumbered and grievous afflictions from every side, and his holy resignation thereto; in his marvellous exploits, and almost ever-successful wars with the enemies of his nation; in his astonishing care to order the church, and his expensive preparations for building the temple of God, 1 Sa.xvi.xxx.; 2 Sa.i.-xxiv.; 1 Ki.i.ii.; 1 Ch.iii.xi.-xxix.; Ps. ii.-cl.; Ac. 13. 22. (22) Solomon, in his dearness to God; in his early and solemn enthronement; his charge from and benediction by his father; in his astonishing wisdom, wealth, and renown; in the extent, order, peace, and happiness of his kingdom; in his expensive. skilful, and laborious erection of a magnificent temple for God, and in his solemn dedication thereof by sacrifices and prayer, 2 Sa. 12.25; 7.12-16; 1 Ch. 17.11-15; xxii.xxviii.; 2 Ch.i.-ix.; 1 Ki.i.-x.; Ps.lxxii.cxxxii. (23) ELIJAH, in his debased appearances, fervent zeal. effectual prayers, discriminating sacrifice, miracles of mercy and judgment, power over the nations, embodied translation to heaven, and the fearful reward which overtook his opposers of the family of Ahab according to his predictions, 2 Ch.21.12-15; 1 Ki.xvii.-xix.xxi.; 2 Ki.i.ii.; Lu.4.25,26; Ja.5.17,18. (24) ELISHA, in his solemn call to his prophetical function, and ready compliance therewith; his plentiful endowment with the Spirit of God, numerous miracles of mercy and judgment, usefulness to his nation, the manifold injuries he received, and the fearful resentments thereof by his God, 1 Ki. 19. 19-21; 2 Ki. ii. -ix.; 13.14-21; Ln.4.27. (25) Jonah, in his exposure to the raging storm and billows, his burial alive in the whale's belly, and resurrection therefrom on the third day; and in the success which attended his subsequent ministration among the Gentiles, 2 Ki. 14. 25; Jonah i.-iv.; Mat.12.39-41. (26) ELIAKIM, in his succession to a traitor in office; his distinguished authority and faithful exercise thereof, for the honour of his master and advantage of his nation, 1s. 22. 20-24. (27) Daniel, in his renowned picty and uprightness; his high favour with God; his distinguished wisdom and nneommon revolutions of Calla -

and in their subsequent crowns of honour, and their fellowship with angels, Zec. iii. vi.; Ezr. 5. 2. (30) John Baptist, in his divinely predicted, preternatural, and gladdening birth; his early and eminent sanctity of nature and life; and in his solemn call to his work of reformation; his zeul, fidelity, and success therein; and in his martyrdom in the cause of truth, Mat.iii. viv.; Lu.iiii.; Jn.iii. These did all prefigure Jesus Christ in everything—in his person, state, or conduct correspondent with these things.

correspondent with these things. 11. Typical classes or orders of men, which prefigured Jesus Christ and his gospel ministers or people in their stations, endowments, work, and reward. Thus (1) The Israelites in general, in the meanness of their extract; the supernatural manner of their production from Abraham; their long-continued naucity and weakness; their obstinacy and wickedness, and frequent murmurings and rebellions; their manifold distresses, wanderings, and enemies; and especially in God's federal betrothing of them to himself in their progenitors; marking them with his sign of circumcision; separating them to himself as his peculiar people, children, and servants; hestowing upon them his peculiar protection, provision, direction. laws, ordinances, promises, and country; and his increasing them into a multitude of nations; were figures of the saints, particularly in the gospel church, He.11.11,12; Ex. i. ii. xiii. xiv. xvi. xvii. xix.; Nu. i.xxxvi.; De.iv.-ix.; 26.5-9; Ro. 9.4,5,&c. (2) The first-BOAN HEBREW MALES, as memorials of an accomplished redemption from Egypt; as the beginning of their father's strength, and preservers of their honourable name; as heirs to a double portion of their inheritance, and their principal blessing; as heads (if not priests before the law) to their brethren; as the honour of their families, and means of sanctifying them to God and procuring his blessing thereon; prefigured Jesus Christ, and were emblems of his chosen saints, Ex.13.2,11-16; 22.29; 34.19; Nu.3.45-51; 8.16; De. 21. 16, 17. (3) The KINSMEN-REDEEMERS, in their necessary nearness of kin, that the right of redemption might be theirs; in their recovering their friends' inheritance, if mortgaged; redeeming his person, if easlaved; avenging his blood, if he had been murdered; and in marrying his widow, and raising him up an honourable seed, if he died childless; prefigured Iesus Christ in our nature, securing our happiness, avenging our blood npon Satan and our lusts, redeeming our persons; and, by union and communion with them, rendering us fruitful in good works, Le. 25. 25; Nu. 35, 19-28; Ru. 4, 1-10. (4) The YOUNGER UN-MARRIED BROTHERS of a Hebrew who died childless, in their obligation to esponse their brother's widow, and raise him up an heir to his estate, and their exposure wo contempt if they refused, represent ministers and professors of the Christian church, who, by commanion with the church, must either raise up a spiritual seed to Jesus their departed Brother, or expose themselves to everlasting shame and contempt, De. 25. 5-10. (5) The VOLUNTARY BOND-SERVANTS, who, from love to their master and family, refused to go free at the end of their term, and had their ear

22.21; 12.48,49; Le.19.10; Nu.15.4; 19.10; 35.15, &c. (7) The HANGED MALEFACTORS of Israel in their accursed denth and speedy burial, figured out our Redeemer as bearing with our guilt and curse; crucified for the pardon of our crimes; and decently interred without delay, to mark that the law was fulfilled for us, De.21,22,23. (8) The HEBREW JUDGES, in their solemn call to deliver their people from that misery which their sins had procured; in their divine qualification for their work, and success therein; prefigured Jesus, our necessary, divinely called, wellqualified, and successful deliverer, Ju. ii.-xvi.; 1 Sa. i.-vii.; 12.11; Ne. 9. 27. (9) The Hebrew Kings of David's family as introduced by the Israelites' rejection of God's immediate government; as taken from among their brethren; as divinely called to, and secured in, power by a perpetual covenant; as installed by nnction, coronation, kisses, and shouts of subjection; as copying out the law of God for themselves, and constantly attending to it as the rule of their administrations; as charged not to trust on carnal supports nor wallow in fleshly pleasures; as sitting on the Lord's throne and ruling the Lord's people, but never exalting their heart above them; and as fighting the Lord's buttles, and extirpating his accursed enemies; represented Jesus Christ as the mediatorial King of his church; and his saints, as made kings unto God, 1 Sa. viii. xiii. xv.; 16. 1-13; 2 Ch. xi. xii.; 1 Ki. 1. 39; 2 Ki. 11. 12; 23. 30. (10) The HOLY PRO-PHETS, in their divine mission to, furniture for, and direction in their work; and in their diligence, fidelity, and zeal in it; explaining God's laws, attesting his truths, revealing his purposes, announcing his promises and threatenings, and directing his people; in being often signs and wonders to men; and in suffering much abuse and persecution from them, and in God's fearful resentment thereof; represented Jesus Christ and his gospel ministers and saints, Is. vi.; Je. i.; Eze. ii.-xi.; He. i.; Is. i. to Mal. iv.; 2 Ch. 36. 15-17; Mat. 23. 34, 35. (11) The NAZARITES, in their voluntary separation from others and solemn dedication to God; in the honourable length of their hair; in their abstinence from everything intoxicating and polluting; in their exact fulfilment and solemn finishing of their vow; figured out Jesus, his ministers, and his people, as solemnly, and yet voluntarily, set apart to their sacred work; as constant and increasing in their manifested subjection to God; making known their moderation to all men; and as, amidst debasement and troubles, perfecting holiness in the fear of the Lord; and at last finishing their course in a manner thankful, solemn, and highly honourable to God, Nu.vi.; Ju.xiii. (12) The Nethinims, i.e. given ones, which consisted of the Gibeonites, and such others as were devoted to the lower services of the tahernacle or temple, in drawing water to wash the sacrifices, or hewing wood to burn them; in their voluntary subjection, their mean employment, and yet distinguished nearness to God; represented our devoted, condescending, and debased Redeemer, approaching to, and enjoying remarkable fellowship with God in the service of his church and his ministers and . .

ing the people, &c., during the vigour of life, and then retiring to an honourable rest; and in their large allotment of cities and incomes, though by fur the smallest of the Hebrew tribes; prefigured Jesus, as the solemnly installed, the once debased, but faithful Servant of his Father, in all the concerns of his church; and were emblems of his ministers and saints, in their labours of love and their ample reward, Ex. 32.27-29; De. 33.8-11; Mal. 2.5,6; Nu. iii. iv. viii. xviii; 35.1-8; De. 12. 11-19; 14. 27-29; 18. 6-8; 2 Ch.17.8,9 · 19.8; xxix.-xxxi.; Ne.viii. (14) The Aaronic priests, in their attested descent from Aaron; their unblemished bodies; their separation from their brethren; their temperate dict, moderate mourning, and honourable marriage; their plain, but pure and sacred apparel; their divine call, and solemn attestation thereof by miracles of mercy and wrath; their solemn consecration to their office by washing, enrobing, oblations, nnctions, and feasting; and in their extensive work of rearing and nurearing the tahernacle in the wilderness, taking care of the sacred furniture, offering all the gifts and sacrifices of their nation, burning the incense, placing and removing the show-bread, lighting and dressing the sacred lamps, blowing the silver trumpets, teaching and blessing the people, judging of their leprosies, purifying the nuclean, encouraging the people in their battles; and, in fine, in their plentiful and sacred reward; prefigured Jesus in his honourable pedigree, perfect purity, absolute fitness for his work, solemn call to it, and instalment therein, and his faithful and complete discharge thereof, issuing in a glorious, ahundant, and everlasting reward; and they were also emblems of his ministers and saints, He.5.1; Ezr.2.62,63; Le. xxi.; 22.1-13; 24.5-9; Lx. xii.-xv.; Ex. xxix.; 28. 40-43; 2 Ch. 13. 10, 11; Nn. 4.5-16; 6.23-26; 8.2,3; 10.1-10; xv.-xviii,xxviii. ххіх.; De.17.8-13; 18.1-5; 20.1-4. (15) The нісн-PRIEST, in his peculiar dignity; his government of the other priests; in his double suit of sacred vestments, the simple and golden; his plentiful unction; his never defiling himself, nor leaving the sanctuary; his espousing none but an honourable virgin; his performing the whole work of the annual expiation, purifying the sanctuary and its furniture, entering within the vail and returning to bless the people; prefigured Jesus, the sole High-priest of our profession, in his unparalleled excellency, dignity, and purity; his headship over his people; his robes of manhood, mediatorial office, and righteousness; his divine call to, and full preparation for his work, by the abundant influences of the Holy Ghost; his perfect attachment to, and attendance on that work; his communion with true and sanctified persons and pure churches; his making a full atonement for our sins, and bringing in an everlasting righteousness; and his entering into heaven by his sacrifice, that he might thence return to bless men in the gospel dispensation and last judgment, Ex.28.1-39; 29.6; Le.21.10-12; viii. ix. xvi.

III. TYPICAL EVENTS, or transient things, which prefigured Jesus, and the great events of our redemption by him. (1) NOAH'S ARK, in its divine contriv-

the church, without the limits of which none can be saved, Ge.vi.-viii.; He.11.7; 1 Pe.3.20,21. (2) JACOB'S LADDER, erected in the wilderness, and reaching from Jacob on earth to a promising JEHOVAH in heaven, and occupied by angels ascending and descending thereon; represented Jesus, as the Son of Jacob in his manhood, and of Jehovah in his divine person; in his different states of debasement and exaltation as the Mediator between God and men, ministered to by angels himself, and in whom they ministered to us, Ge.27.11-15; Jn.1.51. (3) Moses' Bush; low, earthly, and combustible; burning, but not consumed; represented Jesus' manhood; low and weak in itself, inhabited by his fulness of Godhead, and exposed to the fierceness of his Father's wrath, but not consumed; and his church, under fiery tribulations, but not destroyed, because inhabited by a promising God, Ex. 3. 2-10; Ac. 7. 30-34. (4) The PILLAR OF CLOUD AND FIRE, which conducted the Hebrews in the wilderness, in its form; its seasonable origin; its hovering over the erected tabernacle; in its hedewing, enlightening, protecting and directing influence; and in the many oracular instructions received from thence; marked out Jesus Christ, and his gospel ordinances, Ex. 13. 20-22; 14.20; 40.34-38; Nu.9.15-23; 10.33,34; Ne. 9.14,19; Ps.105.39; 1 Co.10.2. (5) The TREE discovered by God, and cast by Moses into the hitter waters of Marah for sweetening them, represented Jesus, found out by God, made under the law, and crucified for us, sweetening everything awful, hitter, and troublesome. Ex. 15.22-25. (6) The MANNA, divinely formed, marvellous in virtue; given freely, seasonably, plentifully, daily, early, and ahundantly, to ill-deserving and even contemning murmurers, ready to perish; and gathered by all daily and early; shared equally; carefully prepared; speedily and regularly eaten: a golden potful of which was preserved for a lasting memorial in the holy of holies, represented Jesus as the bread of life, given to sinners of mankind in the gospel, and gathered and eaten by a true faith; and of which there is a plentiful memorial contained in gospel ordinances, Ex. xvi.; Nu. 11. 4-9, 31-33; 21.5,6; Ne. 9. 15, 20; Jn. 6.32-57. (7) The ROCKS of Rephidim and Kadesh, as smitten by Moses' rod, and emitting streams of water sufficient for all the Hebrew millions, and following them in their way through the wilderness, represented Jesus, as obeying and suffering under Moses' law, that thence might issue forth streams of redeeming love, blood, spirit, and truth, for the life and comfort of sinners of mankind, Ex. 17.1-7; Nu. 20. 1-11; Ne. 9. 15, 20; Ps. 78. 15, 16; 105. 41; 114. 8; 1 Co. 10. 4. (8) The WELL DUG by the nobles of Israel on the horder of Moab, at Moses' direction, represented Christ as the fountain opened in the gospel, by the prophets and apostles, for the purification and comfort of his people in this world, Nu. 21.16-18. (9) The CLUSTER or grapes, brought by Caleb and Joshua from Eshcol, might figure out his unnumbered excellencies, blessings, promises, gifts, and graces, brought near in the gospel, and exhibited to men as evidences of the plenty which is to be enjoyed in the Canaan above, Nu. 13. 23,24. (10) While AARON'S BUDDING ROD, laid up in

cross and in the gospel, as the divinely-appointed, the easy, the accessible, the universal, and infallible Saviour and medicine of sinful men, who look to him hy faith, Nu. 21.4-9; Jn. 3.14-17. (12, 13) The POOLS OF BETHESDA and SILOAM, occasionally noted for their healing virtue, might figure him out as the miraculous healer of maimed, withered, lame, diseased, and blind sinners, Jn.5.1-4; 9.6,7; Zec.13.1; Is.8.6. (14, 15) The DELIVERANCE of the Hebrews from Egypt and Babylon, in the time and manner fixed by God's promise, and notwithstanding much opposition, prefigured Jesus' promised, seasonable, marvellous, all-powerful deliverance of the nations from their misery under heathenism or Popery, through his erection or reestablishment of his gospel church; and are emblems of men's deliverance from an unregenerate state, Ex. xiv.; Ps. lxxviii. cv.; Ezr. i. ii. (16) The TRAVELS of the Hebrews in the wilderness, amidst sins, judgments, trials, mercies, and revelations unnumbered, and their marvellous ENTRANCE into Canaan, were typical of the diversified fates of the gospel church, and her marvellous entrance into her millennial and eternal rest, Ex. xv. to De. xxxiv.; Ne. 9. 15-23; Ps. 1xxviii. 14-54; 105. 39-43; 106. 14-33; Jos. i.-v. (17) Their divinely directed and wonderfully successful wars, in the conquest or preservation of Canaan, were typical of the manifold struggles of the gospel church to extend her boundaries or maintain her privileges; and emblematical of the saints' spiritual warfare on earth, Ex. 17. 8-16; Nu. 21. 1-3, 21-35; Jos. vi. -xii.; Ju. i. -xvi.; 2 Sa. v. viii. x. &c.

1V. MISCELLANEOUS ORDINANCES, Many, if not most of which, pertained to their civil as well as to their ceremonial system. These in general directed them to live as a people separated to the Lord, and who in all things, even the most minute, were zealous for his honour. (1) To mark them Abraham's seed, distinguished from all others; to seal with them the covenant of grace, and their peculiar relation to God; to prefigure Jesus Christ as shedding his blood for his people; and to represent our spiritual regeneration and mortification, every man-child was, under pain of death, to be cIRCUMCISED on the eighth day, Ge. xvii. (2) To mark that nothing should be rashly, or in an improper condition, given to the Lord, no animal, however clean, was to be offered till it was at least seven days old, Ex. 22.30. The fruit of trees was held polluted for the first three years, and only on the fourth year given to the Lord, after which it was the lawful property of its owner, Le.19.23-25. The price of a dog, or the hire of a harlot, or anything else unlawfully gotten, was never to be offered to the Lord. De. 23.18; Is. 61.8. A bond-woman defiled, having nothing of her own, was to bring no trespass-offering, hut to be scourged for her fault, Le. 19. 20-22. (3) To mark a regard to the Lord's oblations, and to Jesus' death, thereby represented, none might eat of any blood, or of the fat of any cattle, sheep, or goats. Le. 17. 6; 7. 23-27. (4) To excite the Jews to the utmost purity in all manner of conversation, none might eat of clean beasts which had heen torn, or had died of themselves I.a 17 15. Do 14 21, and an

of persons in societies, or of works and grace, or of ordinances of God and inventions of men; no eunuchs, hastards, Ammonites or Moabites, were to be admitted into any share of the Hebrew government, De. 23.1-8. No Israelite might wear a garment proper to the other sex, De.22.5. None might wear a garment of woollen and linen, De. 22.11. None might sow his field with a mixture of divers seeds, De. 22.9. None might plough with an ox and an ass yoked together, De. 22. 10; nor gender his cattle with divers kinds, Le.19.19. (7) To mark the most disinterested love and tender compassion towards mankind; and to figure out the rich abundance of Jesus' redeeming grace, no servant who had fled from a hard master was to be delivered hack to him, De. 23. 15. No captive maid was to be married till she had remained a month to prepare herself and bewail the loss of her parents, De.21.10-14. No man betrothed or newly married, or who had newly built a house or planted a vineyard, was required to attend in war, De. 20, 5-7; 24.5. None might lend money upon usury to a poor Hebrew, if to any Hebrew at all, or render him a bond-servant, Le. 25. 36,37; De.23.19. None might reap the corners of his field, nor glean those of his vineyard, nor shake his fruit-trees a second time, nor bring home a sheaf which he had once forgotten in the field; hut all was to he left to the poor, to the stranger, to the fatherless, and the widow, Le. 19. 9, 10. (8) Not only to deter from every indulgence of fleshly lust, but to mark the fearful end of those who hypocritically join themselves to the church, or who dishononr Jesus by their scandalous and continued outbreakings, the woman who falsely imposed herself upon a husband as a virgin was to be publicly stoned, Dc. 22. 21; and a priest's daughter who played the harlot was to be burned, Le. 21.9. (9) To animate them to a constant gratitude for mercies received, and a regard to the commandments of God, every Hehrew's upper garment was marked with a hlue fringe, commemorative of the redemption from Egypt, and of his obligation to obey the law of Moses, Nu. 15.37-41.

V. TYPICAL PLACES, which were ceremonially holy, but in different degrees. Canaan was holy in the lowest degree; the cities of refuge in the second; Jerusalem in the third; Mount Sion in the fourth; and the tabernacle and temple in the highest. In the more sacred places God symbolically dwelt: thither his offerings were brought; there his festivals were kept; and thence his oracles were to be sought, De. 12. 5-7; Ps. lxxxvii. cxxii. cxxxii. (1) Canaan, as the wonted residence of ejected sinners; as a land divinely chosen for God's favourites; long promised, freely bestowed, and graciously inspected by the eye of God; a land orderly allotted to God's chosen people, brought thither by miracles unnumbered; a land singularly nourished by the influences of heaven, and fruitful in everything necessary for subsistence and delight; and, to crown all, the sacred residence of Jehovah, and of the ordinances of his grace-but how despised and come short of through unbelief!-prefigured the state of the New Testament church and of the celestial hap-

renowned, near, accessible, completely furnished, and everlasting refuge of sinful men, Jews and Gentiles. in which they receive spiritual light, life, liberty, peace, and safety, Nu.35.6-34; De.4.41-43; Jos. xx. xxi. (3) JEBUSALEM, in its name marking peace and perfection discerned and possessed; in its stable foundation, compact form, beautiful appearance, and strong fortifications; and as a city chosen of God, holy. healthy, rich, renowned, royal, populous, and privileged, prefigured the gospel church below and the heavenly Jerusalem above, Ps. 48.1-4; 76.2; 122.2-9: 125.2; Jos. 15.63. (4) MOUNT ZION, in its beautiful situation; its extensive and pleasant prospect; its unshaken stability; its joyous dwellings; its protection by and dearness to God as the peculiar residence of bimself and his chosen kings of David's family, was also an emblem of our fixed and glorious spiritnal state, and a figure of the gospel church and of the heavenly glory, 2 Sa.v.; Ps. 48. 2-4; 76.1; 78. 68, 69; 125.1. (5) The TABERNACLE, appointed for God's peculiar residence, was thus formed: a court sixty-one vards long, and about half as much in breadth, was iaclosed by a linen hanging, perhaps of net-work, shout nine feet in height, suspended by silver hooks on fifty-six brazen pillars, fixed at bottom in large sockets of the same metal. The sole entrance from the east was twelve yards wide, but hung over with a fine vail of embroidered linen suspended on four pillars; here, under the sky, stood the brazen altar and laver, at a small distance from the entrance of the sanctuary: hither every clean Hebrew or proselyte might come with his oblations. At the west end of this court stood the tabernacle, which was a close tent in form of a house, standing from east to west: its length was about 54% feet, its breadth 18%, and its height as much: it was erected by forty-eight strong boards of shittim-wood overlaid with gold, fixed at bottom in ninety-six large sockets of silver, and bound together by five cross-bars of shittim-wood overlaid with gold; over these was spread a fourfold covering of embroidered linen, of haircloth, of strong leather, and of rams' skins dyed red, all properly connected by clasps or buttons. Its whole east end served for an entrance, and was hung with a vail of embroidered linen snspended by golden hooks on five pillars of shittim-wood overlaid with gold. This tent was divided into two spartments: the first, called the sanctuary or holy place, was in length 361 feet, and in breadth or height half as much. Into this only the clean priests might enter; and in the west or inner end of it stood the golden candlestick, altar of incense, and table of show-bread. Beyond, and separated from this by another vail of embroidered linen, suspended on four pillars of shittim-wood overlaid with gold, and fixed in sockets of silver, was the ORACLE or MOST HOLY PLACE, a square room of 181 feet, into which only the high-priest might enter on the day of expiation; and where the ark, with its furniture and the cloud of glory overshadowing it, had their residence. The tabernacle was solemnly consecrated at its erection, and every year was sanctified anew on the day of expiation. After it had been long carried from place

pure and precions materials, connected by the wisdom of God; in her different states, filled with all the fulness of Christ, consecrated by his blood and Spirit, and formed for his service; and at last, in all her true members and important concerns, fixed in the heavenly temple, Ex. xxv.-xxvii.; 30. 26-29; xxxvi.-xl.; Nn. iii. iv.; Jos. 18. 1. (6) The TEMPLE stood on Mount Moriah, towards the south-east of Jerusalem, in a large court surrounded by a high wall, and divided into two parts, the INNER for the priests and Levites. and the OUTER for the clean Israelites. Its plan was divine, and the preparations for it were immense. It was a very magnificent structure. The wall of it consisted of alternate rows of cedar-wood and hewn stone. probably polished marble. The whole inside-floor, walls, and roof-was overlaid with gold, and curiously marked with figures of cherubim and palm-trees. On the outside of the wall were reared, in three stories, ninety chambers for accommodating the attending priests. Just before the entrance, or east end, stood the brazen altar, 36 feet square and 18 feet high, with a large brazen sea and ten lavers for washing the priests and sacrifices. The entrance was a porch of 36 feet from north to south, 18 from east to west, and 219 high, in the form of a steeple. On each side of the porch was a magnificent pillar, almost 33 feet high, and curiously adorned with chapiters and figured pomegranates. Beyond this porch was the sanctuary, an apartment of 73 feet in length, 361 in breadth, and 543 in height. Here, at the west end, stood ten, if not eleven, golden candlesticks, each with seven branches; as many tables of show-bread, with twelve loaves on each; and a large alter of incense between the two rows of candlesticks and tables. To the westward of this apartment, and separated from it by a fine partition and vail, was the HOLY OF HOLIES, a square room of 361 feet in length and breadth, and 54% in height. Here, amidst thick darkness, stood the ark with its furniture, to which Solomon added two new cherubim of olive-tree, the wings of which stretched the whole breadth of the house over it. It also was solemnly dedicated by sacrifices and prayer, and was annually purified on the great day of expiation. It prefigured Jesus Christ and his church in their more glorious and exalted state. It typified his manhood as the divinely-planned, curious, pure, and glorious residence of his Godhead; typified his person as the glorious, fixed, and lasting means of our fellowship with God; typified the church, as formed by manifold oracles, ordinances, and members, to be the residence of Father, Son, and Holy Ghost; and typified heaven itself in its glorious fulness of redemption, and as the honoured mansion of complete and immediate fellowship with God; and it was an emblem of every particular saint, whose soul and body are by Jesns built up and consecrated as temples to God, 1 Ki.vi.-viii.; 1 Ch.xxii.-xxvi.; 29.1-9; 2 Ch.iii.-vi.

VI. The TYPICAL OF SACRED UTENSILS were (1) The ARK. It was a chest made of shittim-wood, very fine and almost incorruptible, overlaid with gold; 4 feet 7 inches in length, 2 feet nine inches in breadth, and as much in height. At the ton it had a golden correction.

holies. But in the wilderness, and even afterwards, it was, when necessary, carried about by means of staves fixed in its golden rings. None but priests might see it, under pain of death. By means of it the Israelites' passage through Jordan was opened, the lofty walls of Jericho were brought down, the Philistines and their idol were plagued, the curious Bethshemites were slain, and the family of Obed-edom were blessed. It represented Jesus Christ God-man, to the astonishment of angels and men, fulfilling all righteousness, glorifying and delighting his Father to the highest, and containing in him every memorial of Jehovah's kindness; everything necessary for the instruction, confirmation, and nourishment of his people; and who, being consecrated to his work, and carried about in the gospel, directs their journeys, blesses those who sincerely receive him, overcomes their enemies, opens their passage into their promised rest, and punishes such as profanely abuse him, Ex. 25.10-22; 37.1-9; 40.9,35; 16.33,34; Nn.17.10; De. 10.3-5; Le.16.2; Jos.3.11-17; 6.14-20; 1 Sa.v.; 6.19; 2 Sa. 6.11; 1 Ki. 8.4-12. (2) The TABLE OF SHOW-BREAD was formed of shittim-wood overlaid with gold. It was 3 feet 8 inches in length, half as much in breadth. and 2 feet 9 inches in height; and had at top a double cornice of gold to preserve the loaves from falling off. When necessary it was carried by staves of shittimwood fixed in rings of gold. It had the same form of consecration as the ark. It stood in the north-west corner of the sanctuary. Upon it stood, in two rows, twelve loaves of show-bread, one for each Hebrew tribe, with some frankincense on them. The old ones were removed every Sabbath, and given to the priests for food, and new ones put in their place. Solomon made ten new golden tables, five of which were placed on each side of the golden altar, on each of which were placed twelve loaves. This table and its furniture prefigured Jesus Christ blessing all faithful men, in every generation, before God in his intercession; or the gospel, as presenting him and his fulness to his people, chiefly on the weekly Sabbath, Ex. 25. 23-30: 29.31; 30.27; 37.10-16; 40.22; Le.24.5-9; 8.31; 1 Ki. 7.45; 2 Ch. 4.8; Mat. 12.4; He. 9.2-21. (3) The ALTAR of incense, so called because frankincense was daily burned thereon while the burnt-offerings were consumed by sacred fire on the brazen altar, was formed of shittim-wood overlaid with gold. It was foursquare, almost 22 inches in length and breadth, and twice as much in height. Whether its top was a golden grate I know not: it is certain it was surrounded with a golden cornice, which prevented the falling of any incense from it. It had spires or horns at the four corners of it, and was portable by staves of shittim-wood fixed in its golden rings. It was consecrated by an unction of blood and oil, and had its horns annually tipped with the blood of the general expiation. Solomon seems to have made a new one of cedar-wood, perhaps larger than that of Moses. It stood in the middle at the west end of the sanctuary, over against the mercy-seat. It represented Jesus Christ appearing before God in our nature in his in-

church as the enlightener of this dark world, Ex. 25. 31-40; 40.22-25; Le.24.1-4; Nu.8.1-4; 1 Sa.3.3; 1 Ki.7.49; 2 Ch.4.7. (5) The BRAZEN LAVER was a large vessel holding water for the priests to wash their hands or feet, or the sacrifices, while they were occupied in their work at the tabernacle or temple. lt stood near to the entrance of the sanctuary. Solomon formed ten new lavers, each capable of containing about 307 gallons 5 pints English wine-measure, five of which he placed on each side of the entrance to the sanctuary upon bases of curious workmanship. He also formed a still larger vessel, called the Brazen sea, which upon occasion could hold 23,029 gallons 5 pints, which he placed upon 12 brazen oxen, three looking towards each quarter. This represented Jesus Christ as the fountain opened for the purification of all men, exhibited in the gospel by the twelve patient, pure, and laborious apostles, and other ministers, Ex. 30.17-21; 38.8; Le. 8.10,11; 1 Ki. 7.23-40; 2Ch. 4.2-6, 14,15; He.9.21. (6) The altar, upon which the Lord's part of the sacrifices and meat-offerings was burned. Before the flood we read of no altars at all. Before the erection of the tabernacle the altars appear to have been formed of earth or unhewn stones; and such were afterwards used on some particular occasions. They represented Jesus in his debased state, but capable of enduring the suffering necessary to save. That which Moses formed consisted of shittim-wood overlaid with brass. It was about 9 feet square and  $5\frac{1}{2}$  feet high. Its top was a brazen grate, through which the ashes of the oblations fell into a pan below. At each corner it had a brazen spire or horn, which protected man-slayers. It was carried about when necessary on staves of shittim-wood overlaid with brass. The new altar which Solomon built for the temple was  $36\frac{1}{2}$  feet square, and its height  $18\frac{1}{4}$  feet. It had an easy access on the east side. After the captivity a large pile of stones appears to have supplied the place of it. This altar was consecrated by an unction of blood and oil. It represented Jesus Christ in his debased state as our infinitely-valuable Mediator, allenfficient atonement, and never-failing refuge from God's wrath; through whom we have access to and nonrishment from God, and our persons and services are rendered acceptable in his sight, Ex. 27.1-9; 29.36,37; 38.1-7; 1 Ki.7.50; 2 Ch.4.1; Ezr.3.3, with Ge.8.20; 12.7; 35.1,3; Ex.20.24,25; Nu.19.3; De.21.4; Jos. 8. 30-35; Jn. 6.24; 1 Sa. 7.6; 2 Sa. 24.25; 1 Ki. 8.63,64; 18.30,32. (7) For calling together the Hebrew assemblies, for announcing their journeys in the wilderness, for encouraging them in their battles, for proclaiming their festivals, or for trinmphing on them by a solemn sound over the sacrifices, Moses made two SILVER TRUMPETS for the priests. Solomon increased the number to 120. These represented the gospel, by the preaching of which sinners are gathered to Jesus, animated to their spiritual pilgrimage, encouraged in their Christian warfare, and have their liberties and spiritnal feasts announced; and of which the great subject is Christ and him crucified, Nn. 10. 1-10; 2 Ch. 5.12; Ps.81.1,2; 89.15. (8) The STANDARDS of weight and measure kept in the sanctuary might represent

of the world. Never, till in the federal transaction between God and Israel, Ex. xxiv., do we read of any sacrinces besides hurnt-offerings. God having separated the Hebrews for a people to himself, exceedingly extended and expressly inculcated the law of typical oblations, including SACRIFICES, in which there was a destruction of the animal life, to the honour of God; and GIFTS, in which no life was destroyed, as in meat-offerings, drink-offerings, soul-ransom money, tithes, &c. While these oblations were intended as an acknowledgment that the Hebrews held all their property from God, they were typical of Jesus Christ, offered to God and useful to men, and generally represented the moral duties of ministers and people. The animals, as living, eatable, clean, tame, social, valuable, male, and in the prime of life, &c., and the fine flour, marked out the necessary excellency in Jesus Christ and his people, and their services. The voluntary manner in which they were offered represented the willing and cheerful obedience of Christ and his people. The presentation thereof at the door of the tabernacle imported dedication to God, and acceptableness through Christ's person and mediation. . The laying on of the offerer's hands imported the transferring of guilt on the sacrifice, and the devoting it to God. The slaughter of the animals represented the death of Christ, that the offerer ought thus to have suffered, and our surrender of our life to his service. The sprinkling of the blood round about the altar or towards the mercy-seat, &c., marked the divine virtue of Christ's blood to satisfy a sinful world and purify the whole church. The washing of the sacrifice, or any part of it, marked the perfect purity of Christ, in which his people ought to imitate him. The burning of the whole or part of the oblation represented the sufferings of Christ and his people. The holy fire denoted the sacrifice of Christ for sinners, and holy love flaming in Christ and in his people. The parting of the oblations between God and the priests, or, in some cases, also the people, imported that the obedience and suffering of Christ, and even of his people, at once glorify God and bring advantage to

These oblations were (1) Burnt-offerings, so called hecause the flesh was wholly burned. These were the most dignified, as well as the most ancient and the most frequent, being offered on eight or nine stated times, and as many particular occasions; nay, repeatedly offered every day. Except when poverty obliged a man to offer birds, they were always to be of male cattle, sheep or kids. Being presented at the door of the tahernacle, and by the laying on of hands, charged with the offender's guilt, they were slain, and the flesh being rendered all pure, burned on the altar; the blood was sprinkled round about it; and the skin given to the priest. A meat-offering and drink-offering always attended them. They represented Jesus Christ, by the complete sacrifice of himself, honouring all his Father's perfections, that his people might obtain spiritual clothing, nourishment, and comfort, Le. 1.2,13; 6.8-13; 7.8; 22.19-27; Nu. 15.1-16; xxviii. XXIX. (2) The SIN and TRESPASS OFFERINGS WORD

of the brazen altar; but a very poor man offered an omer of fine flour, and a suspected adulteress an handful of barley-meal without any frankincense. They represented Jesus Christ, divinely charged with our sins, and dying to enable us to meet God's justice, and for advancing his own and his people's happiness, Le. iv. v.; 6. 1-7, 24-30; 7. 1-11: xvi.; Nn. 15. 22-31. (3) Peace-offerings, thanked God for mercies received, and obtained mercies desired, or paid vows. They might be either of a male or female of the herd or flock, as the offerer pleased. The fat was burned to the Lord; the right breast and shoulder, cheeks and maw, belonged to the priests; and the rest was returned to the offerer, to make a feast thereof with his friends; which, if a thank-offering, it behoved them to eat the same day; and in other cases on that and the next day. These offerings represented Jesus Christ as securing for us everlasting peace and prosperity, to the honour of his Father, the joy of ministers, and the speedy comfort of saved men. Le. iii.; 7. 11-21, 28, 34; De. 18. 3. (4) The MEAT-OFFERINGS, whether offered separately by themselves. or as appendages to burnt-offerings, peace-offerings. trespass-offerings, or to the kid and lamb sin-offerings. consisted of fine flour, frankincense, oil, and salt. Whether they were baked or fried, or not, a part thereof was burned on the altar to the Lord, and the rest belonged to the priests. They represented Jesus Christ, the most excellent fruit of the earth, prepared by dolorous sufferings to be the everlasting joy of JE. HOVAH, and delightful nourishment of his chosen people, Le. 2. 6, 14-23; 7.9,10; Nu.15.1-16; 18.9,10. (5) The DRINK-OFFERINGS of wine were scarcely ever nsed alone, but attended the meat-offerings. Part of the wine was poured out to the Lord on the altar, and the rest was given to the priests. They represented that fulness of consolation which flows from Jesus' offering of himself for us, and our feeding on him by faith, Ex. 29.40; Nu. 15.1-16; xxviii. xxix. (6) The HOLY ANOINTING OIL was formed by pounding together myrrh, cinnamon, cassia, calamns, and olive-oil. By an unction of it the priests and holy ntensils were consecrated to their sacred work; and on nothing else might it be put, or any ointment made like unto it, under pain of death. It represented the Holy Ghost in his manifold precious virtues, by whom Jesus Christ, his ministers, people, and ordinances, are consecrated to, and fitted for their respective uses, Ex. 30. 22-33. (7) The soul-ransom money, of which every man, poor or rich, was to give half a shekel when the congregation was numbered, if not once every year, that there might he no plague among them, represented Jesus Christ as a ransom, equally given for both poor and rich, to prevent the infliction of God's wrath on his people, Ex. 30.11-16; 38.25,26. (8) The FIRST-FRUITS of animals, vegetables, dough, wool, &c., which were partly assigned to the Lord, and partly to the priests, represented Jesus Christ as the great honourer of God, and the sanctifying head of his people; and represented his people as the glory and preservers of nations and churches, Ex.13.12-16; 22.

the SECOND TENTH, was to be given to the Levites and the poor at their homes. These TITHES figured out Jesus Christ as the abundant provision of his people; and his people as the abundant means of his satisfaction and delight. They represented the duty of our devoting a considerable part of our incomes to the Lord, and of maintaining his faithful ministers in a decent manner, Nu. 18. 20-32; De. 14. 22-29. (10) Devoted things or persons assigned to the Lord by voluntary vow, more or less solemn. Nothing belonging to the Lord by an antecedent claim, as first-fruits, tithes, &c., might be devoted. Nothing devoted might be redeemed back, without paying a fifth-part more

than the priest's estimation of its worth. And no-

thing devoted under a curse could be redeemed at all.

These gifts represented Jesus Christ and his saints

valuntarily, deliberately and constantly devoted to

the service of God, Le. xxvii. The wave and HEAVE OFFERINGS were not different from what we have mentioned, but were either less sacred oblations, or but a part of the more sacred. Thus the right shoulder and breast, fat, kidneys, &c .. of the priest's ram of consecration, with the loaf, the cake of oiled bread, and wafer of unleavened bread. which attended it, Ex. 29.22-26; Le. 8.25-29; the right shoulder and breast, and perhaps the fat, of all peaceofferings, with the leavened loaf of the thank-offering, Le. 7. 30: 10. 15; the lepers' trespass-offering with its attendant log of oil, Le. 14. 12, 24; the jealousy-offering. Nu. 5. 25; the sheaf or omer of ripe ears at the feast of unleavened bread, Le. 23.15; the two loaves at Pentecost, and their attendant peace-offering, Le.23. 19.20; the first of the dough, Nu.15.19,21; the tithes, Nu. 18.24-30; the Lord's tribute of the spoil of Midian, Nu.31.29,41; were heaved up towards heaven, or waved towards the four winds, in acknowledgment of their coming from God, and in token of devoting them to his service, who is the Most High, and everywhere present Jehovah.

More abundantly to represent Jesus Christ in his person, his righteousness, and the virtue of them, two or more of the simple sacrifices were often joined together. Thus, for the consecration of the Levites, for the parification of a defiled Nazarite, for the purification of a woman polluted by child-birth, for the purification of one cured of a running issue, and for a congregational sin of ignorance or bird-expiation, a barnt-offering and a sin-offering were connected, Le. 5.7; 12.6,8; 15.14,30; Nn. 8.12; 6.11; 15.24. For the consecration of pricats, a sin-offering, burnt-offering, and ram of consecration, i.e. a kind of peaceoffering, Ex. xxix.; Le. viii. ix. For a Nazarite after finishing his vow, a sin-offering, burnt-offering, and peace-offering, Nu. 6.14. For the purification of a healed leper, a bird-offering, a burnt-offering, a siq-offering, and a trespass-offering, Le. 14. 6-20. For dedicating the Mosaic altar, burnt-offerings, sin-offerings, peaceofferings, twelve days repeated, Nu.vii. For dedicating Solomon's temple, large burnt-offerings and peaceofferings, 1 Ki. 8.63,64. For dedicating Zerubbabel's temple, burnt-offerings, sin-offerings, and peace-offerings, Ezr. 6.16. At Pentecost, a burnt-offering, sin-

public money, and charged with the guilt of all the tribes, by the laying on of the hands of the stationary men who represented them, was offered for the nation every morning about nine o'clock, while the incense was burned on the golden altar, and the people prayed in the court; and another in the afternoon; with their respective meat-offerings and drink-offerings, Ex. 29. 38-45; Le. 6. 9, 12; Nu. 28. 1-8, &c. (2) To prefigure the evangelical and celestial rest, and more abundant manifestation of Jesus Christ therein, not only was every sabbath to be observed as a day of rest from all manner of work, and used in the exercises of devotion, but thereon the morning and evening sacrifices were doubled, Ex. 31. 12-17; 35. 2,3; Nu. 15. 32-35; 28.9,10. (3) To thank God for the merciful alternations of the moon and changing of the seasons; to expiate the sins, and make grateful acknowledgment of the mercies of the finished month, and to supplicate the continuance of these favours, and to represent the renovation of all things to infinite advantage by Jesus' incarnation and mediation, and the happy and extensive discovery and virtue of himself and his work in the evangelical and eternal state; the DAY OF THE NEW MOON'S APPEARANCE was celebrated by abstinence from the servile labours of ploughing, sowing, &c., and a large burnt-offering of two bullocks, one ram, and seven lambs; and a sin-offering of one kid was offered for the congregation; over which sacrifice the priests blew with the silver trumpets, Am. 8.5; 2 Ki. 4.22; Nu.28.11-15; 10.10; Ps.81.1,2. (4) To commemorate the Hebrews' deliverance from Egypt; to seal the covenant of grace with the genuine seed of Abraham; to prefigure our redemption through the sacrifice of Jesus Christ, the Lamb of God, in the end of the world, by the rulers and people of Judah at this very season of the year; and to represent our safe and delightful feeding on him by faith and with godly sorrow; the PASSOVER was yearly observed on the 14th day of that month in which they came out of Egypt; which, for commemoration of that deliverance, was appointed to begin their sacred year, and answered nearly to our mouth of March. A male lamb or kid of a year old was taken, sacrificed, or at least slain; its blood sprinkled on the door-posts and upper lintel, as a means of preservation from the angel who destroyed the first-born of the Egyptians; and the flesh of it being roasted, without breaking a bone thereof, was eaten that same night by about twelve or twenty in a company, with unleavened bread, bitter herbs, and pious conference. Such as could not observe it that very day did it on that same day in the following month, Ex.xii.; Le.23.5; Jos.5.10; De.16.1-7; Nu.9. 9-14; 28.16; 2 Ch. 30.1-20; 35.1-18. (5) To commemorate the Israelites' affliction and coarse fare in Egypt, and their sudden deliverance therefrom; to commemorate their seven days' travels before they got through the Red Sea; to prefigure the low and afflicted, but devout life of our Redeemer and of his saints on earth; and to prefigure the fate of his gospel church; the feast of unleavened bread was observed on the seven days which followed the passover; on the first and last of which no servile work of ploughing sow

gospel which followed it, a sheaf of barley was publicly reaped, thrashed, and winnowed: an omer of the meal or ears, being waved and heaved along with frankincense and oil, part of it was burnt on the altar along with a lamb for burnt-offering, and part of its double meat-offering, Le 23.9-14. (6) To give thanka for their quiet possession of Canaan, and for the mercies of the finished harvest; to commemorate the publication of the law from Mount Sinai; to prefigure the effusion of the Holy Ghost after our Saviour's ascension, and the amazing spread and influence of the gospel by means thereof, was the festival of Pente-COST observed; i.e. of the fiftieth day after the passover, about our Whitsuntide. No servile work was done thereon. Besides the ordinary festival sacrifice of two bullocks, two rams, and seven lambs, for a burnt-offering, and a kid for a sin-offering, another sacrifice was offered of one bullock, two rams, and seven lambs, for a burnt-offering, a kid for a sinoffering, and two lambs for a peace-offering, along with two leavened loaves, each containing a tenth deal of fine flour; as the first-fruits of their finished wheat harvest. In presenting this oblation they made a solemn acknowledgment of the original meanness of their nation, and of God's gracions fulfilment of his promises to them, Ex.23.14-17; 34.22,23; Le.23.15-21; Nu.28.26-31; De.16.9-12; 26.1-11. (7) To commemorate the creation of all things at this season; to thank God for the mercies of the finished civil year, and to obtain mercies for the year now commencing; to prepare the people for the great day of atonement; and especially to prefigure the joyful and efficacious spread of the gospel of our crucified Redeemer, was the FEAST OF TRUMPETS observed on the first day of the first civil, but seventh sacred month. No servile work was done thereon. To the new-moon offering above mentioned was added another sacrifice of one bullock, one ram, and seven lambs for a burnt-offering, and a kid for a sin-offering. The silver trumpets, or others of rams' horns, were blown over the burning sacrificea from morning till night, Nn.29.1-6; 10.10. (8) Perhaps to commemorate the fall of man on this day of the year, or to commemorate God's reconcilement to Israel after they had worshipped the golden calf, or contemned Canaan; but chiefly for expiating the ains of the preceding year, and to prefigure Jesus' debased and laborious course of obedience and suffering as the sole mean of atonement for a guilty world before God, the annual expiation was observed on the 10th day of this mouth. No manner of work was to be done thereon more than on the Sabbath. All the Hebrews observed it in solemn fasting and affliction of their souls. After the daily sacrifice of a lamb for a burntoffering, and the festival sacrifice of one bullock, one ram, seven lambs, for a burnt-offering, and a kid for a sin offering, were finished, the high-priest, washed in water, and mostly dressed in his plain garments, performed the whole work of sacrificing peculiar to that day. For himself and his fellow-priests he offered a bullock for a sin-offering. Having carried some incense into the holy of holies, and kindled it before,

bullock, was sprinkled towards both sides of the sanctuary. The horns of the golden, and I suppose also of the brazen altar, were tipped therewith seven times. The other goat, after being charged with the guilt of the nation, confessed to God over his head, was dismissed by a fit person into the wilderness. Two rams. one for the priests and another for the people, were then offered for burnt-offerings; along with the fat of the bullock and goat of the sin-offerings; the flesh of which was burned without the camp. The high-priest then solemnly blessed the people, Nu. 29.7-11; Le. 23. 26-32; xvi. (9) To commemorate the Israelites' safe dwelling in their tents for forty years in the Arabian wilderness; to show their thankfulness to God for their happy enjoyment of their fruitful country; to prefigure Jesus' tabernacling in our nature, and through his whole life solemnly offering up himself an infinitely valuable sacrifice to God, to make reconciliation for the sins of his people; to prefigure the state of the gospel church, the abundant manifestation and virtue of a crucified Redeemer therein, and the noted rest and joy of the apostolic and spiritual periods; and to represent the believers' pilgrimage on earth, and at last happy entrance into heaven; was the FEAST OF TABERNACLES celebrated by all the Israelites, at the place where God's tahernacle or temple stood, on the 15th and seven following days of the seventh sacred and first civil month. The first and last days thereof were solemn convocations, on which no servile work was done; the people dwelt in booths formed of olivebranches, &c.; and sin-offerings, and large, but constantly decreasing hurnt-sacrifices, were offered on each of the days for the Israelitish nation, Le. 23.33-43; De.16.13-15; 31.10; Ne.8.13-18; Nu.29.12-38. The law was read with peculiar solemnity at the feast of tabernacles, &c.; and it was only at THIS FEAST, the PASSOVER or feast of unleavened bread, and PENTECOST, that all the males of Israel, capable of travelling, were obliged to attend, Ex.23.14-17; 34.22,23; De.16.16. (10) For securing solemn instruction to the Hebrew nation; for relief of the poor, especially such as were in debt; and to mark Canaan the Lord's peculiar and rightful property; to manifest that not its fruitful soil, but God's providence was their security for a supply; and to prefigure our spiritual redemption, liberty, and rest, through Jesus Christ, particularly in the New Testament church and heavenly state; the SEVENTH YEAR, beginning with the seventh sacred month, when the fields were quite clear of their crop. was observed as a sabbath. The fields lay uncultivatea; their spontaneous growth was common property, but chiefly belonged to the poor. And the debt which one Israelite owed to another was forborne if not remitted, Le. 25. 2-7; De. 15. 1-18; 31. 10. (11) To keep the property of their respective shares of Canaan fixed in the Hebrew families, and to keep their genealogies clear till Christ should come; to prevent perpetual oppression, poverty, and bondage, or even undue hastening to be rich; but chiefly to prefigure our redemption by Jesus Christ in the evangelical and celestial state of the church; that year, which, beginning on the 10th day of the seventh sacred month, i.e.

jubilee a sale took place, the price of lands was so much the lower, Le.25.8-55.

IX. Typical purifications. If a Hebrew under ceremonial uncleanness ate of the sacred oblations; if he ate any blood or any fat of sacrificeable animals; if he contemned the ordinance of circumcision, the passover, or water of separation; or if he were chargeable with murder, adultery, or any other presumptuous sin, no means of purification or of atonement were left him, -an awful hint to presumptuous contemners of Jesus Christ or his oracles and ordinances, that for them is reserved nothing but everlasting destruction from the presence of the Lord, and from the glory of his power, Nu. 15. 30, 31; 1 Sa. 3. 14. But (1) If a wife were suspected of adultery, the case was cleared by a solemn adjuration of her before God by the priest: a coarse offering of barley-meal, to bring sin to remembrance; and a drinking of holy water impregnated with dust of the sanctuary, and with ink which had marked the curse due to adultery. If she were guilty, this draught made her thighs to rot and her belly to swell; if she were innocent, it rendered her healthy and fruitful, --- an awful token of God's detestation of adultery and every approach thereto, or ill-grounded suspicion thereof; and that, by the effect of Jesus' death and word, and of afflictive providences on their hearts, the hypocrisy or sincerity of professors is much tried in this life; and that dreadful shall be the trial and punishment of hypocrites at last, Nu.v. (2) Not only was the general pollution of the Hebrew nation. and of the tabernacle, temple, and ordinances, which they had infected, annually purged by the GREAT EXPIATION already mentioned; but when murder was committed, and the murderer unknown, an unvoked heifer, brought by the nearest magistrates, was slain in a rough valley over running water. The magistrates, washing their hands over the slain heifer, solemnly protested their innocence of the crime and their ignorance of the criminal; and the priests present supplicated forgiveness. - A figure this of our redemption through the death of Jesus Christ, the seed of the woman, in the rough valley of this world, and the influence of his pure and purifying Spirit as connected therewith, De. xxi. (3) In Defilement contracted from HOLY THINGS, the high-priest, who offered the goat of the GREAT ANNUAL EXPLATION, and sprinkled its blood; he who led the scape-goat into the wilderness, or who burned the flesh of sin-offerings for priests or the congregation; was purified by a simple washing in water, Le. 4. 16, 24-28. The brazen-pot, in which the flesh of other sin-offerings was boiled, was purified by washing and rinsing: but if it were an earthen vessel, it could not be cleansed at all, Le. 6.28. The priest, who killed the red heifer; and he who casts the cedar-wood, hyssop, and scarlet wool into the fire with her flesh; he that burned her flesh; he that carried her ashes and laid them up in a clean place; he who sprinkled the water of separation, or even touched it: had to wash himself or clothes, if not both, and remain unclean until the even, Nu.19.7,8,10,21,22. (4) In DEFILEMENT contracted from UNCLEAN ANIMALS, which are emblems of wicked persons, he who touched their

sented sinful corruption reigning or raging in persons. families, or nations, the leper was seven times sprinkled with a mixture of water and of the blood of the slain bird: he shaved off all the hair on his flesh, and washed his body and clothes; and though admitted to the camp, was for seven days restrained from entering his own house: on the seventh day he again shaved off all the hair on his flesh, and washed his body and clothes: on the eighth day he offered a trespass-offering, a sinoffering, a burnt-offering, and a log of oil. The priest touched the extremities of the leper's body with part of the blood of the trespass-offering. After sprinkling part of the oil seven times towards the tabernacle, he in like manner touched the extremities of the body of the healed leper therewith, and poured another part of it on his head. Thus his purification not a little resembled the consecration of the high-priest. The leprous house was purified by a sevenfold sprinkling of bird's blood mingled with running water, Le. xiii. xiv. And if a man had but a seah suspected for a leprosy, he had to wash his clothes, Le. 13.6. (7) ln DEFILEMENT contracted from RUNNING ISSUES, which represented the scandalous eruptions of indwelling lusts, which are extremely infectious, the person when healed continued seven days in his purification; he washed his body and clothes in running water; and on the eighth offered two turtle-doves or two young pigeons, the one for a sin-offering and the other for a burnt-offering. He who touched the flesh or the bed of the person who had the issue, or had sat on his seat, or been spit upon by him, had to wash his body and clothes, and remain unclean until the even. He who but touched what had been under the unclean person had to remain unclean until the even, if not also to bathe himself and wash his clothes. The vessel of earth which had been touched by the unclean person was to be broken, and that of wood to be rinsed in water, Le.xv. (8) To purge out the DEFILEMENT contracted from DEAD BODIES, which represented a heart dead in sin and a fallen covenant-houd, a red unyoked heifer was to be slain without the camp, even for the next in dignity to the high-priest. Her blood was seven times sprinkled towards the tahernacle. Her flesh, and the rest of her blood, and even her excrements, were burned, together with cedar-wood, hyssop. and scarlet wool; and the ashes were laid up in a clean place without the camp. Of these ashes, mingled with running water, the water of purification was formed. He who touched a dead body or any part of it, or a grave, remained seven days in his uncleanness. He was to be sprinkled with the water of purification oa the third and seventh day by a clean person with a hunch of hyssop: on the seventh day he had to wash himself and his clothes. The house or tent in which a person had died, and all the vessels in it, remained unclean seven days, and were purged by the sprinkled water of purification; and even he who touched any. thing which the unclean person had touched was rendered unclean until the even, Nu. xix. These PURIFICATIONS represented our spiritual cleansing from the sin of our holy exercises. - the sin of our fellow-

spection in the priests judging of it, and which repre

### CHAPTER IV.

SHORT VIEW OF THE GEOGRAPHY AND HISTORY OF BATIONS; NECESSARY FOR THE RIGHT UNDERSTAND-ING OF THE HISTORICAL, AND ESPECIALLY THE PRO-PERTICAL PARTS OF SCRIPTURES, THE CORRESPON-DENT TEXTS OF WHICH ARE ALL ALONG GENERALLY QUOTED, AND OUGHT TO BE CAREFULLY COMPARED.

CHALDRA and CANAAN are the countries on earth the situations of which claim our particular regard, and to these the respective bearings of other countries have somewhat peculiarly important. CHALDEA was aituated mostly to the westward of the river Euphrates. between the 31st and 35th degree of north latitude, and in the 45th, 46th, 47th, 48th, and 49th of east longitude from London. It had Northern Arabia on the west, Persia on the east, Assyria on the northeast, and Mesopetamia on the north-west. Through these territories ran south-eastward into the Persian Gulf the famed rivers of Euphrates and Hiddekel, or Tigris. Here, about the 32d degree of north latitude. God created man and planted the garden of Eden npon the banks of the united stream of the rivers just mentioned; and which, a little below, was divided iato the two rivers of Pison on the west, and Gihon on the east, Ge. 2. 8-14; 2 Ki. 19. 12, 13; Eze. 27. 21. The spot was not only extremely delightful in itself, but adapted for the spread of mankind from thence into the rest of the world. From the wood of which Noah built his ark, one is tempted to think that it was formed in this country. Not long after the flood we find the bulk of mankind in the plain of Shinar. and building the tower of Babylon, which could scarcely be 150 miles to the north-westward of Eden, Ge.11. 1-9. Here Nimrod erected the first kingdom that we know of on earth. Not long after, Ashur, a descendant of Shem, erected another at Nineveh, about 150 miles to the north-east, on the river Hiddekel, Ge. 10. 9-12.

From Babel the posterity of Noah gradually dispersed themselves into the different quarters of the world. The descendants of JAPHETH, who became by far the most numerous, removed northward, and peopled the northern half of Asia. Thence the descendants of Javan and Gomer moved to the northwest, and peopled Europe. No doubt the descendants of Magog, or others, moved from Eastern Tartary into America, and peopled a great part of that country. The posterity of SHEM peopled the southern part of Asia, Assyria, Mesopotamia, Syria, Arabia, Chaldea, Persia, Judea, and perhaps China. But in later times, by the invasions of the Greeks, Romans, Tartars, and Turks, and by the European settlements in the East ludies, most of what once pertained to the descendants of Shem is now subjected to those of Japheth. Of the posterity of HAM, the Canaanites took up their dwelling in that pleasant country which has been since called by their name, and which God had marked ont for the residence of his peculiar people. It lies in the 32d, 33d, and 34th degrees of north latitude,

tinguished estrangement from the knowledge of the true God, miserable bondage to Satan and to their fellows of mankind, have in every age been the general characteristics of the descendants of Ham, particularly of those by Canaan. Never that we know of did they form themselves iuto any extensive and lasting empire. Never, except for a short time and in a very restricted extent, have they been able to rule over the descendants of Shem or Japheth, Ge. x.; 9.25-27. But a more particular account of these descendants of Noah mentioned in Scripture is necessary.

I. Not long after God had frustrated the attempt of mankind at Babel, and confounded their language, the Canaanites, descended from Ham's youngest son, in seven principal nations of Amorites, Hittites, Jehnsites, Girgashites, Perizzites, Hivites, &c., took possession of Canaan, and formed themselves into almost as many kingdoms as they had cities, Ge. 10.15-19; 12.6; 13.7; 14.2,5-7; 15.19-21; Ex. 3.8; 23.23; Jos. xii.; Ju.1.7. Notwithstanding all that Melchizedek, one of their kings, could do to reform them, they quickly became monsters in wickedness; and God punished them with terrible ravage and reduction by Chedorlaomer, king of Elam, Ge. 13.13; xiv. About sixteen years after, A. M. 2107, their kingdoms of Sodom, Gomorrah, Admah, and Zeboiim were, for their nnnatural lewdness, consumed with fire and brimstone from heaven, and the country turned into a dead and poisonous lake, into which the river Jordan hath since run without any visible ontlet, Ge. xviii. xix.; Job 18. 11-21; Is.1.9,10; 13.19; Eze.16.49,50; Am. 4.11; Zep. 2.9; 2 Pe. 2.6; Jude 7. The rest of the Canaanites were reprieved about 440 years longer, till God had prepared the Hebrew nation to take possession of their country, Ge. 15.16. And for some time before the Hebrews invaded Canaan, God had weakened the natives by pestilence, swarms of insects, civil wars, and the like, Ex.23.28; Nu.13.32; De.7.20; Jos.24, 12; Ju. 1.7. Within about seven years Moses conquered two powerful kingdoms on the east, and Joshua thirty-one lesser kingdoms on the west of Jordan, and gave their land to the Israelites, Ge. 15. 18-21; Ex. 3. 8; 23. 23; 34. 11; Nu. 21. 21-35; xxxii. xxxiv.; De. 2. 26-37; 3. 1-20; Jos. vi.-xxi. Such Canaanites as were left in the land (many of them being made tributaries), having seduced the Israelites into a compliance with their idolatries, retained or recovered a considerable part of the strongest places of the country. They even formed themselves into a mighty kingdom in Western Galilee, which, governed by Jabin, did for twenty years terribly oppress the Israelites. But their army was defeated, and it is probable their empire unhinged, by Barak, De. vii.; Nu. 33. 55,56; Jos. 23.11-16; Ju.i.-iv.; Ezr. 9.11,12; Ps.106.34-40. Such as still remained we may suppose assisted the Midianites, and especially the Philistines, to oppress the Israelites, Jn.vi. x. xiii.; 1 Sa. iv. xiii. xxxi. But King David and Solomon reduced them all as slaves to their people. The latter employed 153,000 of them in the most servile parts of his work-in building his temple, palace, &c., Ge.9. 25,26; 2 Sa. 5.6-9; 1 Ki. 5.15.16; 9.20.21; 1 Ch. 11.4-8;

there a coast or isle adapted to trade in the Mediter ranean to which they did not send forth their colonies. No doubt multitudes who fled from the sword of Joshua, Barak, or David, took retuge among them, while others retired to Greece, north of Africa, &c., and there formed themselves into powerful states. The Tyrians entered into a brotherly covenant of friendship with the Israelites under David and Solomon, 2 Sa. v.; 1 Ki. v. ix.; Am. 1. 9. But this they grossly violated in joining the grand alliance against Jehoshaphat, Ps. 83.7; and in delivering up Jewish refugees to the Edomites in the days of Jehoram and Ahaz, or in selling them to the Grecians for slaves, Joel 3.4-6: Am. 1.9. To punish this and their other abounding impieties, Shalmaneser, king of Assyria, about A.M. 3282, ravaged their country, took multitudes prisoners, and sold them to the Arabs for slaves, ls.xxiii.; Joel 3.4-8; Am.1.9,10. But the Tyrians having defeated his fleet, ohliged his troops, who had besieged their capital for five years, to retire. They then pushed their traffic with more assiduity and vigour than ever. There was scarcely a nation in the west of Asia, north of Africa, or south of Enrope with which they had not some trading. The whole strength of Phenicia was employed in their fleets and armies, Is. 23. 17; Eze. xxvii. Provoked with their attempts to assist Zedekiah, king of Judah, Nebuchadnezzar, king of Bahylon, after he had sacked Jernsalem, A.M. 3416, marched his troops into Phenicia, and marking his motions with terrible ravage and bloodshed, multitudes were slain, or taken prisoners and sold for slaves. The merchants fled away to Cilicia, Spain, Carthage, &c. By fire and sword he rendered their once glorions country almost utterly desolate. Ethbaal, their hanghty monarch, was ignominiously slain. And after a siege of thirteen years, Tyre was taken, A.M. 3432; but the inhabitants had removed themselves and their valuable effects to a neighbouring island about seventy paces from the shore. Disappointed of the rich booty which they expected as the reward of their inexpressible fatigues, the Chaldeans raged like infernal spirits, abusing and murdering the few weak or sickly Tyrians whom they could find, burning the city, and hurling the ashes thereof into the sea. That Nehnchadnezzar in his fury pursued the fugitive Tyrians into the north of Africa, the Mediterranean isles, or south-west of Spain, as some writers pretend, is scarcely probable. It is more likely that those in the island pacified his rage by a partial submission. But to the inexpressible grief and vexation of not only the Phenicians themselves, but of the merchants who traded with them, much of the Tyrian wealth was lost in the sea or otherwise destroyed; and never while the Chaldean monarchy continued did they recover their power or traffic, Is xxiii.; Je.25.9,22; 27.3-8; 47.4; Eze. xxvi.-xxviii.; Joel 3.4-8; Am. 1.9,10.

But, just seventy years after the Chaldeans had destroyed their city on the continent, instead of which they had built one upon the island, we find the Tyrians assisting Darius Hystaspes, king of Persia, against the Ionian rebels of Lesser Asia, a.m. 3502. They also sided Years his serial in this work.

dered almost all their masters at Tyre. Highly provoked with their refusing to admit him into their city, that he might sacrifice to their principal idol, Alexander the Great, about A.M. 3672, laid siege to Tyre; and, with infinite labour and expense, took it by storm, after a siege of seven months. About 15,000 of the inhabitants had fled off in the Zidonian ships; and many of their wives and children had been transported to Carthage when the siege began. Of the men who remained, Alexander put 8000 to the sword, crucified 2000 of the principal, and sold 30,000 to the Jews, Arabs, and others, for slaves, Ge. 9. 25, 27; Ps. 83.7-18; Is. xxiii.; Je.47.4; Eze. xxvi.-xxviii.; Joel 3.4-8; Am.1.9,10; Zec. 9.1-4.

When Alexander's fury was abated, he repeopled Tyre from the continent of Phenicia. But Antigonus, one of his captains who succeeded him, soon after reduced it to the brink of ruin, having taken it by a siege of nineteen months. The Alexandrians in Egypt having drawn to themselves the trade of the nations around, the Phenicians could never recover their influence: they were also often embroiled in the contests between the Syro-Grecian and Egypto-Grecian successors of Alexander the Great. To punish their frequent riots, and their siding with Cassius his enemy, Augustus, the Roman emperor, a little before our Saviour's birth, deprived the Tyrians and Zidonians of their municipal freedom. About A.D. 194 Niger, the Roman nsnrper, burned Tyre into a heap of ruins, and murdered most of its inhabitants. From A.D. 633 to about 1130 Phenicia was enslaved by the Saracens and Seljukian Turks. It had been subjected about 160 years to the inhuman popish Crusades, when Alphix, the sultan of Egypt, took it, and utterly destroyed Tyre and Zidon and the other places of strength, that they might never more afford shelter to the Enropeans; since which Tyre has been generally a heap of rnins, inhabited only by a few pitiful fishermen, Is. xxiii.; Joel 3.4-8; Am. 1.9, 10; Je. 47. 4, 7; Zec. 9. 1-4; Eze. xxvi.-xxviii. The Canaanites, who, in their flight from Joshna, David, Nebuchadnezzar, &c., had retired to the north of Africa, formed there several sovereignties; but that of Carthage was the most noted. After terrible contentions among themselves, or with the Greeks in Sicily, and Romans in Sicily, Spain, Italy, and Africa, they were all, about 3858, reduced by the Romans to the basest servitude. For about 1900 years past their country, by the tyranny of the Romans, Vandals, Saracens, and Turks, has been an almost constant scene of misery and hondage. Such Phenicians as retired to Europe, and there for a time subsisted under the names of Bœotians, Pelasgi, Etruscans, &c., were quickly reduced to misery and bondage by the Greek and Roman descendants of Japheth. Thus Noah's curse of servitude followed these Canaanites withersoever they fled to escape it, Ge. 9. 25-27.

11. The PHILISTINES were a part of the posterity of Mizraim, the second son of Ham, Ge. 10.14; 1 Ch. 1. 11,12. Leaving Caphtor, or the north-east parts of Egypt, they very early settled in a small strip of territory along the sea-shore, in the south-west of Canaan,

Jonathan, Saul, or David, could long restrain their implacable resentment, Ju.3.31; xiii.-xvi.; 1 Sa.iv.vii. xiii. xiv. xvii. xviii. xxxi.; 2 Sa.v.; 1 Ch. 14, 8-17. At last David reduced their country, 2 Sa. 8. 1; 1 Ch. 18.1. But towards the end of his reign they attempted to revolt, 2 Sa. 21. 13-22; 1 Ch. 20. 4-8. Not long after the division of the Hebrew monarchy they renewed the war with the ten tribes, 1 Ki. 15.27; 16.15. To their own hurt they joined in the grand alliance against Jehoshaphat, king of Judah, about A.M. 3112, 2 Ch. xx.; Ps. 83. 7-18. Under Jehoram his son they ravaged the kingdom of Judah, and sold multitudes of Jews to the Edomites or Greeks, 2 Ch. 21. 16, 17; Joel 3.6; Am. I.6. Notwithstanding Uzziah, king of Judah, had reduced part of their country, they, in the days of Ahaz his unhappy grandson, again took arms, and seized upon part of Judea, 2 Ch. 26. 6; 28. 18; 1s. 9.12. About 20 years after, Hezekiah reduced their whole country to the brink of ruin, 2 Ki.18.8; 1s.14. 29-31. Not long after they were attncked by the Assyrians, Is. 20. 1. To expel the Assyrian troops, Psammiticus, king of Egypt, reduced Ashdod by a siege of 29 years. They nevertheless spitefully harassed the Jews when distressed by the Chaldeans. Pharaoh-hophra, in his march to assist Zedekiah, king of Judah, A.M. 3415, smote Gaza their capital. In his march from Tyre to Egypt, A.M. 3432, Nebuchadnezzar, provoked with their attempts to assist the Tyrians, desolated their country, burned their cities, and murdered the inhabitants. Under the Persian government they recovered a little; but ahandoned themselves to pride, idolatry, and bloodshed. Having destroyed Tyre, Alexander the Great, A.M. 3672, marched against the Philistines, whose cities were then garrisoned by Persian troops, took Gaza by storm, demolished its walls, and murdered its inhabitants, or sold them for slaves, and placed Macedonian garrisons in all their fenced cities. About A.M. 3841 Judas Maccabeus, the Jewish deliverer, subdued the whole country of the Philistines. About sixty-five years afterward, Jannæus, his brother's grandson. hurned Gaza into a desert, and incorporated the remnant of the Philistines with such Jews as he placed in their country, Ps. 83. 7-17; Is. 14. 29-31; 11. 14; Je. xlvii.; Eze. 25. 15-17; Am. 1. 6-8; Zec. 1. 21; 9.5-7.

III. The EGYPTIANS descended from Ham, by his son Mizraim, Ge. 10. 6, 13. Their country was about 600 miles in length from north to south, and lay on the north-east of Africa, on the west of the Red Sea, and south-west of Canaan. The river Nile, which runs from south to north, by its annual overflowing rendered the country exceedingly fertile; and at last, dividing itself into several streams, ran into the Mediterranean Sea. Their principal cities were No, Zoan, On, Migdel, Pithom, Rameses, Noph or Memphis, Tahpanhes, and it is said about 20,000 others, Ge.41. 45; Ex.1.11; 14.2; Nn.13.22; Is.19.13; Je.44.1; 46. 14, 25; Eze. 30. 13-18; Na. 3. 8. It seems that sometimes the southern part of the country was called Pathros, and the lower part of it Egypt, Is. 11. 11: Je. 44.1. Not long after the dispersion from Bahel.

first-born were slain in one night, and their army drowned in the Red Sea, A.M. 2513, Ex.i.-xiv.

Perhaps provoked with the contempt which Solomon had discovered for their princess, his queen, in collecting his seraglio of women, the Egyptians became his enemies, and protected his opponents. Shishak, who it seems first united Egypt under one king, and extended his empire far and wide into Africa and Asia, A.M. 3034, ravaged Judea, 1 Ki. xi.; 14.23-28; 2 Ch. 12.1-9. In his absence his brother rebelled; and after his death his large empire fell into pieces; and Egypt itself bent under the power of the Ethiopians. Provoked with their attempts to assist the Hebrews of Israel and Judah, the Assyrians (I suppose under Sennacherib) for about three years terribly ravaged their country. About A.M. 3330 a civil war broke out among the twelve princes, whom it seems the Assyrian king had constituted his deputies in the land. After it had raged about lifteen years, Psammitieus subdued his eleven competitors. But, notwithstanding all his efforts to restore the power and felicity of the nation, his wars with the Assyrians in Palestine, and his provoking 200,000 of his troops to retire into Ethiopia, greatly weakened it, 1s. 19. 1-17: xx.; and perhaps xviii.; Na. 3. 8-10. About A.M. 3390 Pharaoh-nechoh, his son, attempted to extend his power on the ruins of the now falling Assyrian empire; and took Carchemish, a city npon the Euphrates; and rendered the Jewish nation his tributaries. Nebuchadnezzar, the Chaldean, soon after, A.M. 3396, gave his troops a terrible defeat; took Carchemish, and pursued the Egyptians to the frontiers of their country, 2 Ki. 23. 29-35; 24. 1-7; 2 Ch. 35. 20-24; 36. 3-6; Is. 19. 1-7; Je. 47. 1; 46. 1-12. Puffed up with the felicity which he and his kingdom had enjoyed in the beginning of his reign, Pharaohhophra and his subjects abandoned themselves to pride. idolatry, carnal security, and other impieties. Terrible miseries ensued. Provoked with the unhappy issue of his expedition against the Cyrenians, many of his own subjects took arms against him. Making Amasis, his general, their king, they routed his hired troops, and took himself prisoner. They even obliged Amasis to deliver him into their hands, and ignominiously strangled him. Meanwhile Nebuchadnezzar, to revenge the Egyptians' attempts to assist the Jews or Tyrians against him, invaded their country, A.M. 3432: routed their armies; murdered the inhabitants, or by terror drove them out of the land; seized on their wealth; burned their cities; and carried off their idols. For about forty years, the once populous country of Egypt continued almost atterly desolate, Je. 44. 29, 30; 43. 8-13; 25. 9, 19; 46. 13-26; Eze. xvii. xxix.-xxxii.; Is. 19.1-17.

The Chaldean empire being ruined A.M. 3466, the Egyptians under Amasis attempted to recover their freedom. But Cyrus of Persia, marching his troops into their country, obliged them to acknowledge his authority. After his death Amasis quickly revolted from the Persian yoke. But Cambyses, A.M. 3478, marched against them; and placing before his troops

sovereign, they again revolted about A.M. 3540. In a | kings of Persia, in their turns ravaged the Lorthern bloody war of six years Artaxerxes Longimanus reduced the most of them. About 3590, Amyrtæus, who had for some time reigned in the fen country, furiously attacked the Persian garrisons, and drove them quite out of Egypt. After the Egyptians had struggled with the Persians for their liberty about sixty years, a furious intestine war between Nectanehus and a Mendesian prince exhausted their strength. Taking this opportunity, Artaxerxes Ochus and his Persian troops, about 3650, ravaged their country with inexpressible barbarity; murdered the inhabitants: demolished their temples; and returned home laden with booty. In A.M. 3672 Alexander the Great marched his Grecian troops into Egypt. Wearied of the Persian yoke, the Egyptians readily submitted to him as their powerful deliverer. For about 323 years after this they were governed by the Greeian Ptolemies, under four or five of whom their country bade fair to recover its ancient splendour. About A.M. 3995 the Romans reduced it into one of their provinces, and retained it under their yoke about 650 years. In A.D. 640 the Saracens conquered it, and established in it their Mohammedan delusion, which has ever since been the authorized religion. About A.D. 970 the Moslem caliph of Cyrene wrested it from the caliph of Bagdad. He and his posterity governed it 200 years. About A.D. 1171 Saladia the Curd craftily seized it for himself; and he and his descendants governed it about 80 years. For the next 275 years it was ruled by Mameluke slaves; 24 of them Turks, and 23 Circassians. Since 1525 it has been oppressed by the Ottoman Turks. All the principal families being transported to Constantinople, a Turkish Pacha, with 24 subordinate Begs, all originally alaves, govern it, under the Grand Seignior. Thus for more than 2000 years backward Egypt has never been governed by a proper native of the country; nor has any nation under heaven been so remarkably governed by the basest of slaves. Meanwhile, a mad propensity to the most stupid idolatry or superstition, brutish ignorance, sloth, cowardice, dishonesty, deceit, cruelty, murderous malice, and inclination to sodomy, have formed the great lines of their national character, Is. 19. 1-17; xx.; and perhaps xviii.; 27. 1; 30. 1-6; 31. 1-3; 43. 3; Je. 25. 9, 18, 19; Je. 46. 13-26; Eze. xxix. xxxii.; Da. 11. 5-25, 42, 43; Joel 3.19; Zec. 10.11; 14.18.

IV. The Cushites or Ethiopians descended from Ham's eldest son. For many ages part of them resided on the south-east of Babylon and west of Persia. That country is still called Susiana or Chusistan, i.e. the country of Cush, Ge. 10.6,7; 2.13. The Cushites, whom the king of Assyria transported to Canaan, were no doubt the remains of them in that place, 2 Ki.17. 24,30; Ezr. 4.9,10. Part of these Cushites, after long continuance about Babylon (Ge. 10.8-10), moved westward into Arabia, and for a time dwelt about the eastern gulf of the Red Sea, Hab. 3.7; Nu. 12.1. From thence part of them gradually emigrated into Abyssinia, southward of Egypt, Es. 1.1; 8.9; Je. 13.23. During the civil war which happened in Egypt, after the death of Shishak, about A.M. 3050, Zerah the Ethiopian (2 Ch 14 0 12)

parts of Ethiopia. Since that period the Romans, Saraceus, and Turks, who have been successively governors of Egypt, have frequently harassed the northern Ethiopians. And sometimes the savage Galles and Giagas from the south have almost desolated their country. Ever since the conversion of the eunuch, A.D. 35 (Ac. 8.26-39), Christianity has been known, and for about 1400 years has had a civil establishment in African Ethiopia, but is much disgraced by ignorance and superstition. Neither the repeated attempts of the Saracen or Turkish Mohammedans, nor of the European Papists, have ever been able to establish in it their respective delusions, Ps. 68.31; 87.4; Is. xviii. xx.; 43.3,6; 45.14; 49.12; Eze. 30.4,5; Da. 11.43; Zep. 2.12. Part of the Ethiopians will assist Gog and Magog against the converted Jews in the beginning of the millennium, Eze. 38.5.

V. The AMALEKITES appear to have sprung from Ham, and to have existed as a nation long before Esau or Amalek his grandson were born, and to have been one of the most ancient and powerful: they had their residence on the south and south-west of Canaan, almost all along from the western gulf of the Red Sea to the bank of the Euphrates, Ge. 14.7; Nu. 24.7,20; 1 Sa. 15.7; 27.8; 1 Ch. 4.39,40. No token of their connection with the Edomites appears in history; but being allied with the Egyptians, or covetous of booty, they attacked the Israelites in their march from Egypt to Sinai. To punish their behaviour, God not only enabled Joshua to defeat them on that occasion. but appointed the Hebrews to exterminate them from the earth, Ex.17.8-16; De.25.17-19. Next year they assisted the Canaanites against the presumptuous Israelites, Nu. 14. 45. About A.M. 2639 they assisted the Moabites, and about 2797 the Midianites against Israel-on both which oceasions they shared the miserable fate of their allies, Ju. 3. 13; 6. 6. They continuing in their impiety and hatred of Israel, God, about A.M. 2942, appointed Saul to destroy them utterly, which in part he effected. Not long after David cut off a part of what remained. Their alliance against Jehoshaphat, about A.M. 3112, issued to their hurt. About A.M. 3290 the Simeonites cut off many more. By his projecting the atter destruction of the Jewish nation, Haman the Amalekite drew complete ruin upon himself and his friends; since which no remains of the nation are to be found in the histories of mankind, Ex.17.14,16; Nu. 24.20-22; De. 25.17-19; 1 Sa.14.48; 15.1-8; 27.8,9; 30.1-20; 2 Sa.8.12; 1 Ch. 4.39-43; Ps.83.7-17; Es.iii.vii.-ix.

VI. The EDOMITES sprang from Abraham by Esau his grandson. Partly by intermarriages, and partly by conquest, they seized on the country southward of Judea, which had been formerly possessed by the Horite descendants of Ham. It included the mountains of Seir and Hor, and the provinces of Uz, Dedan, Teman, &c. Their principal cities were Bozrah. Selah, &c. It was of old moderately watered and fertile, Ge. 25. 25,30; 27. 39,40; 32. 3; 36. 1-9, 32-39; De.2.12; Nu.20.23; 33.37; 34.3; Is.21.11; 34.5,6; Je.

passage through their country into Canaan, but it seems they afterwards behaved in a more benevolent manner, Nu. 20. 14-21; De. 2. 28, 29; 23.7. For about 400 years after the Edomites seem to have applied themselves much to trade. Elath and Eziongeber, on the Red Sea, were their principal ports. Saul harassed them, 1 Sa.14.47; David rendered them tributaries to the Israelites, Gc. 25.23; 27.29,37,40; 2 Sa. 8. 14; 1 Ki. 11. 15,16; Ps. lx. eviii. Notwithstanding Hadad's attempt to revolt, they continued 150 years subject to Judah, and were governed by a deputy, Ge. 25. 23; 27. 29, 37, 40; 1 Ki. 11. 15-22; 22. 47; 2 Ki. 3.7. About A.M. 3112 they entered into a combination with the neighbouring nations to extirpate the Israelites, but almost perished in the attempt, 2 Ch. xx.; Ps. lxxxiii. Not long after they revolted from Jehoram, king of Judah, and with no small bloodshed rendered themselves independent, Ge. 27.40; 2 Ch. 21. 8-10. To revenge some insult, perhaps of their buying the Jews for slaves from the Tyrians and Philistines, Amaziah invaded their country, and inhumanly murdered many thousands of them, and took Selah their capital. Uzziah his son further ravaged their country, and took Elath, their principal scaport on the Red Sea, 2 Ki.14.7; 2 Ch.25.11,12; 26.2; Am.1. 6,9. About A.M. 3264 they ravaged the south parts of Judea, and murdered and took prisoners a great many of the inhabitants, 2 Ch. 28.17. But God quickly resented the injuries done to his people. The Assyrians in a terrible manner ravaged the country of Edom, and destroyed Bozrah, their new capital. When the Chaldeaus, about 3416, burned Jerusalem, and murdered and took captive most of the Jewish nation, the Edomites assisted them, and instigated their utmost severity. But in the righteous judgment of God the same Chaldeans, about five years after, rendered the country of Edom a desolate wilderness. Ever since it has been plagued with harrenness and drought. and has swarmed with serpents. When the Chaldean monarchy was unhinged, in A.M. 3466, the Edomites re-collected themselves. Part of them incorporated with the Ishmaelites on the south, and part of them seized upon the south parts of Judea: these Darius Hystaspes ordered them to evacuate, but with what success we know not. About A.M. 3841 Judas Maccabeus, the Jewish hero, offended with the Edomites for assisting the Syro-Grecians against his nation, ravaged their country, slew 40,000 of them, and dismantled Hebron their capital. About thirty-five years after Hircanus his nephew reduced the Edomites, and obliged them to incorporate with the Jews and profess their religion. But just before the sacking of Jerusalem by Titus, a body of Edomites deserted the Jews, and got off laden with booty. Ever aince the Edomitish nation has been consigned to oblivion, Nu.xxiv.; Ps.137.7; Is.21.11; xxxiv.; 11.14; Je.25.9,21; 27.3, 6,7; 49.7-22; La.4.21,22; Eze.25.12-14; 32.29; xxxv.; 36.2; Joel 3.19; Am. 1.11,12; Ob. 21; Mal. 1.4.

VII. The MIDIANITES were the offspring of Abraham by Keturah. Most of them dwelt on the south-east of the Dead Sea, eastward of the Edomites. But part of them, perhaps to shuo the idolatrous infection of years greatly oppressed them. But Gideon, by a handful of troops, reduced them to the brink of ruin. It is probable that their small remains incorporated with the Moabites or Ishmaelites, Ju.vi.—viii. The posterity of Jethro lived among the Jews under the name of Kenites and Rechabites till the Assyrians and Chaldeans carried them away captive, Ex.2.21; 18.1,2; Nu.10.29-32; 24.21,22; Ju.4.11; 1 Ch.2.55; 2 Ki.10.15,23; Je.xxxvi.

VIII. IX. The Moabites and Ammonites were the product of Lot's incest with his daughters, Ge. 19.30-38. The Moabites dwelt eastward of the Midianites, along the banks of the river Arnon, which runs westward into the Dead Sea. Their principal cities were Ar, Kir, Bozrah, Heshbon, Elealeh, &c. This country they took from the gigantic Emims, who were the offspring of Ham, De. 2.9-11; Nn. 21. 13-15, 26; 22. 36; Is. xv. xvi.; Je. 48. 1-5, 19-24. The Ammonites had their residence on the north-east of the Moabites, and east of the Reubenites and Gadites, in the territories which they wrested from the gigantic Zamzummims, another part of the descendants of Ham. Rabbath was their principal city, De.2.18-22; 3.11; 2 Sa.12. 26-29; Am. 2.14. When the Israelites, in A.M. 2552, encamped on the border of the Moabites in their way to Canaan, they, and it seems also the Ammonites, invited and hired Balaam to curse that people, that they might be destroyed. But God not only obliged him to bless the Israelites and denounce destruction npon their enemies, but for this cause excluded the Moabites and Ammonites from the congregation of Israel to all generations, De. 23.3-6; Nu. xxi. - xxv.; Ne. 13. 1,2. From A.M. 2639 to 2657 the Moabites grievously oppressed the Israelites, but were driven out of Canaan by Ehud, and Eglon their king was slain, Ju. 3. 12-30. From A.M. 2840 to 2858 the Ammonites terribly oppressed the Israelites on the east of Jordan, but were reduced by Jephthah, Ju. x.xi. About a.m. 2909 or 2939 Nahash the Ammonite ravaged Gilead, and refused every term of submission but what was inhuman and barbarous; but his army was almost wholly cut to pieces by Saul, 1 Sa. xi. Sanl afterwards warred with success upon the Ammonites and Moabites, 1 Sa. 14.47. They both seem to have favoured David while he was persecuted by Saul; but, provoked with their insolent or harbarous conduct, he conquered them both not long after he became king of Israel, Nu.24.17; 1 Sa.22.3,4; 2 Sa.8. 2,11,12; x.-xii.; 1 Ch. xviii.-xx.; Ps. 60.8; 108.9. For about 150 years they continued subject to the Israelites, and after the division of the kingdom, fell to the share of the ten tribes. After the death of Ahab the Moabites rebelled, but were severely chastised by King Jehoram, his son, and his assistants in the war, and their country almost ruined, 2 Ki.1.1; iii. Both nations joined as principals in the grand alliance against Jehoshaphat, king of Judah, but their army perished in the attempt, 2 Ch.xx.; Ps.lxxxiii. The kings of Israel being no longer able to retain them in subjection, Uzziah and Jotham, kings of Judah, rendered them tributary; but it is probable they resumed their liberty during the unhappy reign of Ahaz, 2 Ch.

Chaldeans in ravaging the kingdom of Judah, and, with the utmost cruelty and insolence, pushed on the ruin of that nation. Not long after Jerusalem was burned to a heap, Nebuchadnezzar, offended with the Moabites and Ammonites for their attempts to assist the Tyrians, and for the murder of Gedaliah, his Jewish deputy, furiously invaded their country; and, by carrying off their wealth, burning their cities, and murdering the inhabitants, rendered it an absolute desert. After the overthrow of the Chaldean empire in 3466, such as remained returned to their country, and successively became the tributaries of the Persians, Greeks, and Romans. Notwithstanding their own servitude they took every opportunity to distress the Jews after their captivity. Provoked with their insults, particularly during the persecution of Antiochus Epiphanes, Judas Maccabeus, with a handful of Jews, about A.M. 3840 invaded the country of the Ammonites, routed their forces, burned their cities, and made slaves of their wives and children. About seventy years after, Jannæus, his grand-nephew, reduced the Moabites into a state of slavery to the Jewish nation, Is.xv.xvi.; 25.10; Je.xlviii.; 49.1-6; Eze. xxv.; Am. I. 13-15; 2.1-3; Zep. 2.8-10.

X. The Syrians or Aramites were the offspring of Shem's youngest son, and of Nahor, the brother of Abraham; perhaps mingled with some Canaanites, Ge. 10. 22, 23; 22. 21, 22; 1 Ch. 1. 17. Their country lay on the north-east of Canaan and Mount Lebanon: anciently it extended far beyond the river Euphrates to the eastward, and perhaps included most of Mesopotamia, 2 Sa. 10. 16. Cushan-rishathaim, who for eight years greatly oppressed the Israelites, was probatly the king of the Syrians beyond the Enphrates. Jn.3.8-10. Their ancient kingdoms were Zoha, Damascus, Hamath, Geshur, Rehob, Ishtob, Maachah, &c., 2 Sa. 8.3,9; 10.6,8; 15.8; 1 Ch. 19.6,8. The Syrians on this side the Euphrates were either conquered hy David, about A.M. 2964, or voluntarily submitted. 2 Sa. viii. x.; 1 Ch. xviii. xix. But about sixty years after, Rezon, a servant of Hadadezer, whom David had conquered, formed a kingdom for himself at Damascus, which quickly extended itself over all Syria on this side the river, and proved a terrible scourge to the kingdom of Israel, particularly in the days of Baasha, Ahab, Jehoram, Jehu, and Jehoahaz, 1 Ki.11.23-25: 15.18-20; xx.xxii.; 2 Ki.6.8,28,29; 10.32,33; 13.3-7; 2 Ch. 22.5; and even to the kingdom of Judah, which lay further off, particularly in the days of Joash and Ahaz, 2 Ki.12.17,18; 16.5,6; 2 Ch.24.23,24; 28.5; Is. 7.1-8; 9.12. But God did not suffer the injuries which they did to his people to pass unpunished. Twice, with a handful of men, Ahab routed their huge armies, and brought them to the brink of ruin, 1 Ki.xx. A preternatural noise terrified them from their cruel siege of Samaria, 2 Ki.vii.; and Joash and Jeroboam, descendants of Jehn, repeatedly routing their armies, reduced them to the very brink of despair, 2 Ki. 13. 15-25; 14. 25-28.

But more terrible judgments overtook them soon afterwards. Hired by Ahaz, king of Judah, Tiglath-pileser the Assyrian made their wealth a prev. burned

ants, or transported them as slaves to his eastern dominions. Under Cyrus the Persian, about A.M. 3466, and his successors, the Syrians once more returned and rebuilt their cities. When Alexander the Grecian conqueror marched this way about 3672, Hadrach, Hamath. and Damascus were obliged to submit. Ever since Syria has been a scene of war, ravage, and bloodshed. Here the Grecian monarchs of Egypt and Syria often conflicted. It was terribly ravaged by Eumenes the Pergamenian, and by Hircanus the Jew, and by the Parthians and others. About A.M. 3939 the Romans reduced it into one of their provinces. Under them it was often plagued with Parthian and Persian invasions, and miserably distressed by earthquakes. From A.D. 634, when the Saracens seized on it, it became a frequent scene of war between them and the Christian emperors of Constantinople. Towards the end of the eleventh century of Christ the Seljukians wrested it from the Saracens, and erected one of their four kingdoms at Aleppo, and another at Damascus. After the European crusaders had held it about a hundred years, rendering it a constant scene of the murder of Turks and of one another, Saladin, the conqueror of Egypt, drove them out of most of it about A.D. 1196. Since that time it has been generally oppressed by the Ottoman Turks, and not a little exposed to the plundering Druses of Lebanon and the roving Arabs. Nor, except at Aleppo and Damascus, is there new anything important but ancient ruins, Is. 17. 1-3: Je. 49.23-27; Am. 1.3-5; Zec. 9.1,2.

XI. The Assyrians were the posterity of Ashur, the second son of Shem. They formed one of the most ancient kingdoms in the world. Their residence was on the banks of the Hiddekel or Tigris, eastward of Mesopotamia. Ninevch, their principal city, stood above 500 miles to the north-east of Jerusalem, Ge. 10. 11.12,22; Na.2.8. About A.M. 3170 God, by Jonah, threatened the wicked Ninevites with immediate destruction; but their solemn fasting and repentance prevented it, Jonah i.-iv. About A.M. 3230 the Assyrians under Pul began to be powerful, and to extend their empire. He and his successors, Tiglath-pileser, Shalmaneser, and Sennacherib, conquered the Medes, Persians, Chaldeans, Syrians, Ammonites, Moabites, Edomites, Philistines, Israelites, Egypt, and part of Phenicia, Arabia, and Ethiopia, 2 Ki. 15. 19, 29; 16.7-9; 17.3-6,24,27; 18.34; 19.12,13,17; 18.10.7-14; 36. 19; 37. 11-13, 18; 7. 17-25; 8.4; x. xv.-xxiv. xxviii.: Am. i. ii.; Joel 3.2-8; Eze. 31.3-9.

Their transactions in Canaan were the most important. Not long after Pul had laid the Israelites under tribute, Tiglath-pileser, hired by Ahaz, king of Judah, ahout A.M. 3270, entered Syria; and by mnrader and captivity of the inhabitants, laid it desolate. The Israelitish territories in Galilee, and on the east of Jordan, soon after shared a like fate. After Shalmaneser had ruined the kingdom of Israel and ravaged the country of the Philistines, if not also of the Egyptians and Ethiopians (Is. xviii. xix.), Sennacherib, his son, provoked by Hezekiah's refusal to pay the tribute which Ahaz his father had promised, prepared to subvert the kingdom of Judah. By reliable presents

xxvii.xxxv.; 2 Ki.xvii.-xix.; 2 Ch.xxxii.; Eze.xxxi. Esarhaddon, his son, who reigned from about 3296 to 3338, by cession, or conquest, appears to have reunited the kingdom of Babylon to his own. Thither he carried King Manasseh and his fellow-captives of Judah, 2 Ch. x.; 33.11; Is. 39.6,7. About the same time he transported the remnant of the Israelites into the east, and repeopled their country with his eastern captives, 2 Ki.17.24-41; Ezr.4.2,10. After his death the Assyrian empire hasted towards ruin. God punished them for their idolatry, their blasphemy of himself, and their oppression of his people; and for their pride, carnal security, whoredom, murder, and deceit. Saosduchin, indeed, defeated the revolted Medes, and destroyed Ecbatan, their capital. But to revenge this. Phraortes, king of Media, about A.M. 3352, invaded Assyria and laid siege to Nineveh. He being slain. Cyaxares, his son, carried on the war with great fury, and once and again renewed the siege of Nineveh. But an irruption of the Scythians into Mcdia obliged him to raise it, and forbear the war for about twentyeight years; during which, it seems, Nabopolassar, ruler of Babylon, revolted from the Assyrians, and rendered himself an independent sovereign. Sarak. king of Assyria, rendered desperate by the many disasters of his empire, burned his palace upon himself, his family, and his enormous heaps of wealth, amounting, it is said, to about 205 millions sterling. The flames continued raging fifteen days. About A.M. 3398 Cyaxares, having got rid of his Scythian guests, and fixed a peace with the Lydians, renewed his war with the Assyrians. He and Nebuchadnezzar of Babylon laid siege to Nineveh. By contracting alliances, by repairing their fortifications, and by hoarding up provisions, the Assyrians had done what they could to preserve their capital. But while they observed some revel in honour of their idol, or to celebrate some trifling victory, the Medes fell upon their troops while buried in drunkenness and sleep and cut them to pieces. The Tigris, or some river which runs into it, high swelled by excessive rains or by the melting of the Armenian snows, broke down about two miles and a half of the wall of Nineveh. When this inundation subsided, the Medes and Chaldeans furiously rushed in by the breach, probably in the night season, and filled the whole city with ravage, bloodshed, and flames. Quite confounded, the Assyrians and their allies could do nothing effectually for their own defeace. Their strongest fortifications were surrendered almost upon the conqueror's demand. The merchants, and perhaps the queen, or the effeminate monarch, fled off in the most precipitate manner; and part of them took up ab .:

XII. How long the ancient kingdom of Babylon, or Shinar, established by Nimrod (Ge. 10. 9, 10; 14. 1), continued we cannot certainly determine. The Chal-DEANS appear to have sprung from Arphaxad, the third son of Shem. For many ages after Abraham left their country they were perhaps little better than a thievish banditti, Ge.11.28; Jos.24.2,3; Ne.9.7; Job 1.17. About A.M. 3260 Pul, or Tiglath-pileser, probably formed them into a regular nation, and made Baladan or Nabonassar, his younger son, king, 2 Ki. 20.12; Is. 23.13; 39.1,2. By some means or other Esarbaddon, about A.M. 3310, reunited Chaldea to his Assyrian empire, and he and his son retained it about sixty years. At last Nahopolassar, the governor of it, and perhaps the just heir to the throne, rendered himself king. About A.M. 3399 Nebuchadnezzar, his son succeeded him, and erected a new empire, or rather a continuation of the Assyrian, in another branch of the ancient royal family. Raising an army of 300,000 warriors, he routed the troops of Pharaoh-Necho, king of Egypt, at the Euphrates, and took Carchemish, putting all the garrison to the sword. Having assisted Cyaxares, the Mede, in the overthrow of Nineveh, he, with a formidable army of Chaldeans, Scythians, and others, subdued the Syrians, Jews, Ammonites, Moabites, Edomites, and part of the Arabs. Enraged by the Tyrians' withdrawment of their persons and wealth, after he had besieged them for thirteen years, he wreaked his fury upon the Philistines and Egyptians who had assisted them, and terribly alarmed, if not ravaged, Ethiopia and Lybia. On the east he reduced the Medes and Persians or Elamites. Wherever he prevailed, by burning the cities, and by murdering or transporting the inhabitants, he generally left behind him a desolate wilderness. Their princes he either murdered or condemned to perpetual imprisonment; and the people who survived were generally made slaves in Chaldea, Is.14.4-6,12,16,17; xv. xxiv.; 39.6,7; 2 Ki.20.17,18; Je. 51. 20-23; 25. 9-38; 27. 3-7; xix. xxi. xxiv. xxxix. xlvi.-xlix.; Hab. 1. 6-17; 2. 5-17; Da. 2. 37, 38; 4.12, 22; 5. 19; 7. 4; Zec. 6. 2; De. 28. 49-52; Is. 5. 25-30; Eze. iv.-vii. ix. xvii. xix.-xxxii. xxxv.

Having finished his conquests, Nebuchadnezzar abandoned himself to idolatry, pride, and other impieties. Out of his immense spoils he formed a monstrous golden image for Bel his principal god, who, he imagined, had rendered him so successful; which, together with its pedestal, was at least 90 feet high and 9 in breadth. His subjects were peremptorily commanded to worship it, under pain of being immediately burned, Is. 46.6; Je. 10.2-15; Hab. 1.11, 16; 2.18, 19; Da. iii. By expending his spoils and employing his captives, in his buildings at Babylon, he rendered it the wonder of mankind. Its walls were 87 feet broad, 350 high, and about 60 miles in circuit; and were fortified with 250 if not 316 towers, at proper distances. His success swelled his pride to an uncommon pitch. To punish it, God, by a kind of delirium, rendered him for seven years like a brute. At last his reason was restored, and he acknowledged God's dominion over him. He was reinstalled in his throne, and soon after died, A.M. 3443, having reigned

war with that nation. In the third year of his reign Neriglissar, his sister's husband, murdered him and reigned in his stead. Jealous of the growing power of the Medes, he marched against them with a prodigious army of his own troops, besides 150,000 whom he had hired from Lydia, Phrygia, Cappadocia, Arabia, &c. Cyrus the Persian, who commanded the Median troops, routed this huge host with an army scarcely a third part of their number. Neriglissar was slain. Laboroschard, his infant son, who succeeded him, the people murdered, when he had reigned but nine months, noted for nothing but the cruelty of his administrators; and Belshazzar, the son of Evil-Merodach, reigned in his stead. Gobrias and Gadates, two Chaldean lords, provoked, the one by the murder of his son, and the other by the castration of himself, had revolted to Cyrns and drawn the provinces which they governed along with them. Having in two years subdued the nations which it was probable would assist the Chaldeans, Cyrus ravaged their country and marched against Babylon, their capital. Here Belshazzar's troops had shut themselves up, having stored the city with provisions sufficient for twenty years. For two years Cyrus besieged Babylon without any success. At last in A.M. 3466, informed of the approach of their annual idolatrous revel, on which Belshazzar profaned the sacred vessels of the Jewish temple, in libations to his idols and in ministering to his drunkenness, he brake down the bank at the head of the new canal which Nitocris had dug for preventing the Euphrates from overflowing the country. By this means he diverted the river from its ordinary passage through Babylon. No sooner was the channel emptied of water than Gobrias and Gadates led part of his troops down, and others up, the channel into Babylon. The drunken Chaldeans having left their gates on the river quite open, the Medo-Persian troops rushed in thereat and opened the other gates to their fellows. While the intoxicated Chaldeans partly lay buried in sleep and vomit, and partly ran up and down to inform the distant corners of the city that the Persians had entered it; while the merchants, husbandmen, and hired troops laboured to escape for their lives, while every part of the city was filled with consternation, howling, and desperate sorrow; the Medes, Persians, Phrygians, and others of Cyrus' army, furiously spread burning and bloodshed on every side. While the flames of the city ascended to heaven, the streets ran with the blood of murdered warriors, princes, magicians, and even of innocent babes, dashed against the stones. Belshazzar and his thousand lords were despatched in their drunkenness and sleep. His whole family and friends were miserably murdered or ignominiously reduced. Many of his subjects' carcasses rotted above ground, or were devoured by beasts or interred like brutes. Bereaved of their husbands, the delicate ladies and others were ignominiously ravished or cruelly murdered. The immense riches of the city became a spoil. The temples were pillaged. The idols Bel, Nebo, Merodach, Nergal, Sheshach, &c., were broken to nieces and the metal association

that Darius Hystaspes had quite deserted their city [ and fixed his residence at Shushan in Persia, the Babylonians, after four years spent in preparations, in A.M. 3487, made an open revolt. For twenty months Darius in vain besieged them with all his forces. To prevent a surrender through want of provision, the besieged strangled all their unnecessary eaters, old men, children, and most of their women. After fixing the plot with his master Darius, Zopyrus, a Persian general, having fearfully mangled his face, fled over to the Bahylonians, pretending that Darius had thus abused his body for his advising him to raise the siege. They readily credited his pretences, and made him commander of a body of their troops. With these he made several successful sallies upon the retiring besiegers; and his success quickly procured him the command of the whole Bahylonian army and of the whole city. He seized the first opportunity to open, for his master's troops, two of the principal gates. Darius, thus master of the place, impaled 3000 of the principal rebels and pardoned the rest; and from the neighbouring provinces supplied them with 50,000 wives. He lowered their walls three fourth-parts of their height. About A.M. 3680, Babylon remained still pretty considerable; and Alexander the Great resolved to restore it to its ancient grandeur; but Seleucus, his Syro-Grecian successor, having drained it of about 500,000 of its inhab tar ts to people his new city of Seleucia, in the neig' bourhood, it quickly dwindled into a mere desert, and the Euphrates, overflowing part of it, turned it into a lake or fen. Before the birth of our Saviour, Strabo, and after him Pliny, represent it as utterly desolate, nothing remaining but the walls. About A.D. 400 Jerome represents it as a hunting-park for the Persian kings. For many ages past no one knows certainly where it stood. The supposed seat of it is so haunted with venomous and doleful animals, that it cannot be safely approached but during the winter cold, which renders these creatures torpid or confines them to their holes, Ps. 137.8,9; 79.6; Mi. 4.10-13; 5.5,6,15; 7.10; Is.41.2,3,25; 42.13-15; 43.14; 44.25; 45.1-3; 46.1,2,11; 48.14; xxi. xiii. xiv.; Je.10.25; 12.14; 25.12-14, 26; 27.7; l. li.; Hab. 2.3-19; Da. v.; 7.4,12; Zec.6.6,8; 5.5-11; De.32.35-43.

XIII. The Medes sprang from Japheth, by his son Madai. The Elamites, or Persians, from Elam, the eldest son of Shem, whose name they ordinarily bear in Scripture, Ge. 10. 2, 22; 14. 1; 1s. 21. 2; Ac. 2. 9. Both of these were conquered by the Assyrians. Part of both served in Sennacherib's army against the Jews, Is. 22. 6. The Medes, instigated by Dejoces, about A.M. 3294, revolted from under the Assyrians, and rendered the Persians their tributaries. About 110 years after, assisted by the Chaldeans, they overturned the Assyrian empire and destroyed Nineveh. Both, but especially the Persians, were obliged to submit to the Chaldeans; and Nebuchadnezzar built himself a magnificent palace at Shushan in Persia, Je. 25. 9, 25; 27. 7; 49.34–39.

Cyrus, who is so often marked out in the predictions of Scripture, advanced the glory of both nations to its

xiv.; Je. l. li.; Da. 2.32,39; 7.5; 8.3,4,20; Zec. 6.2,6,8. Most of the captives who had been enslaved by the Chaldeans, he allowed to return and repeople their desolated countries. To the Jews he also restored their sacred vessels; and solemnly encouraged and kindly assisted them to rebuild their temple; 2 Ch. 36. 22,23; Is. 45.13; 44.28; Ezr.i.; 6.2-5. He established his empire according to the most just and prudent regulations; but Cambyses, his madly cruel son and successor, almost ruined it by his expedition into Egypt and Ethiopia. Artaxerxes Smerdis, the magian impostor, throughout his reign did nothing more than obstruct the building of the Jewish temple, Ezr. 4.6-24. Darius Hystaspes, who encouraged the building of it, and who was perhaps the Ahasuerus who divorced Vashti, married Esther, advanced and pulled down Haman, and rendered Mordecai his chief minister of state, extended the empire to its utmost greatness. The conquests and government thereof reached into Iberia, Albania, Colchis, and Scythia on the north; into Lesser Asia and its islands, Syria, and Canaan, on the west; and into Egypt, Ethiopia, part of Arabia, and India, on the south; Ezr. v. vi.; Es.i.-x.; Da. viii. 3,4; 7.5.

Provoked with the European Greeks for assisting their rebellious brethren in Lesser Asia and the Egyptians, and for giving his father's troops a terrible defeat, Xerxes, furnished with the immense spoils of Cyrus and Cambyses, and with the hoarded wealth of Darius his father, madly resolved to extirpate that nation. While the Carthaginians, by his instigation, attacked them in Sicily and Italy, about A.M. 3526, he marched an unwieldy army of several millions into Greece. The Greeks having defeated his armies and fleets, began to think of conquering his whole empire; and the struggles of the Egyptians to recover their liberty had afforded them an excellent opportunity, had not their own contentions and treachery prevented their improving it. Agesilaus the Spartan once seemed often repeated wars the Greeks more and more perceived the luxury, folly, and weakness of the Persian state. About AM. 3671 Alexander the Great of Macedonia, having perfected the reduction of Greece into one kingdom, marched an army of about 35,000 excellent warriors (Egeatse, or goatish men, armed with brass), headed by the most prudent generals, against the Persians, whose emblem of royalty then was the golden head of a horned ram. Highly provoked by the insolent messages of Darius Codoman their king, Alexander furiously routed their huge armies in the great battles of Granicus, Issus, and Arhela; and by overrunning rather than fighting, in six years subdued the whole Persian empire, Ge. 9. 27; Nu. 24. 24; Da. 2. 32, 39; 7. 5, 6; 8.3-7; 10.20; 11.2,3; Zec. 6.2,6,8. About A.M. 3754 the Parthians, who perhaps were chiefly Scythians and Gauls, formed a powerful kingdom in Persia, which continued about 482 years, and sometimes extended from the Indus on the south to the Hellespont on the north. It was long the distinguished terror of the Roman empire. About a p 220 or 232 the government

Spartans, Æolians, Ionians, Dorians, &c., sprang from Javan, the fourth son of Japheth. When they first removed from Lesser Asia into the southeast of Europe we cannot certainly determine; but about A.M. 8150 several colonies, chiefly Æolians and Ionians, returned from their over-stocked countries in Europe to the western parts of Lesser Asia. While the Greeks with great assiduity cultivated different branches of literature among themselves, they gradually penetrated into the Persian territories; and about A.M. 3672, under Alexander the Macedonian, they reared up an empire of their own upon the ruin of the Persian, less opulent and showy, but much more powerful and warlike, Ge. 9. 27; Nn. 24. 24; Da. 2. 32, 39; 7.6; 8.5-7, 20, 21; 10. 20; 11.3; Zec. 6. 3, 6, 8.

Scarcely had Alexander spent twelve years in overrunning the world, when he died, perhaps of drunken. ness, in the very flower of his age. His whole family was quickly extirpated. His queen Statira, the daughter of Darius, was murdered by Roxana, another of his wives, and thrown into a well. Eurydice. another wife, and Philip Aridæus, his brother, were murdered by Olympias his mother. For this Olympias herself was murdered by Cassander's soldiers. Roxana and Alexander Ægus, her son, whom Eumenes had for a time so bravely supported, were privately murdered by Cassander. About a year after he murdered Barsine, the only surviving wife of Alexander. and Hercules her son. Antigonus, one of his generals who attempted to govern the whole empire, being reduced, it was divided into four parts; to each of Alexander's remaining principal generals a part. Cassander had Greece in Europe on the west. Lysimachus had Thrace, Bithynia, &c., on the north, Selencus Nicator had Syria and other eastern provinces. Ptolemy Lagus had Egypt, &c., on the south. Lysimachus' share was quickly wrested from him; and most of it united to Syria. Cassander's share was soon after divided into the several states of Macedonia, Achaia, Ætolia, &c. About A.M. 3856 most of it was reduced by the conquering Romans, Da. 7.6; 8.8,22; 11.4; 2.40; 7.7,19,23.

The thigh-like kingdoms of Egypt on the south of Canaan, and of Syria on the NORTH, long subsisted. Ptolemy Lagus, surnamed the Saviour, ruled over Egypt, Canaan, Phenicia, Hollow Syria, Caria, Cyprus. part of Arabia, and the Egean Isles. Seleucus Nicator, or conqueror, who founded his empire in A.M. 3692, was still more powerful; ruling over not only Syria, but Persia, Chaldea, Mesopotamia, Assyria, Armenia, Media, Pontus, and almost all Lesser Asia; from which, after about sixteen years' contest, he drove Demetrius, son of Antigonus; and to which, after the death of Lysimachus in A.M. 3723, he added Thrace and part of Macedonia in Europe. But his son Antiochus Soter's wars with the Gauls, Bithynians, and Pergamenians, together with the revolt of the Parthians that ensued, exceedingly weakened the kingdom. Wearied with their ruinous contentions, Ptolemy Philadelphus of Egypt and Antiochus Theos of Syria, about A.M. 3756, agreed to a mutual peace. Ptolemy

of Egypt marched his troops into Syria, reduced most of that kingdom, and returned home laden with rich spoils, and with 2500 Egyptian idols, which Cambyses the Persian had carried off about 300 years before. These, to the great joy of his subjects, he replaced in their temples. In his return through Canaan he offered a solemn sacrifice of thanksgiving to God at Jerusalem, Da. 11. 5-9.

After he had been terribly plagued by Hierax his brother, and by Eumenes, king of Pergamus, Seleucus was taken prisoner by the Parthian revolters. His sons, Ceraunus and Antiochus the Great, resolved to be revenged on Ptolemy, and to recover what their father had lost. Death carried off both Cerannus and Ptolemy while they prepared for the war. Ptolemy Philopater succeeded his father in Egypt. Antiochus routed his forces at Berytus, and recovered Phenicia and Hollow Syria. Whether he executed his purpose of ravaging Egypt we do not certainly know; but next year he marched his forces to Egypt, intending to wrest that kingdom from its luxurious prince. But Ptolemy routed his army at Raphia, a city on the north east border of Egypt, and obliged him to restore Canaan and Hollow Syria. In his return from viewing these provinces, Ptolemy at Jerusalem offered sacrifices of thanksgiving to JEHOVAH. But highly enraged that the terrors of God or the importunity of the Jews had hindered his entrance into the holy of holies, he caused about forty or sixty thousand Jews to be inhumanly massacred in Egypt. He granted the Syrians a peace upon the easiest terms, that he might have leisure to wallow in lewdness with Agathoclea his harlot, and her infamous brother. Offended with his baseness, many of his subjects revolted. Nor was it long before he died of his debaucheries. Ptolemy Epiphanes, his infant son, succeeded. Antiochus of Syria therefore agreed with Philip of Macedonia to conquer the Egyptian dominions, and to share them betwixt them. Ptolemy being solely governed by Agathocles, his father's catamite, his subjects were upon the very point of revolting; and several seditions actually happened. The Alexandrians at last took arms, and put Agathoeles, his sister, and his friends, to death. Scopss, Ptolemy's general, who perhaps himself intended to ascend the throne, recovered Canaan and Hollow Syria; but Antiochus by three or four bloody battles retook them. Assisted by the Jews, whom he honoured with distinguished favours, he marched his army into Egypt to conquer it. But finding that the Romans, whose resentment he dreaded, had taken young Ptolemy under their protection, he resolved to make himself master of it by fraud. Having bribed his beautiful daughter Cleopatra to betray or murder her future husband, upon the first opportunity he married her to young Ptolemy; and assigned him Phenicia, Hollow Syria, and Cansan, for her dowry. But Cleopatra, regardless of the borrid mandates or bribes of her father, faithfully adhered to the interests of her husband; and the Egyptian generals suspecting Antiochus' intentions, kept themselves on their guard. Enraged to see his designs on the kingdom of Egypt wholly disappointed,

commenced a war upon the Romans. To revenge this affront, together with the injury which he had done to their allies in Lesser Asia, the Romans quickly engaged him. Acilius their general routed his army in Greece, and drove him quite out of Europe. Livius and Emilius at different times defeated his fleets. Lucius Scipio, with an army of 30,000, routed his army in Lesser Asia, slew 54,000 of them, stripped him of all his dominions to the northward of Mount Taurus, and condemned him to pay 12,000 talents of silver to the Romans, for detraying the expenses of the war with him. Covered with shame and disgrace, Antiochus retired to the inmost parts of his kingdom, where, attempting to pillage a temple of Jupiter at Elymais in Persia, for money to pay his Roman debt, he was murdered by the infuriated mob. Seleucus Philopater his son, who succeeded him, was remarkable for nothing but raising of taxes to defray his father's Roman debt; and for an unsuccessful attempt by Heliodorus his minister to pillage the temple of God at Jerusalem. Not long after the same Heliodorus poisoned his master for the sake of his throne, Da.

Not Demetrius his son, hnt Antiochus his brother, succeeded him, A.M. 3829. He had been some years at Rome as a hostage, or pledge of security, for the payment of the Roman debt; and was one of the most hase, frantic, and mischievous persons that ever hreathed. By flattering the Romans to befriend him; by flattering Eumenes, king of Pergamus, to assist him; and by flattering the Syrians to submit to him, he peaceably fixed himself on the throne. Having quickly routed the forces of Heliodorus the usurper, of Demetrius, the true heir to the crown, and of Ptolemy Philometer of Egypt, who claimed it in right of his mother, he distributed his spoils among his subjects, which exceedingly gained him their affection. Highly piqued that Eulæus and Lenæus, the curators of young Ptolemy, should have demanded for their master the provinces of Phenicia, Hollow Syria, and Canaan, which had been assigned for his mother Clcopatra's dowry, but it seems had never been delivered up, Antiochus, having repaired the fortifications of these countries, marched his army into Egypt with an intention to conquer it. His incomplete victory on the border of Egypt obliged him to return home. Next year he invaded Egypt afresh, and, Alexandria excepted, ravaged most of it. While his deputy governors treacherously surrendered the island of Cyprus, the effeminately educated monarch of Egypt did almost nothing in defence of himself or his subjects. Perhaps he was taken prisoner by his uncle Antiochus. It is certain they feasted together, and formed a league of amity which neither of them intended to keep; but both were baulked of their treacherous intentions. In his return homeward, Antiochus in cold blood ravaged Jerusalem, murdered 40,000 of the Jews, and made as many slaves. Meanwhile the Alexandrians, finding that Ptolemy their sovereign was entirely managed by his treacherous uncle, made Physicon, his brother, king in his stead. To resent this affront Antiochus again invaded Fount, but

Stung with indignation at this disappointment, when all things promised such success; and provoked by the peculiarity of their religion, and by some affronts they had given him; he, in his return to Syria, made terrible work among the Jews. Before this he had turned out Onias the legal high-priest, and sold his office to his treacherous brothers Jason and Menelaus, one after another. Now, assisted by his heathen generals and apostate Jews, he stopped the daily sacrifice; rendered the temple a scene of idolatry and lewdness; compelled the people to eat swine's flesh; and, in fine, artempted, with all his might, to destroy every copy of the Scriptures and every faithful worshipper of God. Meanwhile the Armenians and Persians revolted. The Armenians he quickly reduced; but the Persian mob gave him a furious repulse while he attempted to plunder one of their temples. Informed in his way homeward that Judas Maccabeus and the faithful Jews who assisted him had routed his armies in Canaan, he furiously vowed to extirpate their whole nation. Immediately a horrible distemper seized on his body. His flesh was filled with crawling worms, rotted, and fell off in pieces, with intolerable torment and stench. Convinced that it was the punishment of his horrid abuse and persecution of the Jews and their worship, he solemnly vowed to their God, that if he recovered he would restore their religion and grant them the most advantageous instances of his favour. But his vows were in vain. The inexpressible torment and stench quickly put an end to his miserable life, near Babylon, A.M. 3840, Da. 11.21-35; 8.9-14, 23-25.

Having languished a hundred years more amidst terrible contentions and miseries, the Syro-Grecian dominions, about A.M. 3939, fell into the hands of the conquering Romans. About thirty-five years after, those of Egypt shared the same fate. When the Roman empire was divided, A.D. 338, most of that which had anciently pertained to the Greeks was allotted to the emperor of the East, who had his residence at Constantinople. Their territories in Europe were sometimes terribly ravaged by the Goths, Huns, &c. Those which were in Asia and Africa, about A.D. 640, generally fell into the hands of the Saracens. From them they passed, about 400 years afterward, to the Seljukian Turks. For about three or four hundred years past almost the whole Grecian empire has been subject to the Ottoman Turks, by whose oppression it is fearfully depopulated, Da. 7.12; 2.40; 11.40-43; Zec. 6.7; Re. 8.7-12; ix.

XV. After the rich and bloody empire of the Assyrians and Chaldeans; the prudently formed, moderately wealthy, but inactive, and often basely governed empire of the Medes and Persians; the rapidly formed and powerful, but quickly divided, empire of the brass-armed Greeks; had, according to the immutable purposes of God, and amidst difficulties unnumbered, successively sprung up from contemptible origins; and had finished their work, and filled up the measure of their iniquities, and then dwindled back to their primary meanness: the empire

gin, these Romans gradually conquered the Italians, Spaniards, Helvetians, Gauls, Britons, Germans, Pannonians, Illyrians, Dalmatians, Greeks, Thracians, Lesser Asians, Pontians, Iberians, and Armenians, descended from Japheth; and the Lydians, Mesopotamians, Syrians, Jews, and some Arabs, descended from Shem. They enslaved the Etruscan, Pelasgian, Heraclean, Phenician, and Carthaginian posterity of Canaan, together with the Mauritanian, Getulian, Numidian, Lybian, Cyrenian, and Egyptian desceudants of Ham, in Africa. Rome, which was the seat of their empire, stands about 1200 miles north-west of Jerusalem; but the empire itself extended from north to south about 2600, from east to west about 3000 miles. Their conquests extended chiefly to the southward. They successively adopted seven different forms of government. For the first 200 years they had kings. From A.M. 8472 to 3960 they were governed by consula, tribunes, decemvirs, and dictators, in their turns. After this to A.M. 4480, by emperors, heathen and Christian. From A.D. 476 to 556, they were governed by Gothic kings. Since A.D. 756 the popes have been at once their spiritual and their civil heads, Da. 2. 33, 40-43; 7. 7, 8, 23, 24; Zec. 6.1-7; Re.12.3; 13.1; 17.3,9-11.

About A.D. 44 a terrible famine of seven years' continuance afflicted the empire. Not long after, multitudes of earthquakes happened in it, in Italy, Lesser Asia, and Canaan, and in the isles of Crete. Samos, Chios, &c. Laodicea, Hierapolis, and Colosse were quite overturned, Joel 3.30; Mat. 24.7; Lu. 21. 11; Ac. 11. 28; 2. 19, 20. The opposition of the emperors Nero, Domitian, Trajan, and Adrian to the everywhere victorious gospel of Christ, and the cruel persecution of his followers, drew upon their dominions the tremendous justice of God. The noted victories of Vespasian over the Jews in the first century of the Christian era, and of Trajan over the Jews and Parthians in the next, were quickly followed by fearful and bloody disasters. While the Parthians and other heathens murdered the Romans in other countries. the Jews, enraged with the ruin of their nation, city. and temple, murdered about 500,000 or more of them in Cyprus, Cyrene, and Egypt. The slaughter of Jews unnumbered, in revenge of this, did but more and more weaken the empire, Re. 6.1-4. Whatever zeal Marcus Aurelius and Septimus Severus discovered for common equity and for the support of their subjects. their persecution of the Christians issued in such scarcity of provisions that people were obliged to est their victuals by weight and measure; and labourers were scarcely able to earn what was necessary for their own subsistence, Re. 6.5,6. In the third century of the Christian era the Roman empire became more and more miserable. From 235 to 286 the Christians were generally and sometimes terribly persecuted, and millions of them murdered. In true just resentment of this, twenty emperors and thirty usurpers, after making no small havoc among their opposers, or even their friends, were cut off almost all in a miserable manner. Moreover, while the Persians in the East placered Syrie and the countries of income

tion of the Christians by Diocletian and his fellowemperors, which lasted ten years. All on a sudden God pleaded the cause of his persecuted people and meted out justice upon their heathen oppressors. While multitudes were swallowed up by earthquakes or terrified by ill-boding omens in the sky, Constantine, being elected emperor by his troops, and provoked by the designs of his heathen partners in government, took arms against the persecuting emperors and their Cæsars or subordinate emperors. While Diocletian abandoned his imperial crown for a private life, Maximinian, Galerius, Maximin, Maxentius, and Licinus were so plagued with repeated discomfitures and disasters that they hid themselves in dens and caves. While some other principal persecutors murdered themselves in the most desperate anguish, Maximin and Licinus publicly acknowledged their disasters to be the just reward of Jesus Christ upon them for persecuting his people. Multitudes of the heathen priests, who had all along been distinguished instigators of the persecutions, were miserably destroyed. Even Maximin and Licinus murdered thousands of them; because by their false predictions of victory they had decoyed them into their ruinous wars with Constantine. In fine, the heathen worship of the sun, moon, and stars, and other idols, was abolished by law, Re. 6.12-17; Ps. 2.8,9; 18.30-48; 21.8-12; 35.26,27; 40.14-16; 46.6-8; 48.4-11; 59. 12-15; 69. 23-28; 68. 1, 2, 12, 30; 79. 6-13; 83. 9-18; 94.24; 96.13; 98.9; 72.9; 110.5,6; 132.18; 149.6-9; Pr.1.24-32; Is.66.15-17; Joel 3.9-16; Zep.3.8; Hag. 2.22; Mi. 4.13; 5.5-15.

From A.D. 323 to 338 the Roman empire, now Christianized by law, enjoyed a short repose. Meanwhile Constantine repaired the ancient Byzantium, on the north-west of the Euxine Sea, and called it Constantinople, after himself, and rendered it his imperial seat. His death was followed by fearful calamities. The contemporary or separate reigns of his three sons were chiefly marked with mutual contentions one with another; rebellions of Maxentius. Sylvanus, and others; terrible ravages by the Persians and Armenians in the east; and by the Allemans. Scots, and Picts in the west. The short reign of Julian their cousin was principally noted for his crafty and cruel attempts to abolish Christianity and restore heathenism, and his ruinous loss in the Persian war. In A.D. 364 Valentinian divided the empire with Valens his brother, after which this division generally remained. The emperor of the western part resided at Rome, and the emperor of the east at Constantinople. Being now composed of ancient Romans, conquered nations, and invading Scythians, the Roman state became extremely weak and disjointed. Theodosius the Great united its parts, and restored it to some degree of its wonted order and strength. But he dying in 395, and dividing it to his sons Honorius and Arcadius, it gradually became more and more weak and miserable. The Goths under Rhadsgaisus and Alaric ravaged Greece, Italy, &c., besieged Rome, murdered about a third part of the imperial subjects,

they could find to the sword. The emperor Valentinian III., by promising them an annual tribute, diverted them from their intended attack upon Rome. To revenge the murder of this emperor on his subjects. Eudoxa his queen implored the assistance of tha African Vandals. They, under Genseric their king, in A.D. 455, ravaged Sicily and Italy, pillaged Rome. and returned home laden with spoil. The western empire, now terribly desolated, languished about twenty years more under eight short and turbulent reigns. In A.D. 476 Odoacer, whom the Heruli and other barbarians had chosen for their king, deposed the emperor Augustulus; and translated the seat of his own royalty to Ravenna, another city of Italy. His kingdom had scarcely lasted sixteen years, when Theodoric the Ostrogoth unhinged it, and founded another, of about sixty-four years' continuance. Hitherto the Roman consuls, senate, and magistrates had always maintained some vestiges of their ancient power and dignity. But Justinian the emperor of Constantinople, having recovered Africa from the Vandals and part of Italy from the Goths, his successor, Justin II., A.D. 566, totally abolished the distinguished honours of Rome, reduced it to the same level with the neighbouring cities, and made the Exarch of Ravenna his deputy-governor of it. The Romish bishop, about A.D. 606, obtaining an imperial mandste by which he was declared Universal Eishop, immediately began to grasp at civil power. In A.D. 756 he actually became prince of Rome and the two territories adjacent, and restored to that city part of its ancient privileges. The succeeding popes attempted to extend an imperial influence over the nations, Hating the Emperor of Constantinople, the Romans proclaimed Charles the Great, king of France and Germany, their emperor. About A.D. 800 he and the pope established the German empire instead of the Roman; which healed head of the beast will probably continue till the glorious better age commence, Da. 2. 33, 41-43; 7. 8; Zec. 6. 7; Re. 8. 1, 7-12; 13. 2, 3, 15;

About A.D. 480 the western empire had begun to be parcelled out into TEN TOES OR HORNS; i.e. sovereign states of barbarisns who came from the East; viz. Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi and Alans, Burgundians, Heruli and Rugians, Saxons. Lombards. Bishop Chandler classes them thus: the Ostrogoths in Mæsia, the Visigoths in Pannonia, the Suevi and Alans in Spsin and part of France, the Vandals in Africa, the Franks in France, the Heruli and Thuringi in Italy, the Saxons and Angles in Britsin, the Huns in Hangary, the Lombards on the banks of the Danube, and afterwards in Italy. Sir Isaac Newton arranges them thus: the Vandals and Alans in Africa and Spain, the Suevi in Spain, the Visigoths, the Alans in France, the Burgundisns, the Franks, the Britons, the Huns, the Lombards, and the Exarchate of Ravenna. In the eighth century Bishop Newton arranges them thus: the Senate of Rome, the Greek Exarchate of Ravenna, the Lombards, the Huns, the Allemans, the Burgundians,

XVI. ARABIA is of great extent, reaching from Egypt on the west to Persia on the east; and from the Indian Ocean on the south to Canaan; nay, in the east parts, to Syria on the north. The south part of it, between the Red Sea and the Persian Gulf. was peopled by the posterity of Joktan, Ge. 10. 26-30: 1 Ch.1.20-23. The north parts by the ISHMAELITES. who, when multiplied into their twelve tribes, swallowed up most of the descendants of Keturah, Esau, and Lot, Ge.16.10,12; 17.20; 21.9-21; 25.1-4.12-18; 36.1-16: 19.37,38. Part of the Ishmaelites anciently traded with the Egyptians in spices; and long after with the Tyrians in spices, ebony, jewels, gold, ivory, precious clothes, and cattle, Ge. 37. 25; Eze. 27. 15. 20-22; but they have generally applied themselves to the management of flocks and herds, dwelling in tents. and roving from place to place, as they found most convenient for pasture, Is.13.20; 21.13; 60.6.7; Eze. 25.4.5. They have in every age been distinguished for lewdness, robbery, ravage, revenge, and murder; and have been a common nuisance and plague to mankind around them. It was the interest of each of the many conquerors who approached their territories to extirpate them; but none has ever so much as properly reduced them to subjection, Ge.16.12. Some of them assisted the Midianites against Israel, and shared in the vengeance of Gideon, Ju. 6.3; 8.24. They sent friendly compliments to Solomon: and perhaps the Queen of Sheba was an Arabian, 1 Ki. 10.1-15; 2 Ch. 9.1-14. Shishak, the Egyptian conqueror, was obliged to protect his kingdom from their depredations by a deep ditch and line of defence. They complimented Jehoshaphat with some flocks: but quickly after, to their own hurt, they joined in the grand alliance against him, 2 Ch. 17.10, 11; xx.; Ps. 83. 6-17. They terribly ravaged Judea nnder Jehoram his son, 2 Ch.21.16.17.

About A.M. 3200 the Gadites and Reubenites gave the eastern Ishmaelites or Hagarencs a terrible defeat, and seized on their territory and wealth, 1 Ch. 5.15-22. About 3290 the Assyrians ravaged their country. Many of the Kedarenes were murdered and their flocks carried off for a spoil. The Dedanites fled to the woods, where many of them perished by hunger. The Kenites were carried prisoners to Nineveh, Nu. 24.21,22; Is.21.13-17. About A.M. 3420 Nebuchadnezzar the Chaldean ravaged the northern parts of Arabia, put multitudes of the Dedanites, Buzites, Temanites, Scenites, and Kedarenes to the sword, burned their cities, and carried off their wealth for a prey, Je. 25. 9, 23-25; 49.30-33. Provoked by their

assisted, it is said, by a villanous Jew and a treacherous Christian monk, under pretence of reforming his countrymen's gross idolatry, contrived a religious system adapted to the then reigning taste of Jews and Christians as well as heathers; promising to those who embraced it manifold carnal enjoyments both in time and in eternity. After spending about fourteen years in private attempts on his idolatrous neighbours, he was obliged to flee from Mecca, the place of his birth, to Medina, where he procured a considerable number of followers, who were called SARACENS. Encouraged by this he altered his plan, and began to propagate his tenets by fire and sword. While a preternatural darkness of the sun, from June to October, presaged their ruinous influence, his army of Saraceus prodigiously increased. Like locusts and scorpions, they chiefly ravaged and murdered the nations during the five months of summer; and it was about five prophetic months, or 150 years, before their ruinous power began to decline. The strength of their armies chiefly consisted in cavalry, and their incursions were rapid and violent. Dressed with turbans or mitres, their heads appeared as if crowned; and their captains reckoned themselves on a level with kings. They had beards as men; but plaited their hair as women. They pretended to a masculine religion; but lust for women, revenge, and cruelty chiefly marked their character. Their daring hearts and destructive weapons rendered their inroads alarming and terrible. Their tail, the very scum of their armies, spread misery and death wherever they went: and the delusions they propagated were ruinous and damning. But Abubeker the caliph, or successor of Mahomet, made it a standing law that none should destroy corn or fruit-trees, or hurt any cattle, but when it was necessary for subsistence; and God so managed their conquests and ravages that his faithful servants generally escaped. Nor, though they wreaked their fury upon empty and idolatrous Christians all along, from China to the Atlantic Ocean, could they ever render themselves masters of the Christian capitals of Rome and Constantinople, even though they pillaged the former, and often besieged the latter. By the direction of Satan, and of Mahomet and his successors (Caliphs), especially for the first eighty years, they murdered an infinity of mankind. In Asia, they conquered Arabia, Canaan, Syria, Chaldea. Persia, Media, Armenia, Assyria, with part of Lesser Asia, India, and Tartary. In Africa they conquered Egypt, Nubia, Libya, Barhary, Fez, and Morocco, and other countries on the north of the river Senegal. In the Mediterranean they seized upon Cyprus, Sicily, and many other islands. In Europe they conquered Portugal and Spain, with part of Italy and France. From A.D. 760 to 910 their power was either at a stand, or more generally on the decline. Their setting up other caliphs in opposition to the mighty lords of Bagdad; the religious differences between the Persians and other Mahometans, and the terrible animosity occasioned thereby; the success of the Christians in Spain; and the perpetual inroads and growing power of the Seljukians in Persia, greatly weakened their

out of their country. For more than 400 years past the Ottoman Turks have possessed a great part of their ancient conquests. Others, of Tartarian original, have still longer possessed their kingdom of Persia. Hindoostan, &c. Thus these Ishmaelutes or Saracens are, after an amazing blaze of earthly grandeur, reduced to, if not below, their ancient baseness. They nevertheless maintain their wonted independency, and still oblige the haughty sultans of Constantinople to pay them a yearly tribute of 40,000 crowns as the condition of their allowing the Turkish pilgrims a safe passage to Mecca, their holy city, Ge.16.12; Da-11.40; Re.9.1-11.

XVII. The Scythians, Tartars, and Turks are the offspring of Japheth, by Magog, and perhaps some others of his sons, Ge. 10.2; Eze. xxxviii. xxxix. They have multiplied exceedingly, and have often made the most terrible irruptions into Europe or Southern Asia. About A.M. 3370, under Madyes or Oguz Khan, they ravaged Western Asia. It seems they intended to have penetrated into Egypt had not Psammitticus, by flattery and compliments, diverted them. It was not till after twenty-eight years, and the massacre of their chiefs by Cyaxares' orders, that they evacuated Media or submitted to its king. Much about the same period they seem to have conquered China. About A.M. 3510 the Soythians carried on a furious war with Darius Hystaspes the Persian. About A.M. 3754 the Parthians founded a powerful kingdom in Eastern Persia, which continued 482 or 475 years. Before the birth of our Saviour the Dacians had begun to ravage the north-east parts of the Roman empire. but were reduced by the emperor Trajan about A.D. 110. The Sarmatæ began their ravaging of Germany about A.D. 69, but were reduced by the Huns about 450, and more fully by the Goths about 500. The Alans began ravaging Media about A.D. 70, and Europe 120; and at last settled in Spain about 409. The Suevi began their ravages about A.D. 85, fixed their residence in Spain 409, and were subdued by the Goths about 585. The Vandals began their murderous incursions about A.D. 166. They ravaged all along from Germany to the Atlantic Ocean, crossed the Mediterranean Sea, and erected a kingdom in Africa 407. Issuing from thence, about 455, they ravaged Sicily and Italy, and pillaged Rome; but about 536 were subdued by Justinian, the emperor of Constautinople. Perhaps the Galles or Giages in the heart of Africa are part of their murderous descendants. About if not before A.D. 215, the Goths began their terrible ravages of the Roman empire. In A.D. 410 they took and burned Rome, and about the same time fixed their residence in Italy, Gaul, and Spain. About A.D. 250 the Franks began their ravages, and about 420 settled in Gaul, which, from them, has been since called FRANCE. The Heruli hegan their ravages about A.D. 256, and, along with others, abolished the Roman empire in 476, but within about sixty years were once reduced by the Ostrogoths, and again by the emperor Justinian. About A.D. 257 the Burgundi began their ravages, but were reduced by the Franks about 534. About 269 the Genide began

but were at last reduced by the Ottoman Turks. Whether the Saxons, who so furiously warred in Germany, and who murdered the Britons of England and dwelt in their stead; and the Marcomans, Allemaus, and Quadi, who bore their part in ravaging the Roman empire, were also of a Scythian or Tartar original, we caunot determine; nor can we say what desolations were made in Tartary by the emigration of such multitudes towards the west. But it is certain that, by murdering the old inhabitants and one another, a great part of Europe was rendered a shambles of bloodshed and war, and turned into a comparative desert. Nor till many ages afterwards were these countries moderately peopled or cultivated. So general was the destruction that the language, and even the laws, of the Romans or natives were extirpated, and the language of the ravagers, and their feudal system, inhuman diversions, and probations of causes, were everywhere introduced. Thus the toes of the image appeared as formed of iron and clay; and the grizzled horses of the fourth chariot walked to and fro in the earth, Da. 2.33,41-43; Zec. 6.7; Re. 6.4,8; 8.7-12.

About A.D. 1000 Mahmud Gazni, with an army of Tartars and others, founded the empire of the Gaznevides in the East Indies, which continued for some ages powerful and flourishing. While the power of the Saracens was on the decline multitudes of Turks had gradually poured themselves from the north-east into Persia and Mesopotamia. They formed four sultanies or kingdoms near to the Euphrates-that of Bagdad in A.D. 1040 or 1055, of Damascus and Aleppo in 1079, and of Iconium in 1080. The first was by far the most powerful. For more than 200 years God, by their own mutual contentions, and by the invasions of the European crusades for the recovery of Canaan, and by the invasions of the Tartars, restrained their motions and kept them as it were bound by the river Euphrates. Arisen from the smallest beginnings, Jenghiz Khan, an eastern Tartar, and his sons. between 1200 and 1260, conquered most of Asia and the east of Europe to the frontiers of Germany. Besides several smaller states in India, &c., they formed the three powerful empires of Kipjak, partly in Europe, and of China and Persia in Asia. None of these continued respectable in the Jenghizan family beyond the ninth or tenth generation. About A.D. 1400 Tamerlane, with a huge army of Tartars, overran Western Asia, murdered an infinity of mankind, many of them in cold blood, and founded the two powerful empires of Persia and Hindoostan,-the last of which, comprehending about thirty-two kingdoms on this side the Ganges, is still governed by his Mogul descendants. Thus God has multiplied Japheth, and made him dwell in the tents of Shem, Ge. 9.27; Re. 9.14.

To avoid the fury of the Jenghizan Tartars, Soliman Shah, a Turkish lord, with his three sons, attempted to cross the Euphrates to the westward. He was growned in his passage. His two elder sons returned home and submitted to the enemy; and not long after Ortogrul, the youngest, with his sons Condoz, Sarubaui, and Othman, crossed the river and obtained

furious, desperate, and cruel; horrid blasphemers, and mad with zeal for the Mahometan delusion. Assisted by newly-invented fire-arms of a monstrous size, protected by sparkling breastplates, and steeled in heart with courage and fury, for almost 400 years they spread the most tremendous ravage and murder among the apostate Christians in the west of Asia and south-east of Europe. They began their conquests with the taking of Kutahi in Asia, A.D. 1281 or 1302, and ended them with the taking of Kaminiek in Poland, 1672, or at the peace of Carlowitz in 1698. Under their emperors, Othman, Orchan, Amurath I., Bajazet I. (whom Tamerlane the Tartar so terribly routed, and carried about in an iron cage), Mahomet 1., Amurath II., Mahomet II., Bajazet II., Selim I., Soliman, Selim II., Amurath III., and Mahomet IV., they made themselves masters of the whole of the eastern Romish empire from Ethiopis on the south to Poland on the north, and from near the Caspian Sea on the east to the Straits of Gibraltar on the west. Few countries mentioned in Scripture escaped their conquering fury. Those which they subdued, though anciently populous, rich, and fertile, were by their murders and tyrannical oppressions rendered a comparative desert. Instead of hundreds or thousands of wealthy and populous cities, none, except Constantinople in Europe; Smyrna, Bagdad, Aleppo, and Erzerum in Asia; Cairo and Alexandria in Egypt; to which we can scarcely add Algiers, Tunis, and Tripoli in Africa, now deserve much notice, Ge. 9.27; Da. 11. 40-43; Zec. 6.7; Re. 9.12-21.

What tidings from the north and east shall hereafter terrify the Ottoman empire we know not; but in the beginning of the millennium we expect the Turks and their Persian, Ethiopian, Lyhian, and Arabian allies to attack the Jews when just converted to the Christian faith and returned to Canaan, and miserably to perish in the attempt, leaving their carcasses to fatten the fields and their wealth for noil, Eze.xxxviii.xxxix.; Da.11.44,45. In the end of that happy period we expect the descendants of Magog—Russians, Tartars, and Turks, or other like savages, with their wicked auxiliaries—to attempt an utter destruction of the Christians, but to be destroyed by some ruinous plague, Re.20.8,9.

XVIII. Notwithstanding God's destruction of the old world by a flood, to purge away its universal corruption, mankind quickly returned to their wonted wickedness, or invented new methods of guilt; and therefore, to preserve religion among them, God selected a peculiar nation for himself. For about 2000 years the Jewish or Hebrew descendants of Shem were the distinguished people of God, Ge. 9.26. Ahraham himself was for this purpose separated from the rest of mankind, and he and his promised seed, i.e. those only by Isasc and Jacob, were by solemn covenant adopted into peculiar relation to the Most High. While Abraham himself was a blessing to the nations around, he was also highly favoured by God; and Isaac and Jacob were conceived by a supernatural influence, and were in like manner by their instructions, example, and otherwise, rendered public bless,

14,15; 31.13; 35.11; xlvi.; Ex.i.; De.7.7; 10.22; 26.5; Jos. 24.2-4: Ps. 105.6-24; 1s. 51.2; Ac. 7.2-18.

When the Hebrews had sojourned in Egypt about 215 years, and had for almost a hundred been cruelly oppressed, God, notwithstanding their sinfulness and many compliances with the heathen abominations, did, in A.M. 2513, miraculously bring them forth from their bondage with great honour and wealth, and, by tenfold plagues, severely punished their Egyptian persecutors, Ge.15.14,16; 46.4; 50.24,25; Ex.i.-xiv.; De.11.2-4; 4.20,34,37; 5.15; 6.12,212,22; 7.8,18,19; 9.26; 13.10; 16.1; 26.6-8; Jos.24.5-7; Ju. 2.1; 10.11; 1 Sa.12.6,8; Nc.9.9-11; Ps.66.5-12; 77. 14-20; 114.1; 80.8; 81.5-7; 78.12,43-52; 105.26-38; 106.7-12; 135.8,9; 136.10-15; 74.12-15; 89.10; Is. 51.9,10; 63.9-15; Je.32.20,21; 2.6; Eze.16.2-7; 20. 5-10; 23.3; Ac.7.18-36; 13.17.

Notwithstanding their frequent murmurings, renewed rebellions, and repeated idolatries, God for forty years guided and protected them in the wilderness by a miraculous pillar of cloud; fed them with manna from heaven, and with water from the flinty rocks of Rephidim and Kadesh; and twice regaled them with the flesh of quails. In the most solemn manner he gave them his laws, and appointed them governors in church and state for the execution of them. His tahernacle was erected among them, and their teuts regularly pitched around it. And having by diversified plagues cut off that wicked generation who contemned his promised Canaan, he, hy a miraculous passage through Jordan, and by manifold victories over the natives, gave them the possession of that country. His tabernacle was erected in the middle of the land, his covenant of peculiar friendship renewed with them, and the influences of his Holy Spirit remarkably bestowed upon them, Ge. 12. 2,7; 13.14-17; 15.7-21; 17.7,8,21; 21.12; 22.17,18; 24.60; 26.3,4; 27.28,29; 28.3,4,13-15; 35.11,12; 50.24,25. Ex.3.8; 6.4-8; 15.13-17; 23.23-31; 33.14; 34.10,11; Nu.14.31; 15.1; 26.53-55; 33.51-54; xxxiv.; 35.10; De.1.7,8; 4.1; 5.16; 6.1,3,10,18; 7.1,2,20-24; 8.7-9; 9.1-3; 11.10,21-25; 12.9,10,29; 26.1; 30.18,20; 31.13; 32.8-14; xxxiii.; 34.4; Jos. 1.2-6; 3.10-13; 6.3-5; 8.1,2; 10.8; 11.6; Ex.xv.-xl.; Le.i.-xxvii.; Nu.i.xxxvi.; De.i.-xxxiv.; Jos.i.-xxiv.; Ne.9.12-25; Ps. 44.3,4; 66.11,12; 77.14-20; 78.12-55; 80.8-11; xc.; 95.8-11; 99.6-8; 105.39-45; 106.7-33; 107.1-7; 114. 1-8; 135.10-12; 136.16-22; Is.48.21; 63.9-14; Je.2. 2,3,6,7; 31.2; 32.21,22; Eze. 16. 2-14; 20. 10-23,35; Ac. 7. 36-45; 13. 18, 19.

Their situation and fate in Canaan exactly corresponded with the benedictions of Jacob and Moses, Ge. xix.; De. xxxiii. Their territory was about 180 miles in length from north to south, and 80 in hreadth from east to west. The river Jordan (which, taking its rise in Lebanon, and running southward, formed in its course the lake of Merom and the far larger sea of Chinneroth, Galilee, or Tiherias), together with the brooks and rivulets which crossed the country, and a multitude of fruitful hills and valleys, rendered it exceedingly pleasant and fertile. Lebanon on the

Andites, and half tribe of Manasseh had their portions on the east of Jordan, Nu.xxxii.; De.iii.; Jos.xiii. The portion of the REUBENITES Iay on the north-east of the Dead Sea of Sodom, and north of the river Arnon. It included Peor, Nebo, and Pisgah, hills which at present make a very rugged appearance. Their principal cities were Heshbon, Jahaz, Bamothbaal, Beth-peor, Medeba, Adam, Shittim, Bezer, Mephaath, Beth-jeshimoth, &c., part of which the Moabites afterwards took from them, Nn. 32. 3,37,38 De. 3, 12,16; Jos. 13, 15-21; 21, 36,37; 1 Ch. 6, 78,79; with 1s.15.2,4,6; 16.9; Je.48.21-24. Northward of the Renbenites the children of GAD had their inheritance in a soil more plain and fertile. Their principal cities were Dibon, Ataroth, Aroer, Jazer, Enon, Succoth, Penuel, Mahanaim, East Mizpeh, Ramoth-gilead, &c., part of which were afterwards seized by the Ammonites and Moabites, Nu. 32.34-36; Jos. 13.24-28; 21, 38, 39; 1 Ch. 6, 80, 81; with Je. 48, 21-24; 49, 2, Northward of the Gadites, in the large territory of Galilee of the Gentiles, were seated the Eastern Manassites. Their principal cities were Edrei, Ashtaroth, Golan, Geshur, Sharon, Jabesh-Gilead, Chorazin, Bethsaida, Girgasha, Gadara, &c., Nu.32.39-42; De. 3.14,15; Jos. 13.29-31; 1 Ch. 6.71; Mat. 11.21; Ln. 8.26. Nine tribes and a half had their portions on the west of Jordan. In the south parts, westward of the Dead Sea, JUDAH had a large inheritance of about a hundred fenced cities, among which were Libnah. Makkedah, Azekah, Engaddi, Adullam, Hebron. South Bethlehem, Beth-shemesh, Gath, Ekron, Ashdod, Askelon, and Gaza, which last five the Philistines long retained, Jos. xv.; 21.13-16; 2 Ch. 11.5-10; Ne. 11.25-30. The SIMEONITES had their portion out of the south-west part of the territory of Judah. Their chief cities were Beer-sheba, Hormah, Ziklag, &c., Jos. 19.2-8. The Benjamites had a small strip along the north border of Judah: it included Jericho, Bethel, Giheon, Gibeah, Ramah, Gilgal, Mizpeh, Bahnrim, Nob, Anathoth, Lod, Hadid, and Ono, and the northern half of Jerusalem, Jos. 18. 11-28; 21.17,18; Ne. 11. 31-35; 1 Ch. 6.60; Ezr. 2.33. The Danites had their portion on the west of the Benjamites. Their chief cities were Zorah, Eshtaol, Sonth Gath-rimmon, Aijalon, Ekron, Gibbethon, if not also Joppa, Jos. 19. 40-47; 21.23,24; 1 Ch.6.69. Along the north border of Benjamin and Dan the EPHRAIMITES had their portion. It abounded with pleasant hills-Ephraim, Gerizzim, Ebal, Zalmon or Salmon, &c. The principal cities were Sharon, Lydda, two Beth-horons, Shechem, Samaria, Beth-el, Shiloh, Najoth, Gezer, &c. Northward of this was the portion of the Western Manassites. Their principal cities were Tannach, Beth-shean, Endor, Megiddo, Salem, Bezek, Thebez, North Gath-rimmon, Tirzah, Cesarea, Antipatris, Jos. xvi. xvii.; 21. 21-25; 1 Ch. 6. 66-70; Ge. 14. 18; 1 Sa. 11.8; Jn.9.47-50; 1.27; 1 Ki.16.8,9; Ac.9.35,36; 23. 31,33. Along the north border of these Manassites was seated the tribe of Issachar. Their chief cities were Kishon, North Jarmuth, Tabor, Nain, Jezreel, Aphek, &c. Here were the mounts Tabor, Gilboa, and North Carmel, and the famed valley of Jerreel

Zebulunites, on the west side, were seated the tribe of Asher, whose principal cities were Rehob, North Hebron or Abdon, Aphek, Beth-shemesh, Kanah, Accho or Ptolemais, Jos. 19.24-31; 21.30,31; Ju.1.31; 1 Ch.6.74,75; Ac.21.7; and on the east side was the portion of the Naphtalites, whose principal cities were Hammath, Raniah, Hazor, Kedesh, Beth-shemesh, Kirjath-sepher. Capernaum. &c., Jos. 19.32-38; 21.32; I Ch.6.76; Ju.1.33; Mat.11.23. This and the three next preceding portions lay mostly in Lower or Western Galilee.

In correspondence with the Iegal dispensation they were under, and that they might be standing emblems of the people of God in their imperfect state, the Hebrews were generally happy or miserable as they obeyed or disobeyed the divine Lord of their country. Neglect to extirpate the idolatrons Caananites issued in their sudden and often repeated apostasy from God to the like abominations. This Jehovan punished with repeated and grievons oppressions by the Mesopotamians, the Moabites, the Canaanites, the Midianites, the Ammonites, and Philistines. But upon their repentance he delivered them by Othniel, Ehud, Barak, Gideon, Jephthah, Samson, and Samuel, their judges, Ex.23.24,32,33; 34.12-17; Le.18.24-30; Nn.33.52-56; De. iv.-xiii.xxviii.-xxxii.; 7.2-5,16,25,26; 18. 9-12; 20.16-18; Jos.23.4-16; 24.20; Jn.i.-xxi.; 1 Sa. i.-vii.; 2 Ki.17.7-23; Ne.9.26-31; Ps.106.34-46; 78. 56-67; Eze. 20. 25-29; 16. 15-34.

About A.M. 2909, or rather twenty or thirty years later, the Hebrews, wearied of their immediate subjection to God and his occasional deputy judges, desired to have a king like their heathen neighbours. Their sinful desire was granted; but it did not alter the tenor of their happiness and misery to their advantage. Under Saul, their first king, they were reduced to the very brink of ruin; but under David and Solomon, who succeeded him, their glory and happiness were advanced to the highest, correspondent to the blessings of Isaac, Jacob, and Moses. The whole of the Canaanites who remained among them were reduced to slavery; and all the nations, from the River of Egypt on the south-west to the Euphrates on the north-east, Philistines, Edomites, Moabites, Ammonites, and Syrians, were rendered their tributaries, Le.xxvi.; De.iv.-xii. xxviii.; 32.15-43; 1Sa.8.11-18; 12.14,15,25; 16.1-13; 23. 17; 24. 20; 25. 30; 26. 25; 2 Sa. 7. 10-16; 1 Ch. 17. 9-14; Ge. 27. 28, 29; xIix.; De. xxxiii.; Ps. xx. xxi. lx. Ixvi.; 89.3,4,19-29; lxxii. cxxxii.; 1 Sa. viii. -xxxi.; 2 Sa. i.-xxiv.; 1 Ch.x.-xxix.; 1 Ki. i.-x.; 2 Ch. i.-ix.; Ps. xviii. cxliv.; 78.67-72.

To punish the apostasy of Solomou and his subjects, God, before his death, began to chastise them, by means of Hadad the Edomite and of Rezon the Syrian. Immediately after it the ten tribes of Ephraim, Manasseh, Simeon, Dan, Rueben, Gad, Issachnr, Zebulun, Asher, and Naphtali, in A.M. 3075, revolted from the royal family of David and formed a distinct kingdom of their own; which, under nineteen wicked sovereigns, of nine different families, continued 254 years. To prevent their travelling up to the sold in feasts at Lerussley.

kings, especially just before the ruin of their monarchy, and the civil wars attending it; their repeated wars with the kingdom of Judah, and especially the invasions of the Syrians and Assyrians, rendered them generally miserable. The craft of Jeroboam I.; the valour of Baasha; the miraculous victories of Ahab; the successful wars of Jehoash, Jeroboam II., and Pekah, quickly issued in the ruin of their families and the distress of their kingdom. Of the eleven contemporary kings of Judah, only Asa, Jehoshaphat, and Jotham were indisputably pions; and prosperity attended their reigns and that of Uzziah. Rehoboam's inconsistency and Joash's apostasy were punished by Egyptian and Syrian invasions. Under the wicked reigns of Jehoram, Ahaziah, and Ahaz, the nation was reduced to the very brink of destruction. Ignorance, ingratitude, contempt of God and his oracles and ordinances, breach of covenant with him, idolatry, devilish divinations, alliances with heathers around and dependence on them instead of God, pride, hypocrisy, scornful obstinacy in wickedness, neglect of relative duties, selfishness, hatred, bloodshed, luxury, lewdness, injustice, oppression, falsehood, deceit, envy. covetousness, and every similar form of iniquity. having long prevailed among all ranks in Israel and Judah, God, by the Assyrians, fearfully punished them. After Pul and Tiglath-pileser had distressed and weakened the kingdom of Israel. Shalmaneser quite destroyed it in A.M. 3283; and, with Esarhaddon, his grandson, about forty years after, carried off the poor remains of the ten tribes to Media and other eastern parts of their empire, whence few, if any of them, ever returned to Canaan. From A.M. 3290 to 3294 Senuacherib terribly ravaged the kingdom of Judah, and took most if not all their fenced cities, except Jerusalem. But when he had brought up his forces to attack that sacred capital, God, in answer to Hezekiah and Isaiah's prayers, by an angel cut off 185,000 of them in one night and delivered the city, Le. 26.14-39; De. 4.25-28; 28.15-68; 29.18-28; 30.18; 31.16-20; 32.15-30; Jos.23.13-16; 24.20; 1 Sa.12.25; 2 Sa. 7. 14-16; 1 Ch. 17. 13, 14; Ps. 89. 30-51; 1 Ki. 9. 6-9; 11.9-13,26-39; 14.7-16; 16.2-4; 17.1; 18.41,45; 20.13,28,42; 19.17; 21.21-24,29; 22.15,17,28; 2 Ch. 18. 6, 27; 2 Ki. 1. 6, 16; 3. 17, 18; 2 Ch. 20. 15-17; Ps. 83.1-18; 2 Ch.21.12-15; 24.20; 2 Ki.9.6-10; 10.30; 8.10-13; 13.17-19; 14.25; Ho.1.4,5; Am.7.9; ii.-ix.; Mi. i.-iii.; 4. 11-13; vi.vii.; Ho. i.; 2. 2-13; iv.-xiii.; Is. i.-x. xvii. xxii.-xxiv.; 1 Ki. xi.-xxii.; 2 Ki. i.xix.; 2 Ch.x.-xxvii.xxxii.; 2 Ki.17.7-23.; Is.xxxvi.-

Though the Jews had been severely punished for their hypocrisy and lukewarmness in the reformation attempted by king Hezekinh, and notwithstanding the manifold warniogs of Hosea, Isaiah, Micah, and other prophets, yet they ungratefully abused their deliverance from the Assyrians, and the nnnumbered mercies of both church and state consequent thereto. A most shocking scene of idolatry, murder, witchernft, and everything horrid opened under king Manassch, about A.M. 3306; which, notwithstanding

and their other enormities, under Manasseh and l Amon, the Lord gave them up into the hands, first of Pharaoh king of Egypt, and then of Nebuchadnezzar the king of Babylon. He, in different invasions, wasted their country, carried captive their princes and people who escaped his sword, and in A.M. 3416 burned their cities and temple, and rendered their land a desolate wilderness. While Daniel and others, who were first carried prisoners to Babylon, were kindly and sometimes honourably used, those who came after were treated with much severity, contempt, and derision. Such of the poor as were left in Canaan and those who acceded to them, quickly after the murder of Gedaliah by Ishmael, retired to Egypt, where they mostly perished in a few years, when Nebuchadnezzar ravaged that country, Le. 18. 28, 29; 26. 14-39; De. 4. 25-28; 27.14-26; 28.15-68; 29.18-28; 30.17,18; 31.17-19; 32.15-30; Jos. 23.13-16; 24.20; 1 Ki. 9.6-9; 2 Ch. 7. 19-22; 34.23-28; 2 Ki. 20.17, 18; 21.11-15; 22.16-20; Mi.4.10,11; ii.iii.vi.vii.; Hab.i.-iii.16; Zep.i.: 2.1-3: 3.1-8; Ho. 6.11; Am. 2.4,5; v.vi.; 9.1-10; Is. i.-v.; 6.9-12; 9.13-21; xxiv.; 27.10,11; 28.14-22; 30.1-17: 42.17-25; 58.1-5; 59.1-15; Eze. ii. -xxiv.; Je. i. xliv. lii.; 2 Ki. xxiv. xxv.; 2 Ch. xxxvi.; La. i.-v.; Je. xxiv.xxix.; Da.i.-v.

When the Jews, who were first carried captive, had been just seventy years in Babylon, Cyrus the Persian, who had, about two years before, taken Babylon and abolished the power of the Chaldeans, by a solemn proclamation, A.M. 3468, commissioned them to return to their country and rebuild the temple of their God. To encourage them he restored the sacred vessels which Nebuchadnezzar had brought away; and ordered his lieutenants on the west of the Euphrates to assist them with materials and money. About 30,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other tribes, immediately returned, under the direction of Zerubbabel and of Joshua the highpriest. Notwithstanding much opposition and trouble. in twenty years they rebuilt the temple and established the worship of God. About seventy years after, Ezra and Nehemiah, as deputies of the Persian king, reformed their corruptions and rebuilt the wall of Jeru-The Jews meanwhile astonishingly increased in numbers and enjoyed a tolerable degree of happiness. The Ammonites, Moabites, Samaritans, Philistines, Edomites, and Arahians indeed took every opportunity to harass them; and Haman the Amalekite. by a plot, brought them to the very brink of destruction. But God, by means of Zerubbabel, Ezra, Nehemiah, Esther, and Mordecai, frustrated their attempts. Excepting that Artaxerxes Ochus, about 3653, ravaged their country and transported multitudes of them into Egypt or to the east of Media for slaves, the Persian kings generally favoured them. But neither their mercies nor judgments restrained them from wickedness. They indeed from this time abhorred idolatry, which they reckoned the chief cause of their Chaldean captivity; but indulged themselves in marriages with the heathens, in cruelty to their Hebrew wives, in contempt of God's ordinances and profanation of his Sobboths and the like Co 17 7 9. To 98 10 15. D.

6,7,10,13; 5.5-15; 7.12-20; Zep. 3.9-20; Zec. i.-iii. vi.viii.-xiv.; Mal.i.-iii.

While the Grecian armies, between A.M. 3672 and 3834, so often marched through the country of the Jews, which lay between Syria and Egypt, God protected them in a marvellous manner. About 3672 Alexander the Great marched against them to punish their assisting his obstinate opposers of Tyre. But the humble supplication of their high-priest entirely stifled his resentment and secured his favour. He offered large sacrifices to their God, and confirmed to them whatever privileges they had enjoyed under the Persian kings. Having built Alexandria in Egypt. he settled multitudes of Jews therein, and allowed them the same privileges as his Macedonian subjects. About 3684 Ptolemy Lagus, king of Egypt, to revenge the attachment of the Jews to Laomedon his rival, furiously ravaged their country and carried 100,000 of them prisoners to Egypt; but he there used them so kindly, even promoting them to places of power and trust, that many others followed them thither of their own accord. Seleucus Nicator of Syria, having built thirty-five, if not forty, new cities, sixteen of which he called Antioch, after his father; nine Seleucia, after himself; six Laodicea, after his mother; three Apamea and one Stratonice, after his wives; placed in them as many Jews as he could, and assigned them the same privileges as they had at Alexandria in Egypt. About 3720 Philadelphus, king of Egypt, at his own expense, ransomed all the Jews who were enslaved in his dominions and gave them their freedom. It is said that he, or Euergetes his son, procured a Greek translation of their laws for the use of his famous library. Ptolemy Philopater offered large thank-offerings at the temple of Jerusalem for the victory which he obtained over Antiochus the Great; but enraged that their priests or their God had hindered his access into the HOLY OF HOLIES, upon his return to Egypt he terribly oppressed the Jews there. depriving them of their privileges, and assembled multitudes of them in order to have them devoured by ravenous beasts. Instead of hurting the Jewa, the animals furiously turned upon and devoured the heathen spectators. Provoked by his barbarity, the Jews of Canaan readily submitted to Antiochus the Great, who had invaded their country. He repaired their temple at his own expense; complimented them with 20,000 pieces of silver, 1400 measures of wheat, and 375 of salt, for its service; and confirmed to them all their privileges which had been granted by Alexander the Great. As Jernsalem was much depopulated, he exempted from tribute, for three years, such as would settle in it, and commanded all his subjects to let their Jewish slaves go free. But Scopas, the Egyptian general, quickly forced the Jews to return to the obedience of his master, and placed a garrison at Jerusalem. About A.M. 3828 Heliodore of Syria, by order of his master Seleucus, attempted to pillage the temple of Jerusalem, but an angel affrighted him from the undertaking; and soon after he was permitted to poison his master and thus hasten ruin

public demonstrations of their joy; and Jason attempted to recover the high-priesthood. Provoked by this, and detesting their peculiar manner of worship, Antiochus, in his return homeward, forced his way into Jerusalem, murdered 40,000 of the inhabitants. and sold as many more for slaves. He carried off 1800 talents of the sacred money, and a great part of the furniture of the temple, and made two of his most inhuman favourites governors of the country. About two years after, mad with rage that the Romans had frustrated his designs upon Egypt, he ordered his troops, in their return through Judea, to pillage the cities, murder such as were able for war, and sell the women and children for slaves. Upon the Sahbath. when the Jews superstitiously declined to fight, his troops entered Jerusalem, killed multitudes in cold blood, and carried off 10,000 prisoners. They erected a fort hard by the temple, whence they might sally forth and murder such as dared to worship there. Not long after Antiochus dedicated the temple itself to Jupiter Olympins, a chief idol of the Greeks, and erected his statue upon the altar of burnt-offering, For 2300 mornings and evenings, or 1150 days, the daily sacrifice was entirely stopped, and the temple rendered a scene of idolatry, lewdness, and murder. Such Jews as refused to worship idols or eat swine's flesh were exposed to all the horrors of persecution, torture, and death. Eleazar and a widow, with her seven sons, were the most distinguished martyrs. Others, hazarding everything dear, instructed their neighbours, and warned them to avoid every sinful compliance. Mattathias, a priest, and his sons Judas, Jonathan, Simon, &c., commonly called MACCABEES, took arms, and with astonishing bravery and conduct defended their religion and liberties. After many lesser advantages, Judas, who succeeded his father in the command, gave Nicanor, the Syro-Grecian general, a terrible defeat, A.M. 3839; recovered the temple. repaired and purified it, and restored the worship of God; and repaired Jerusalem, which had been reduced to almost a ruinous heap. After he had, with a handful of troops, for some years proved a terrible scourge to the Syro-Grecians, Edomites, Arabs, and other heathens around, he was slain A.M. 3843, and Jonathan his brother succeeded him. He and Simon his brother, who succeeded him, with astonishing bravery and prudence continued to rectify the disorders of both church and state. Onias the highpriest, son of the above-mentioned, having settled in Egypt, where he afterwards built a temple for those of his nation according to the form of that at Jerusalem, these Maccabees officiated in Canaan both as high-priests and as civil governors; but were both at last treacherously murdered. About A.M. 3869 Hircanus succeeded Simon his father. He first procured a peace with the now weakened Syro-Grecians, and then revolted from their yoke, and rendered himself an independent sovereign of the Jews. He subdued the Edomites, and forced them to embrace the Jewish religion. He reduced the Samaritans, and demolished Shechem and Samaria, their capitals, and razed their

10.1-7; 9.13-16; Is. 49. 24-26; 63. 1-4; Mi. 4. 12,13; Ob. 17-21; Eze. 25. 14; Zep. 2.7-9; Is. 11. 14; Nn. 24.

17-19: Am. 9.11-15. By his cruelties and other miscondnet Alexander had exceedingly disgusted many of his subjects, particolarly the Pharisees. After his death in A.M. 3925 his widow, with no small prindence, governed the nation for nine years. She was scarcely in her grave whee Aristobulus, her younger son, joined by multitudes of those who hated the Pharisees, contended for the crown and high-priesthood against Hircanus, his elder but indolent brother. Finding that the Arabs assisted Hircanus, he, in A.M. 3940, applied to the Romans for help. But they, turning his enemy under Pompey, quickly reduced the country. He and several of his captains pushed their way into the holy of bolies And soon after Crassus, another Roman, bent on his fatal Parthian expedition, pillaged the temple of about 10,000 talents of silver. After Judea had for thirty-two years been a continued scene of ravage and bloodshed, Herod, the son of Antipater, who had acted as a principal incendiary by the assistance of Antooy the Roman trinmvir, obtained the crown through much barbarity and murder. Finding that neither force nor flattery could render him, who was a Gentile—at least by his father—and who, to please Augustus the emperor, had made heathen compliances, quiet on his throne, he, in A.M. 3984, resolved to recommend himself by rebuilding their ruinous temple. Within three years and a half the principal parts were finished in a most magnificent form. It took eight years more for the rest. Nay, in A.M. 4033, it appears not to have been finished, Eze. 21. 26, 27; Hag. 2. 6, 7, 22; Mi.5.1.3; Zec.14.1,2; Mal.4.1; Jn.2.20.

When the long-promised Messiah appeared in the flesh, A.M. 4000, the Jews, finding their carnal imaginations and expectations nowise answered in him, netwithstanding the clearest evidence in his doctrine, miracles, and behaviour, rejected and ignominiously crucified him, and did what they could to prevent the spread of his gospel among the Gentiles. To mark him actually come, the sceptre gradually departed from them. He had scarcely made his appearance ia the temple, in the twelfth year of his age, when Jadea was reduced into a Roman province. When he died, about twenty-four years after, they seem to bave had no power of life and death in their bands. After the conversion of the centurion and his friends, Ac.x., we find not the least vestige of civil power among them independent of the Romans. The destruction of the Galileans at the temple by Pilate; the destruction of others by the falling tower of Siloam; the selfdestruction of Judas the traitor; the alarming exit of Ananias and Sappbira; the consumption of Herod by worms; the blindness of Elymas the sorcerer; the marder of about 100,000 Jews in Egypt, Syria, and Canaan by their heatben neighbours,-were but foreboding earnests of the fearful miseries of that nation for the rejection of Jesus Christ. The appearance of pretended Messiahs-Simon, Dosithens, Theudas, Felix the Egyptian, and many others; the astonishing spread of the gospel through the Roman empire; and

opening of the east gate of the temple whilst shut | with strong bolts, though twenty men could in general scarcely open it; the apparitions of armies in the air. fighting battles and besieging cities; the nnaccountable and absolutely obstinate crying of a country ferlow, called Jesus, in the city for more than seven years, especially at the solemn feasts, ' Woe to Jerusalem-Woe to the people-Woe to the temple;' and who, while at last he added, 'Woe to myself,' was struck dead on the spot; were providential omens thereof, Ps. 22.6-20; 35.11-26; 69.1-21; Pr. 1.20-32; Is.8.14,15; 49.4,7; 50.2-9; 52.14; 53.1-8; 65.1,2,5, 6; Da. 9.24; Zec. 11.8-13; Mat. ii. -xxviii.; Mar. i. -xv.; Lu. iv.-xxiii.; Jn. v.-xii. xviii. xix.; Ac. ii.-xxviii. Ge. 49. 10; Is. 66. 6; Joel 2.30,31; Zec. 11.1; Mat. 24. 3-13,24,30; Mar.13.5-13,24-26; Ln.21.7-17,25; Ac. ii.-xxiy.; 1 Th.2.14-16.

About A.D. 67 Cestins Gallns, the Roman governor of Syria, having invested Jernsalem, raised the siege without any visible reason and retired with the Jews at his heels. Taking this opportunity, the Christians, as directed by their Lord, left the city and retired to Pella beyond Jordan, where Providence protected them, Mat. 24.14-16; Mar. 13.14, 15; Lu. 21. 20, 21. Not long after, Vespasian, whom God just then marvellously advanced to the Roman throne, in A.D. 69, invaded their country from the north-east, and quickly spread murder and flames all along to the sonth-west. Beginning at Galilee, where the inhabitants of Chorazin, Bethsaida, Nazareth, and Capernaum had been principal rejecters of Jesus Christ, he took the cities by force, burned them into heaps, and murdered almost every inhabitant. The Jews resisted with madness, and chose rather to murder themselves than snrrender to the most compassionate generals. Nowhere was the scene more shocking than at Jerusalem, where the worship of God had been long profaned and our Lord had been crucified. The Romans invested the city, while the Jews, not only from Canaan, but from the countries around, were assembled to keep their passover, perhaps to the number of two or three millions. Thus their solemn feast which commemorated their miraculous deliverance from Egypt, and which prefignred Jesus' death, and at which he had been crucified, became their snare and trap. Split into three different factions, the besieged Jews spent their time in barbarously murdering one another, or united in desperate but nnsuccessful sallies against the Romans. Some even in sport murdered their fellows, to try the sharpness of their swords. At last the faction headed by Eleazar was treacherously massacred; and while the heaps of unburied corpses occasioned a pestilence, their destruction of each other's magazines hastened a terrible famine. Even the most delicate ladies were obliged to broil their infants for food. Meanwhile the Jews scorned every gracions proposal which the compassionate Titus, now general for Vespasian his father, could make them. Having besieged the city about six months, the Romans, A.D. 70, forced their way into it from the east. Provoked with the obstinacy of the besieged, they murdered every one they mot with While AL

temple in Egypt, built by Onias, shared a similar fate. Jerusalem was turned into a ruinous heap. The foundations of the temple were ploughed up, probably in quest of treasure; and, for the like reason, much of the rubbish of the houses was turned np; and it is said, not only the bellies of the dead but of the living were ripped up for the sake of the gold which they were supposed to have swallowed. Besides 257,660 who perished in other places, 1,100,000 are said to have lost their lives at Jerusalem alone. Titus caused the ringleaders in the rebellion to be crucified all round the city, till no more wood for crosses could be bad. About 97,000 were taken prisoners. Many of these were sent into Egypt by sea to be slaves. About 11,000 perished with hunger. Part were transported to Syria, to be devoured by wild heasts in the public diversions, or sold at the lowest rate for slaves. Not one descendant of David that could be found was left alive. Nevertheless multitudes of Jews still remained in the Roman empire. These, about A.D. 119, murdered about 500,000 of the Roman subjects, Christians and heathers. But Trajan, the valiant emperor, with no small difficulty and with terrible bloodshed, reduced them. About A.D. 134 Ælius Adrian, the emperor, prohibited them from circumcising their children, and appointed a colony of heathens to rebuild Jernsalem and name it Ælia, after himself. About 200,000 Jews, assembling nnder Barcocab, one of the banditti who had for a centnry before infested Canaan with their robberies, and now a pretended Messiah, murdered the Roman subjects wherever they could find them. With no small difficulty the Romans defeated them in buttle. After a siege of three years they took Bitter their capital. Fifty other garrisons quickly surrendered. In this war about 600,000 Jews are said to have been slain by the sword, besides those who perished by fire, famine, or pestilence. For several years fairs were held in Syria for selling the prisoners; and of those who were transported to Egypt many perished by hunger, shipwreck, and massacres. Adrian built his city on Monnt Calvary; and, in contempt of the Jews. erected a marble statue of a swine over its principal gate. For about 500 years after this they durst not, without bribing the soldiers or hazarding their lives, approach near the ruins of their once sacred capital.

Since this period the Jews have continued scattered among all nations, obstinately adhering to their ancient and distinguished ceremonies, in contempt of Christ; their numerous pretenders to Messiahship in every age and nation having hardened them in their delusions, and drawn upon them an infinity of mischiefs. Dreadful have been their persecutions by the kings of Persia, Roman emperors, Arabian caliphakings of Spain, France, England, and princes of Germany; and often from the groundless fury of the enraged populace in these places. A few instances shall represent their miserable condition. About the beginning of the fifth century of the Christian era the people of Macedonia, Dacia, Syria, and Minorca, murdered multitudes of them on account of their

their madly running after pretended Messiahs, scarcely left one of them alive in Mesopotamia and the places around. After various confiscations of goods, banishments, and bloody massacres, they were finally expelled from England by King Edward, A.D. 1291, to the number of 160,000. Edward permitted them to transport their substance to France; but there, in his own dominions, he confiscated it for himself: so that most of them perished through want. After several banishments and massacres, they were, in 1300, finally expelled from France. About 1492 the Spaniards banished 600,000 or 800,000 of them. Most of these perished by shipwreck, or through the inhumanity of the Africans. Many of their carcasses lay unburied. Between A.D. 1663 and 1666 scarcely any of them were left alive in the Persian empire. To save their lives or wealth, many of them have, from age to age, pretended to embrace the Romish idolatry. Perhaps at present 16,000 or 20,000 of them are professed Papista in Portugal and Spain, and not a few of them in clerical orders. These their friends endeavour to have circumcised at death, Le. 26. 14-39: De. 4. 26-28: 28.49-68; 29.18-28; 30.17.18; 31.16-18.29; 32.15-34; Pa. 2.1-5,9; 21.8-12; 35.23,26; 40.14,15; 50.2,3; 69. 22-28; 58.2-11; 59.11-15; 109.1-20; 110.5,6; 132.18; 140.9,10; 55.15,23; Pr.1.24-32; 1s.2.6-21; 3.1-26; 4. 1; 5.24-30; 6.9-12; 8.15,21,22; 9.13-21; 24.1-22; 27.10,11; 28.17-22; 10.22,23; 42.19.20,22-25; 59.1-18; 65.2-7,11-15; 66.3,4,6,7,14-18; Eze. 6.1-7; vii.ix. xv.; 16.35-39; Da. 9.26,27; Ho. 3.4; Am. 9.1-10; Zep. 1.13-18; Zec. 13.8; 14. 1,2,4,5; Mal. 4.1,3,5,6; Mat. 3. 12; 8.12; 12.43-45; 21.37-44; 22.6,7; 23.34-39; 24.1-41; 26.64; Mar. 12.1-9; 13.1-31; Lu. 11.49-51; 13.1-9,24-35; 17.22-37; 19.14,27,41-44; 20.16-18; 21. 20 -33; 23.29-31; Jn.5.43; 7.34; 8.21,24; Ro.11.8-25; 1 Th. 2.15,16; He. 2.3; 6.6-8; 10.26-31; 1 Pe. 4.17,18; 2 Pe. 2.9-22; 3.9-11; De. 4.27, 28.

Notwithstanding their inexpressible miseries, the Jews, everywhere scattered, have, for 1700 years past, remained a people distinct from the rest of mankind, and never in the common manner incorporated with others. It is computed that their present number amounts to 3,000,000; 1,000,000 of which lives in the Turkish empire: 300,000 in Persia, India, and China; and 1,700,000 in Africa and Europe. Except in Portagal and Spain, their condition is now generally tolerable. It is even observable, that scarcely one of their distinguished oppressors, whether persons or nations. has long escaped the justice of Heaven. About A.D. 1866, or 2016, we expect the whole of the Hebrew tribes to be converted to the Christian faith, and to be happily and orderly replaced in Canaan, where it is probable they will continue to the end of the world. When they shall be just settled, the Turks and their allies, we expect, will attempt to disposaesa them, and seize on their wealth; but shall miserably perish in the enterprise, Le. 26, 40-45; De. 4, 29-31; 30, 1-10; 32.35-43; 1 Ki. 8.46-50; Ps. 68.22-30; 69.35,36; Is. 1. 25-27; 4.2-6; 9.1-7; 11.11-16; 19.24,25; 24.22,23; 27.12,13; xxv. xxvi. xxxv.; 41.8-20; 42.9-16; 43.18-21; 44.23,26,27; 45.17; 46.12,13; 49.10-26; 51.11.17-23: 52.1-12: liv.: 55.8-13: 56.8: 57.13-19: 58.12: 59

JEHOVAH might transact the work and display the l glories of our redemption. To prepare the way for this great work, God permitted mankind to fall in Adam their covenant-head. In prosecution of it he published the first promise in paradise; instituted sacrifices; and, by an effusion of his Spirit, made the descendants of Seth to distinguish themselves from those of Cain, and observe social and public assemblies for his worship. By an overflowing flood he swept off the multiplied offspring of the serpent, and testified that the grant of the earth to man, under the first covenant, was entirely annulled. Immediately after the flood he bestowed on Noah and his descendants a new grant of the earth, founded on that new covenant which cannot be broken by men's sin. When the seed of the serpent again waxed strong, and attempted to defeat his designs in their building of Babel, he dispersed them; but it was round about Canaan, where the Redeemer intended to appear in manhood, and from whence the glad tidings of redemption were to be published, Ge. i.-xi. To preserve religion in the recorrupted world, God separated Abraham and his seed for himself by a peculiar covenant relation, founded on, and emblematic of, the covenant of grace. For almost two thousand years he marvellously preserved that family out of which the Messiah was to apring. and continued the true religion among part of them, even under the oppression of the most powerful and active agents of hell. To them the covenant of grace was gradually manifested, and confirmed by many solemnities, aigns, and types, Ge. xii.-l. &c.

Intending quickly to abandon the rest of mankind to the slavery of Satan, he, by the deliverance of his people from Egypt, further separated them for himself. To regulate and fix them in this state, he added a multitude of positive laws, which, whether ecclesiastical or civil, did almost all exhibit Jesus Christ and his work of redemption. The fate of that generation in the wilderness; the remarkable effusion of the Holy Ghost on their children; their unbloody victories over the natives, and safe settlement in Canaan; their mingled troubles, deliverances, and rests, under the Judges; and their glory and wealth under David and Solomon; were but so many figures of the approaching redemption by Jesus Christ. To mark their imperfection and their true design, the most purifying ceremonies, as the sin-offering, annual expiations, and water of separation, remarkably apread defilement. The Jewish nation, church, and ordinances had no sooner arrived at their meridian glory, than they began to fade, and make way for the exhibition of Christ himself. Whilst the captivity in Babylon weaned them from their obstinate attachment to idolatry, the loss of the diadem of David's family, of the magnificence of the temple, and of the Urim and Thummim. sacred fire, ark, Shekinah, and perhaps other principal types, taught them to look for the speedy manifestation of the things prefigured. The dispersion of the Jews through the Persian, Grecian, or Roman empires, with their sacred books along with them, prepared the nations, as by broken hints, for the spread of the gornel by means of the nentecostal converte

might be the more observable, the miracles, once so common in Israel, had for 700 years almost entirely ceased; nor for 400 had one prophet appeared among them, Ex.iii. to Es.x. &c.

In the fulness of time, A.M. 4000, when the long. continued tribeship and legislative power were depart. ing from the descendants of Judah; when that tribe had undergone manifold calamities and changes of government and masters; when Daniel's seventy weeks or 490 years from the egict of Artaxerxes to rebuild Jerusalem, were just expiring; when the nations had been shaken by the rise of the Persian, Grecian, and Roman empires, and by the fall of the two former: when the second temple yet stood, but hastened towards ruin; when the family of David remained distinct in genealogy, but was extremely debased; when both Jews and Gentiles generally expected the unparalleled birth of a glorious Redeemer; and when an uncommon peace, of about twelve years' continuance, extended over most, if not all the world; the eternal Son of God. without any change in his divine nature or person, assumed a real manhood; in respect of which he became the son of Eve, Abraham, Isaac, Jacob Judah, Jesse, David, and Mary the Virgin; and was born at Bethlehem. Endowed in this manhood with an incomparable fulness of gifts and grace, and peculiarly supported in his work, his perfection in knowledge, in wisdom, holiness, meekness, and zeal, was amazing, Ge. 49.10; Eze. 21.27; Mi. 5.3.5; Da. 9.24. Hag. 2.6-9, 21-23; Mal. 3.1; Nu. 24, 17; Is. 7.14; 9.6; 28.16; 40.3,5,9,10; 48.17; 49.26; 45.17-25; Je.23.5.6; 33.15,16; Ho.1.7; Ps.45.6; 97.7; He.1.6; Pr.8.22,23. 30; Ps.2.7; Zec.13.7; Ex.23.21; Ge.3.15; 12.3; 22.18: 26.4; 28.14; 49.10; De.18.18; Je.30.21; Ia.11.1.10; Lu. 1.69; 2 Sa. 7.12,14; Ps. 72.1; 89.3,20; Eze. 34.23,24, 29; 37.24,25; 17.22; Is. 53.2; 4.2; 7.14; Zec. 3.8; Da. 2.34,35; Je.31.22; Mi. 5.2; Lu. 1.32,35; with Mat.i.: Lu.i.ii. 3.23-38; Ro.1.4; 9.5; Jn.1.14; Is.49.1-3; 48. 16,17; 11.2-4; 61.1-3; 50.4-7; 42.1-6; Ps.89,19-21; 45.2,7; 2.6; 18.50; 28.8; 132.17; 1 Sa.2.10; Da.9.24; Is. 10.27; 49.8; 52.13; 53.7,9,11; 59.17; 63.5; Ps.16.8; 18.28-36; 28.7; 40.7,8; 69.9; Pr.8.14; Zec.9.9; Je.30. 21; Mat. 3.15,17.

Having, as our Saviour, undertaken the great work of redeeming us from our sins, he, in the character of our High-priest, offering himself in the sacrifice of himself, appeared in the likeness of sinful flesh, the manner of his birth being extremely debased. Hatred, contempt, reproach, poverty, and trouble were his inseparable attendants in life. la his infancy Herod attempted to murder him. During his public ministry he wandered about without any fixed abode. While Satan repeatedly tempted him to the vilest of crimes, Jews. Samaritans, and others affronted and abused him. In ratifying the new covenant, and abolishing the ancient ceremonies by his death, his sorrows were quite inexpressible. While Judas, instigated by Satan, betrayed him, and Peter thrice denied him, the other disciples forsook him. Notwithstanding his manifest innocence, Jews and Gentiles of all ranks concurred to persecute and murder him Ha was spit upon buffeted assumed

la his debasement and glory he was, and is, equally the Saviour, Shepherd, Prophet, and Teacher of his church, whether Jews or Gentiles; feeding them, particularly the poor, by his truths, ordinances, influences. and blessings. His personal ministrations were chiefly confined to Judea, especially in the courts of the temnle at Jerusalem, where multitudes attended; and in the regions of Galilee, where the grossest ignorance had long prevailed. He confirmed his precious, seasonable, practical, and sanctifying doctrines by miracles unnumbered, and which emblematically represented his spiritual work in the redemption of men. He feasted thousands on a few loaves, without diminishing the food. He healed the most incurable diseases; made the blind to see, the deaf to hear, the dumh to speak. the dead to live, the devils to leave the possessed, the storms to become calm, the trees to wither, the fishes to assemble into nets, or even to bring the money which he needed. And yet his ministrations had but inconsiderable success in the conversion of sinners, Ge. 49. 10, 18; Ps. 14. 7; 53. 7; 98. 2, 3; Is. 19. 20; 42, 7; 45. 17,22; 46.13; 48.17; 49.6,7,25,26; 59.20; 63.1-5; Je. 23.6; 33.16; Ho.1.7; Zep.3.17; Zec.9.9,11; Mat.1.21; Lu.1.31,47; Ps.23.1-3; Is.40.11; 49.9,10; 41.17.18 Eze. 34.11-16,22-29; 37.23-27; Mi. 5.4,5; Zec. 13.7; 11.7,11; Hag. 2.7,9; Mal. 3.1-3; Js. 41.27; 9.1,2; 52.7. 15; 40.3; De. 18. 15-19; Ge. 49. 10; Ps. 22. 22; 40. 9. 10; Pr.1.20-24; viii.; 9.1-12; Job 33.23; Is.11.9; 42.1,3,6, 7; 49.6; 50.4; 48.17; 54.13; 55.3-11; 59.19,20; Lu.1. 79; 2.32; Mal. 4.2; Is. 29. 18, 19; 35. 5, 6; 41. 17; Eze. 34. 16; ls.25.8; Ho.13.14; Mst.iv.-xxv.; Mar.i.-xiii.; Lu. iv.-xxi.; Jn.ii.-xvi.; Ro.15.8; He.1.1; 2.3,4; Ac.10. 33; Is. 49.4; 53.1; 6.9,10; Jn. 12.37-40,

Amidst his lowest debasement he discovered his Royal Headship over his church. He taught in his own isme. He appointed twelve, and afterwards seventy more, of his disciples to act as his deputies, heralds, and ambassadors in the work of the gospel. He st least twice expelled the merchants from the courts of the temple. He instituted baptism and his own supper for seals of his covenant. Being raised from the dead, he more abundantly exercised his kingly office in appointing extraordinary and ordinary

Eze. 17. 22, 23; 21. 27; 34. 24, 29; 37. 24, 25; 44. 3; 45. 7, 8, 22-25; 46. 1-8, 10; Da. 7 13, 14; 2. 44; 9. 25; 12. 1; Ho. 8. 5; 13. 10, 14; Mi. 2. 13; 4. 3, 8; 5. 1, 2, 4, 5; Zep. 3. 15, 17; Zec. 6. 12, 13; 11. 4, 7; 13. 7; 14. 9; Mal. 3. 1-3; Lu. 1. 32, 33; 1 Co. 15. 2, 25; Mat. iv. -xxvi.; Mar. i. -xiv.; Lu. iv. -xxvi.; Jn. i. -xiv.; Ac. i. -xii.; Re. i. -xxii.; 1 Ti. 1. 17; 6. 15, 16.

For almost 2000 years after the call of Abraham, and especially after the departure of the Israelites from Egypt, very few Gentile sinners had been converted, or even called to fellowship with God. But the promised Shiloh had scarcely appeared in the likeness of sinful flesh, when wise men from the East, two centurions, the Syro-Phenician woman, and the Samaritans and Greeks, received him by faith. He had scarcely ascended to heaven when he poured down the Holy Ghost in a wonderful manner. Qualified by his influences, the apostles and others, heginning at Jerusalem, preached with amazing success, and confirmed their doctrine hy miracles. Within about forty years Arabia, Egypt, Ethiopia, and Cyrene on the south and west; Chaldea, Mesopotamia, Assyria, Armenia, and Persia on the east; Phenicia, Syria, Lesser Asia, Pontus, Thrace, Greece, Illyricum, 1 Italy, if not also France, Spain, and Britain on the north and west: had received the gospel; and multitudes had believed on Christ, and formed themselves into regular societies, under the apostles, evangelists, prophets, pastors. teachers, ruling elders, and deacons, whom he had appointed; and walked in holy fellowship with God and among themselves. Wretched ignorance, gross idolatry, vain superstition, savage barbarity, shocking lewdness, and other like abominations, were, by the power of the gospel, obliged to give place to spiritual knowledge, piety, and virtue in every form, Ge. 49.10; fs.11.1,10; 2.2; Mi.4.1; Joel 2.28; Pr.1.23; Is.32.15, 16; 44.3-5; Mat. 10.23; 28.20; Jn. 14.17,18,26; 15. 26,27; 16.7-14; 20.22; Lu. 24.49; Ac. 1.8; Ps. 72.6; Ho. 14.5; Eze.34.26; Ps.65.9-13; 68.9,10; Is.55.10-13; Joel 3.18,21; Zec.13.1; 14.8; Eze.47.1-12; Is.61.3,11, 25.3,5-7; 41.17-19; 43.19; 12.3; Jn.7.38,39; Mar. 16.17,18; Is.35.3,5,6; 42.18; 29.18; Jn.14.12; Am.9. 11; Ps.69.34-36; 45.16; 68.22-28; 72.16, 17; Is.lxi.; 32. 20; 60.20; Mat. 19.28; 5.13,14; Ps. 132.16; Eze. 44.17-25; Ge. 3.15; 12.2,3; 22.18; 26.4; 28.14; 49.10; De. 32. 36,43; Ps. 2.8; 14.7; 18.43; 22.27-31; 45.3-6,9-17 xlvii.; 65.5; 66.1-4; lxvii.; 68.22-35; 69.33-36; lxxii. lxxxvii.; 89. 2-4,18-29; xeii.xcvi.-c.ex.; 132.13-18; exlix.; Is.1.25-28; 2.2-5,17-21; 4.2-6; 9.7; xi.xii.; 18. 7; 19.18-25; xxv. xxvi.; 27.1-6,12,13; 29.18-24; 30.18 -26; 32. 1-4,15-20; xxxv.; 41.10-20; 42.1-16; 44.2-5; 45.22-25; 49.6-26; 52.15; 53.10-12; Iiv.lv.; 56.8; 57. 14-19; 59.16-21; lx.-Ixii.; 63.1-5; 65.16-25; 66.8-14. 18-24; Je. xxxi. xxxii.; Eze. 17. 22-24; 34. 11-31; 36. 21 -38; xxxvii.xl.-xlviii.; Da. 2. 35,44; 7.14; Ho.1.10,11; 2.14-23; xiv.; Joel 2.28-31; 3.16-21; Am. 9.11-15; Mi. iv.v.; 7.14-20; Zep.3.9-20; Hag. 2.6-9; Zec. 2.10-13; 8.20-23; 14.8-11; Mal.1.11; 4.2; Mat.8.11; 16.18; 20. 6-16; 13.3-52; 21.28,29,41,43; 22.9,10; 26.13; 24.14; 28.18-20; Mar.16.15,16; Lu.2.32; 14.23; 24.47; Jn.1. 9; 3.16,17; 8.12; 10.16; 11.52; 12.23,24,32; 16.8; Ac. 1.8; ii.-xix.; Ro.1.7,8; 11.11; 15.8-19; 1 Co.1.2; 2 Co. 1.1; 8.1; Ga. 2.2; Ep. 1.1; Phi. 1.1; Col. 1.1; 2.1; 4.13;

the junction of so many nations into one Roman empire, which Satan had erected as his impregnable bulwark against the approaching Messiah, a mean of its more easy spread. The destruction and dispersion of the Jewish nation, which soon after took place, were also calculated to wean men from the typical ceremonies, and to make them examine the character and religion of Jesus, who had so circumstantially predicted these events. From A.D. 66 to 312 the church was repeatedly under general persecutions. appointed by the Roman emperors, particularly under Nero, about 66; Domitian, 96; Trajan, 107; Adrian, 120; Aurelius, 160; Severus, 202; Maximin, 235; Decius, 250; Valerian, 257; Aurelian, 272; and Diocletian, 303. These persecutions were very useful to prevent the church's swarming with errors, or the propagators of them; for many, particularly the Gnosties, fond of mingling the heathen philosophy with the gospel of Christ, formed abominable tenets, in opposition to his person and grace. The monstrons Nero led the way in imperial persecution. Having, for his revenge or his diversion, burned part of Rome. his capital, he charged it to the Christians' account. Multitudes of them were burned in heaps in his gardens, for his nocturnal recreation; and in many corners of his vast empire they were inhumanly exposed to wild beasts, or otherwise tortured and slain. For about 250 years after, scarcely a disaster by sword, famine, or pestilence, came upon the Roman subjects, but the heathens, and especially their priests, pretended that the toleration of the Christians in their peculiar religion had provoked the gods to inflict it, and begged to have them utterly extirpated. The persecutions above-mentioned were all of them remarkahly distressing. Those of Aurelius and Severus were extremely ruinous. Those under Maximin, Decius, and Valerian were still more furious and cruel. Millions of Christians were murdered without or by form of law. Multitudes were, for the public diversions, torn to pieces hy lions, tigers, and other ravenous beasts, in the theatres. And the last, between A.D. 302 and 312, was still more terrible and bloody. Almost in every place of the Roman empire Christians. and especially their preachers, were scourged to death: had their flesh pulled off them by pincers, or mangled with broken pots; or they were torn asunder hy beasts, or between trees; or were roasted between gentle fires; or, by holes made in their flesh, had melted lead poured into their bowels. In Egypt alone 144,000 are said to have been cut off by violent deaths, and 700,000 more banished. Their churches were everywhere demolished; and their books, especially the Scriptures, sought out and hurned.

Scarcely any, whether the Jewish nation or particular persons, as Herod, Domitian, &c., who had persecuted the Christians, long escaped the justice or God. Terrible ravages by the Goths, Persians, and others, had often punished the Roman empire. But never was the justice of Heaven so manifest as in the case of Diocletian and his assistants. He and Heraclius his partner had scarcely begun their barbarous work when Gologies, their institutes and herous work when Gologies their institutes.

to Constantinus, the only Cæsar who had not joined in the persecutions, being called from Britain, was made emperor by his troops. He proclaimed a toleration of the Christian religion in the whole Roman empire: but Maximin his colleague in the east quickly revoked it, and attacked Constantine's forces, which were commanded by Licinus his brother-in-law. But being shamefully routed, he in a fury murdered multitudes of the heathen priests, who had instigated him to the war. When he was ready to give a second battle to Licinus, he was struck with blindness and terrible torments in both body and mind. In rage and despair he poisoned himself, confessing that he was plagued by Jesus Christ for his persecution of the Christians. Licinus, who was now deputy emperor in the east, for a time pretended to favour the Christians: but, instigated by the heathen priests, he at last commenced a furious persecution. In three great battles, in the last of which about 100,000 were slain and himself taken prisoner, Constantine reduced him, after which he was put to death, Ge. 3.15; Da. 11.30-35: Re. 6.3-12: Jn. 15.20: 16.2.33: 21.18.19: Ac. 14.22: 2 Ti. 2.11; 3.12; Mat. 16.24; 10.17-22, 34-39; 22.6, 24. 9.10.18; Lu. 12.49-53; 21.12-17; Re. 2.10; 3.10; 1 Co. 11.19: 2 Pe.2.1-3: Mat.24.5,11,24: Ac.20,29,30; 1 Ti. 4.1-3; 2 Ti.3.1-6.13; 4.3.4; Ge.3.15; Re.6.12-17; 12. 2-4,7; De. 32. 36-43; Ps. 2. 1-6,9,12; 21. 8-12; 68. 14, 21, 23,30; xciii.xcvi.-xcix.; 110.5,0; 89.23; 18.37-42; 35. 5.6.26; 132.18; Is. 8.9.10; 9.4; 42.13.14; 49.24-26; 51. 22, 23; 54.15, 17; 41.11; 45.24; 63.1-6; 66.15, 16; Re.1.7.

From A.D. 320 to 606 all the emperors except Julian professed themselves Christians. Constantine, and Theodosius in the fourth, and Justin I. and Justinian in the beginning of the sixth centuries of the Christian era, distinguished themselves by their care for the church. Constantine first of all made the Christian the established religion of the empire. He admitted few but Christians to places of power or trust; and while he erected churches and schools, and appointed salaries for their teachers, he warmly inculcated and carefully exemplified the due observation of the Lord's day. At first he tried soft methods for converting the heathens; but finding them obstinate, he began to pull down their temples, break in pieces their idols. and banish or even put to death their enraged priests. By the free preaching of the gospel, and by the spread thereof among the Indians, Persians, and those on the east of the Euxine Sea, many were turned to the Lord. But Constantine's excessive kindness to the doctors of the Christian church, and to their new converts, tempted them to ambition and dissimulation. Many, awed by his authority or example, or attracted by the favours they expected, professed themselves Christians, who had neither knowledge of, nor due regard to, Jesus or his truths. By his assumption of a kind of headship over the church, at least in some instances. the clergy were encouraged to model her government according to the form of that established in the empire. The favours of Theodosius, Justin, and Justinian were perverted to much the same purpose. While the inundations of the managing Coths Hung for work

church, by their soul-ruining errors, and by the furious contentions, rival councils, and even persecutions and massacres which they produced. The Arians, who in the fourth century held about thirty-two councils, and had often persecuting kings or emperors to abet them, were peculiarly hurtful, and had once forced most of the clergy to their side. But the doctrines of Pelagius, especially when a little refined, gradually and more insensibly infected most of the Christian church, both ministers and people.

By such means the church became a motley mass of practical heathens, mingled with a few real and circumspect Christians. The great zeal of the fashionable clergy was to render her in her offices, superior and subordinate, similar to the imperial state; and, for the gratification of their carnal proselvtes, to borrow whatever they could find from the Jewish or heathen superstitions. Even in the fourth century lordly bishops, metropolitans, archdeacons, subdeacons, exorcists, and canonical singers were introduced. Candles were lighted by day in the churches. Incense was burned while prayers were offered or sacraments administered. On the stated fasts some particular meats were forborne. Abstinence from marriage was esteemed a high degree of sanctity, especially among the clergy. Prayers were directed to saints departed. Pretended relics were held in great veneration. Images of saints, and of Jesus Christ, were placed in churches, and sometimes were worshipped. The clergy began to officiate in canonical robes, which they held to be sacred. Prayers were made for the dead, and even sometimes for mitigation of torments to the damned. Baptism was held of absolute necessity to salvation, and hence was administered to the dead, or by lay persons. Pilgrimages to our Saviour's sepulchre, and a monkish retirement from fellowship with mankind, were reckoned a transcendent devotion. By the end of the sixth century the doctrines of the church were deeply infected with Pelagianism. The discipline had been long remiss, corrupt, or partial, chiefly in favour of the liberal or the great; and the principal concern of the leading clergy was who should be greatest. The notion of a purgatory or middle state; multitudes of sacred festivals and litanies, in honour of angels, the Virgin Mary, and martyrs; and consecrations of churches, were introduced. Everything supposed to have had connection with martyrs was held in veneration. But not contented with all these human or rather devilish inventions in the worship of God. Gregory the Great, a sainted and famous Bishop of Rome, added his new canons of the mass; his canticles and antiphones; and his almost innumerable ordinances concerning stations, litanies, processions. Lent, oblations for the dead, pontifical robes, consecrations, and relics, Mat. 24.5.11.24: Ac. 20, 29, 30; 1 Co, 11, 19; 1 Ti, 4, 1-3; 2 Ti, 3, 1-6, 13; 4, 3, 4: 2 Pe. 2.1-3: Re. vii. viii.: 12.8-17.

In the beginning of the seventh century two principal enemies to Jesus Christ formally appeared on the earth—the *Mahometan delusion* in the East, which has ever since extirpated or oppressed the Christian religion in a great part of the world; and

imperial Lord over all instead of Jesus Christ; and by promoting divisions, by encouraging appeals to themselves from the eastern and other bishops, hy pretending deeds of councils in their own favour, and by unwearied struggles with the hishops of Constantinople, the Romish bishops had long and earnestly contended for the supremacy. About A.D. 606 or 608 Phocas, an absolute monster of treachery, cruelty and everything horrid, had, by the inhuman murder of his worthy master Mauritius and family, become the emperor of the East. It seems the Bishop of Constantinople disdained the friendship of this infernal wretch. But Boniface III. of Rome, by his fulsome flatteries, obtained his imperial appointment to be the Universal Bishop of the Christian church. Deputies were immediately despatched throughout the western churches to introduce the new Gregorian superstition and to procure a formal submission to the Roman pope. The missionaries being extremely ignorant of everything important, or at least incapable of officiating in the language of the places to which they were sent, it is said that Pope Vitalian, about A.D. 666, appointed their public worship to be everywhere performed in the now long disused Latin tongue. This at once concealed the ignorance of his mission. aries, and became a standing badge of the church's subjection to Rome. Just five prophetic months, or 150 years after the pope had obtained his spiritual supremacy, and 666 years after John had received his Revelations in Patmos, Pope Stephen III., assisted by Pepin, king of France, who, by the help of a former pope, had treacherously usurped his master's throne, rendered himself a CIVIL LORD of the states of Rome, Ravenna, and Pentapolis; in consequence of which his cardinals or privy counsellors dressed themselves in purple and scarlet. Several of the succeeding popes claimed an absolute power to dispose of not only the Christian kingdoms and empires, but even of what belonged to heathers, everywhere in the world. By deceiving or terrifying princes with their excommunications and interdicts, by decoying or forcing them to the holy war in Canaan, and by raising up traitors against them, they caused them to submit to their slavery. The ten kingdoms which had been formed out of the ruins of the western empire all submitted to the idolatry, superstition, and clerical tyranny of Rome. The haughty pontiffs even pretended to command the angels, whether good or bad, to do what they pleased, -nay, they claimed an authority over Jehovan himself, in empowering their priests to create or divide the glorified body of his Son at their pleasure; in adding to his standard of faith and practice apocryphal tracts, human traditions, and decrees of popes or their councils; in founding the authority of his oracles on the will of their church, and, contrary to his express command, debarring all but their clergy from the free perusal of them; in altering, reversing, or confirming his laws as they pleased; in making multitudes of persons and things his partners in worship, and in protection of the world; in appointing multitudes of holidays in op-

position to his law and by pardoning men's sin or



ported the Romish bishop and his abominations. In porton the Benedictine Order alone, before the Reformation, the said there had been above 15,000 monasteries, popes, 200 cardinals, 1600 archbishops, 4000 bishops, 15,700 abbots who had been authors, and 156,000 deified saints. While the pope and his clergy wallowed in every fleshly abomination, and everywhere spread the most pernicious errors, gross idolatry, and special superstition, by pretences to uncommon sanctity, and by magical wonders and pretended visions, they made their ignorant votaries believe what they pleased. By inhumanly excluding from trade, or even from their habitations, such as dissented from them; and by murderous inquisitions, massacres, and wars, in which millions of Waldenses and Protestants were slain, they terrified others into a blind submission. Da.7.8,20-25; 11.36-39; 2 Th.2.3-12; 1 Ti.4.1-3; 2 Ti.3.1-7,13; 4.3,4; Re.9.1-11; 11.2; xiii.; 17.1-14. 17.18; 18.12.13.

Notwithstanding the diabolical fraud and barbarous rage of these antichristian locusts and their ahettors, Iesus Christ has always qualified and encouraged a proper number to bear witness for his injured doctrines and laws sgainst the contrary abominations, - among whom may be reckoned the council of Charles the Great of France at Frankfort, in the eighth century; Claude, bishop of Turin, and his followers, in Piedmont, in the ninth and tenth; the WALDENSES in the south of France, in the twelfth and subsequent centuries, who, by war and persecution, were scattered into Germany, Italy, and Britain, and of whom Wickliffe and his followers in England, in the fourteenth century, and Huss and his followers in Germany, in the fifteenth, were the genuine offspring. Notwithstanding their faithful contendings, and notwithstanding dreadful judgments inflicted by Saracens, Turks, &c... the Antichristians still prevailed. The oracles of God were slmost wholly unknown. Many of the bishops had never perused, and perhaps never seen them. Doctrines were tried by false miracles and lying wonders, not by the Word of God. Many of the leading truths of the gospel were buried in oblivion, and the contrary errors established and believed. Even the remains of truth were rendered almost unintelligible by scholastic terms and arguments. Religion lay boried under wicked and senseless traditions and papal decrees. Worship was drowned in depths of heathenish, Jewish, or magical superstitions. Devotion chiefly consisted in adoring the sacramental bread, the Virgin Mary, saints, angels, images, and relics. Pardons of sin, or indulgences therein: admissions to ecclesiastical offices, or even to celestial thrones, were sold for money; and none but the poor, who could pay nothing, were consigned to eternal damnation. In ignorance many of the clergy were similar to brutes; but in pride, avarice, oppression, lewdness, blasphemy, and everything abominable, they were complete infernals. Meanwhile God-by making the holy war a means of introducing knowledge from the East-by forcing the learned Greeks into the papal dominions, through the capture of Constantinople by the Turks - and by causing the

them of their danger in a continued adherence to Rome. Wearied of the tyranny, and detesting the monstrous wickedness of the Romish clergy, multitudes embraced their doctrines, and attempted to search the Scriptures for themselves; for which purpose the learned reformers supplied them everywhere with translations in their mother tongue. Notwithstanding the utmost efforts of the popish rulers in both church and state, by pretended miracles and apparitions; by perfidy and flattery; by prohibitions of Protestant books; by wars, persecutions, and massacres; -and notwithstanding the lukewarmness, scandals, contentions, and even enthusiastic madness and horrible blasphemy, which took place among too many of the nominal Protestants, the true scriptural religion was, in less than fifty years, not only preached with remarkable success, but formally established by the civil authority, in a great part of Germany, in Sweden, in Denmark, in Holland, and half of Switzerland, and in Britain; and was, by public wicts. allowed in France. Poland, Hungary, and Transylvania. Since that period the Protestant religion has been almost entirely rooted out of Hungary, Austria. Bohemia, France, Palatinate on the Rhine, &c.; and the Papists have greatly increased in several of the Protestant dominions. It is doubtless true, however, that the number of Protestants in Europe has increased, notwithstanding all opposition. On several occasions, as in Germany 1418 and 1550, and in Britain 1558 and 1688, the opposers of Antichrist have been remarkably delivered, after they had for three years and a half appeared on the very brink of destruction. But the great slaughter of Christ's witnesses, by the apostatizing of Protestants to the essentials of Popery, and by the persecution of such as shall continue faithful, and their glorious resurrection, we suppose, are still future. Re. 11.2-10: 14.1-23: 17. 14-17.

Partial effusions of the vials of God's wrath upon the Antichristians have also taken place. The Saracens not only murdered their eastern brethren in error, idolatry, and superstition; but, about A.D. 713, conquered Spain, and afterwards ravaged France and a part of Italy: seized upon Sicily and Naples: and thought it highly meritorious to harass and murder the Romish idolaters. From a.D. 830 to 980 the contentions between the descendants of Charles the Great, and the invasions of the Hungarians, deluged Germany. France, and Italy with torrents of human blood. From A.D. 1090 to 1290 millions perished in the pretended HOLY WAR with the infidel Saracens and Seljukian Turks for the recovery of Canaan. Scarcely a kingdom in Europe but was disordered in its constitution, drained of men, and beggared of wealth by these mad attempts, which the popes promoved with all their fury and craft, that they might have an opportunity to extend their power in Europe while the princes of the respective nations warred in the East. From A.D. 1200 to 1370 the furious wars 20,21; Mal.4.2; Ro.11.12,15,25-32; Re.vii.; 11.11between the papal and imperial factions, commonly 19; 15.2-4; 19.1-9; 20.1-5; xxi.; 22.1-6. called GUELFS and GIBELINS, rendered Germany and

themselves they boldly preached to others, and warned | these plagues in the least reformed the pope or his votaries. When, between A.D. 1517 and 1570, about the half of his subjects revolted and embraced the Protestant religion, shame obliged their neighbours to drop several of their papal customs that were absolutely stupid or horribly wicked; but the whole substance of their errors and corruptions, a little varnished, was judicially established by the Council of Trent, which was concluded A.D. 1563. Modern history is generally considered to begin with the discovery of America, and there are three inventions which belong to the Middle Ages, but were not put into general use till the beginning of Modern Times, which have had much to do with the great progress made by the human race in the last four hundred years. These are the magnetic needle, gunpowder, and the printing press. Gunpowder is said to come from the Chinese, but it was not used in Europe until the fourteenth century. These and all other discoveries and inventions which have come into use in modern times, have lent themselves as servants to aid Christianity in changing the face of the earth, and the character and direction of the human race. so we may get a glimpse of the coming time now, when Christianity, as the truth, the way, and the life, will be dominant in the whole earth.

> The antichristian and Mahometan delusions being extirpated from the face of the earth, the gospel will, we expect, with amazing rapidity and success, spread through the whole habitable world. Both Jews and Gentiles shall heartily embrace it, and turn to the Lord with one consent, and unite in his body the church. Then shall her doctrine, worship, discipline, and government be restored to the apostolic plan, and exactly correspond with the measuring-line and reed of God's Word. Astonishing shall be the abilities, labours, and success of her pastors and other officers; and amazing the knowledge, holiness, zeal, order, unanimity, and peace of her members. Such shall be their multitude and quality, as if all the ancient martyrs had risen from their graves to enjoy the most glorious fellowship with Christ. So general shall be the reformation of mankind, that perhaps few will remain apparently wicked: and long, with increasing growth, shall this happy period continue, Ge.3.15; 12.2,3; 22.18; 26.4; 28.14; 49.10; De.32.36-43; Ps. 2.8; 14.7; 18.43; 22.27-31; 45.3-6,9-17; xlvii.; 65.5; 66. 1-4; lxvii.; 68. 22-35; 69. 33-36; lxxii. lxxxvii.; 89.2,3,18-29; xciii.; xcvi.-c.; cx.; 132.13-18; cxlix.; Is.1.25-28; 2.2-5,17-21; 4.2-6; 9.8; xi.xii.; 18.7; 19.18-25; 24.23; xxv.xxvi.; 27.1-6.12.13; 29.18-24; 30. 18-26. 29; 32. 1-4. 15-20; xxxv.; 41. 10-20; 42. 1-16; 44.2-5; 45.22-25; 49.6-26; 52.15; 53.10-12; liv.lv.: 56.8: 57.14-19: 59.16-21: lx.-lxii.: 63.1-5: 65. 16-25; 66. 8-14, 18-24; Je. xxxi. xxxiii.; Eze. 17. 22-24; 34.11-31; xxxvi.-xlviii.; Da. 2.35,44; 7.14,22, 27; 2.12; Ho.1.10,11; 2.14-23; 3.5; 6.2; xiv.; Joel 2. 28-32; 3.16-21; Am. 9.11-15; Mi. 4.5; 7.14-20; Zep. 3.9-20; Hag.2.6-9; Zec.2.10-13; 8.20-23; 14.8-11,

There seems to be forces at work in our day which

is to connect with the interior lakes and the coast. || Among the possibilities of the near future is a railroad across Siberia from St. Petersburg to Behring Strait, and also one across Alaska to Behring Strait, while Behring Strait itself is to be bridged or ferried. A ship canal around Niagara Falls is contemplated, and also, it is said, a railroad from Quebec to Belle Isle in Labrador, with connecting ocean steamship lines to Midford, in Wales. When all the projected enterprises which look to completer union and fellowship among men are completed, there will not any longer be foreigners, but all men will be neighbors. Humanity will be then organized, all the scattered members of races and once is lolated tribes will be brought into one body; the best ideas, the best science, the best religion, the best morals will then have the same opportunities of triumph everywhere, throughout the whole body of humanity, as they have had hitherto opportunities of triumphing among the more favored races. There is to be in the good coming time one science, one moral law, and one religion. This unity of the human race, too, is coming about day by day through the ordinary operation of law and truth. The kingdom of heaven cometh not with observation, bn sowly and gradually it is permeating and gathering to itself all peoples and tongues. Our Lord said, "If I be lifted up I will draw all men unto me." Through the trnth as it is in Christ and through the power of the Holy Spirit the race is gradually being reorganized, and in the ages to come is to be not ideally only but really the body of Christ.

CHAPTER V.								
A CHRONOLOGICAL HARMONY OF THE SCRIPTURE HIS-								
TORIES, AND OF THE FULFILMENT OF ITS PREDIC-								
TIONS.								
From eternity Jehovan himself alone sub-								
sisted in three persons—Father, Son, and								
Holy Ghost, Ge. 21. 33; De. 33. 27; Ps. 90. 2;								
ls. 44.6; Hab. 1.12; 1 Jn. 5.7; 2 Co. 13. 14;								
Mat. 28. 19; 3. 16,17, &c.								
God created the world in Christ, Ac.								
Year   Botord 15, 18: 1s. 46, 10, Ep. 1, 11: 2 Ti, L. 9.								
World Christ &c. He sent into the world his Son								
as the Mediator and Representative of								
humanity, Ps. 40 6-8; 89.3,4; Is. 53. 10;								
Je. 30. 21; Zec. 6. 13.								
1 4004 God created all things; covenanted with								
mankind; Adam fell into sin, and his								
posterity in him; God published salvation								
by Christ, but denounced troubles and								
sorrows in this life, Ge.iiii.; Ex.20.11;								
Ec. 7.29; Ro. 5.12–21; 1 Co. 15. 22.								
2 4003 Caia, and not long after, Abel is bora,								
perhaps with twin sisters. Some years								
after Cain becomes a husbandman, Abel								
a shepherd, Ge.iv.								
129 3875 Cain and Abel offer sacrifice. Cain murders								
Abel, and is punished; but his family								
increases, Ge. iv.; He. 11. 4; 1 Jn. 3. 12;								
Jude. Next year Seth is born. 235 3769 Enos is born. Public societies for God's								
worship are introduced, to distinguish								
the Sethites from the offspring of Caia,								
Ge. 5.6; 4.26.								
Ge. 3.0; 4.20.								

987 3017 After predicting the last judgment, pious

OLOGIC	CAL INDEX OF SCRIPTURE HIS	TORY	•
Year Inde	e inhabitants, is drowned by a flood.	Year in	efore; from the family, Ge. xxi.; Ac. 7. 8; Ro
Year of the World. Christ	Noah, his family, and some animals are	of the World,	hrist. 9.9; He.11.11,12; Ga.4.22-31.
	preserved in the ark, Ge. 5.27; vii.; Lu.	——  -	To try Abraham's faith and obedience
}	17.26,27; Mat. 24.37-39; Job 22.16; 1 Pe.	2144 1	God commands him to oner reade in
1057 004	3.19,20; 2 Pe.2.5; 3.6.		sacrifice. Abraham readily obeys; lsaac',
1657 2347	The flood ceases; the ark settles in Ar-		death is prevented, and Abraham and his
	menia: Noah, his sons, and the animals, came forth of the ark. Noah offers sac-	i	family greatly blessed, Ge.xxii.; He.11. 17-19; Ja.2.21. Soon after Sarah dies.
	rifices of thanksgiving. God covenants		and is buried at Machpelah, Ge.xxiii.
i	with him; allows him to eat flesh; forbids	Ι.	49.30-32.
1	murder; gives him the rainbow as a	2148 1	856 Isaac, by the direction of Providence, is
į	token that the earth should never more		married to Rebekah the daughter of
	be drowned. Not long after Noah plants a vineyard; is drunk; and foretells the		Bethuel, his Syrian cousin, Ge. xxiv. Shem, the son of Noah, dies ten years
	fate of his seed, Ge. viii. ix.; Is. 54. 8-	1 1	after, Ge. 11.10,11.
	10.	2168 1	836 While Abraham's family hy Keturab and
1760 2244	Mcn, being generally recorrupted, build		Hagar mightily increase, Esau and Jacob
i	the Tower of BABEL. God confounds		are horn to Isaac, Ge. xxv.; Jos. 24.4;
	their language and disperses them. Nim- rod founds a kingdom in Chaldea, Asshur	2183 1	Ac.7.8; Ro.9.10-13. 821 Abraham dies. Four years after Heber.
_	another in Assyria, and Mizraim a third	2100	the great-grandson of Shem, dies, aged
	in Egypt, Ge. 10.9-13.	1	464 years, from whom the HEBREWS were
2008 1996	Two years after the death of Noah Abra-		named, Ge. 25.7; 11.17.
1	ham is born in the 130th year of Terah.	2208/1	796 Esau having sold Jacob his birthright,
	Sarai or Iscah, his brother Haran's daughter, is born ten years after, Ge. 11.		marries two Canaauites, which grieves his parents, Ge. 25.27-34; 26.34; He. 12.16.
	26-32: 17.17; 20.12.		Being blessed of God, Isaac greatly pros-
2079 1929	Chedorlaomer, king of Elam, subdues the	١ .	pers, notwithstanding the envy of the
	kingdoms of Sodom, Gomorrah, &c., Ge.	1 (	Philistines, Ge. xxvi.
2000	14.1–3.	2244 1	760 Instigated by his mother, Jacob fraudu.
2083 192	Terah dying after they bad dwelt five years in Haran, Abraham, directed by		lently obtains his father's principal bless- ing. Esau's rage hereat obliges him to
	God, and encouraged by a promise of		flee to Mesopotamia. He receives a vision
	Christ and a numerous seed, enters	1	and p.omise at Bethel; arrives at Haran,
	Canaan. The land is promised to his		and serves Laban his uncle, Ge. xxvii
}	seed. A famine forces him into Egypt.	0051	xxix.; He.12.16; Ge.31.13; Ho.12.3,4,12.
	From bence the 430 years of the Hebrew sojourning are reckoned by some, Ge. xii.;	2251 1	753 For his service Jacob receives Leah and Rachel, his two cousins, for wives; hy
	Jos. 24.2,3; Ne. 9.7,8; Ps. 105.9-15; Ex.		whom, and their handmaids, within four-
	12.40,41; Ac.7.2-5; Ga.3.17; He.11.8.	.	teen years, he has eleven sons and one
-   -	Returning to Canaan, Lot retires to Sodom.	!	daughter. God also renders him rich in
	God renews his covenant with Abraham.	9965 1	flocks, Ge.xxix.xxx.; Ho.12.12; Ac.7.8.
	He removed southward to Hebron, and built an altar for the worship of God,	2265 1	739 After serving Laban for twenty years, Jacob and his family privately remove to Ca-
	Ge. xiii.		naan. Laban pursues, but is pacified
2091 191	ام دو د د د ا	1 1	Jacob meets with angels at Mahanaim;
	Sodom, Gomorrah, Admah, Zeboim, and		with God at Peniel; and with Esau in love,
1	Zoar revolted; Chedorlaomer and his	9970 1	Ge.xxxixxxiii. 734 Dinah is deflowered, and the Shechemites
	allies ravage their country, defeat their troops, take Lot and others captive.	2210	circumcised and murdered. Jacob re-
	Abraham defeats the conquerors, rescues		moves to Bethel, where Deborah, Re-
	the prisoners, recovers the spoil, and is	1 1	bekah's nurse, dies. Soon after Rachel
	blessed by Melchizedek. God promises		dies in childbirth of Benjamin. Reuben
	him a numerous seed, and Canaan for their inheritance, Ge. 9.25; xiv.xv.; He.7.	li	commits incest with Bilhab, Ge.xxxiv.
	1-11; Ac.7.6,7; Ga. 3. 17; Ps. 105.9-15;	2276 1	728 Joseph, now seventeen years old, is for his
	Ne. 9.7,8.		dreams hated, and sold by his brethren
2093 191	Despairing of the promised seed by herself,	1 1	to Ishmaelites and Midianites, who sell
	Sarah gives Hagar to Abraham for a con-	1 1	him to Potiphar the Egyptian, Ge.xxxvii.:
	cubine, that she might bear it. After Hagar bad fled from the family and re-	2286 1	Ps. 105.17; Ac. 7.9. 718 About seventeen years after his marriage
	turned, she hears Ishmael, Ge.xvi.; 25.		with the daughter of Shuah the Canaan-
	12-18; Ga. 4. 22-31.		ite, Judah commits incest with Tamar his
2106 189	8 God constitutes Abram, and his seed by		daughter-in-law, who bears him Pharez
	Isaac, his peculiar people; appoints cir-		and Zerah. Joseph refuses to commit adultery with his mistress; and by false
	cumcision as the seal of this covenant; changes Abram's and Sarai's names.		accusation is imprisoned, Ge.xxxviii.
	Soon after he and two angels visit Abra-		xxxix.; Ps.105.18.
	bam and Sarah, renew the promise of	2288 1	716 Isaac dies, aged 180 years. Soon after
0105 105	lsaac's hirth; Abraham intercedes for the	-	Esau removes from Canaan, and finally
2107 189	7 preservation of Sodom, &c. the two an-	1	settles in Mount Seir; where his family,

gels warn Lot and his family to remove;

dom Comorroh Admoh

cohabiting with the Horites, wonderfully

and are nominated by Joseph, G. 2011. July 1996. [17, 22] and 1996. [17, 22] and 1996. [18] be subtile for our which he had taid by the subtile to contribute the town with his he had taid. The product of the town subtile he had taid. The product of the long printing the contribute of the product of the long printing the contribute of	CHRONOLOGICAL INDEX OF SCRIPTURE HISTORY.									
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pears to Moses at Sinai in a burning bash; appointed from our of Dearth bin and Aaron to lead them out of Dearth bin and Aaron to lead them out of Dearth and Aaron to lead them out of Dearth and Dea			14,20.			destruction upon their enemies Advised			Deborah and Barak deliver them, and	
spoints him and aburning bush; spoints him and Azon to lead them out of Egypt. After ten plagues the Egyptians allow them to depart; but afterwards pursue them through the Red Sea, and are drowned. to the great joy of the Hebrews. (6. 15. 13.14; 46. 4; Ex. 2. 23-25; iiixv.; 20.2; De. 4. 20.94; 7. 18. 19. 12. 39. 20. 3; Jos. 24. 6-7; I. Sa. 12. 8; Ne. 9. 9-12; Ps. 66. 10-12; 7. 41. 29. 15. 39. 29. 114. 1-3; Jos. 29. 29. 212; Ex. 16. 3-6; Ac. 7. 30-36; He. 11. 27-29. Directed by the pillar of cloud, the Hebrew are in the Arabian desert souther eastward to Sinat. The bitter waters of Marah are sweetened. Quails, manna, and water from the rock, are bestowed by God for their provision. They defeat the Amalekites, and have rulers appointed; receive God's laws from Mount Sinai, and are entered into covenant with him. God directs the form of his taberancle; appoints his priests, and their consecration. Moses receives the tables of the moral law, but breaks them when be heled the Hobrows wroshipping their golden calf. By his intercession their destruction is prevented, and the tables of the law renewed, Ex. 15. 22-63; Na. 2. 34. 19. 21. 22. 22. 22. 25; iiixv.; 12. 25. 20. 21. 22. 21. 22. 22. 23. 25. 23. 23. 25. 25. 23. 25. 25. 23. 25. 25. 23. 25. 25. 23. 25. 25. 23. 25. 25. 23. 25. 25. 23. 25. 25. 23. 25. 25. 23. 25. 25. 23. 25. 25. 25. 23. 25. 25. 23. 25. 25. 23. 25. 25. 23. 25. 25. 23. 25. 25. 25. 25. 25. 25. 25. 25. 25. 25	2513	1491	Pitying the Hebrews' affliction, God ap-		ŀ	by him, the women of Moah and Midian		1 1	celebrate their victory, Ju. iv. v. x. xi.; 1	
sponsishin and Aaron to lead them out of Egypt. After the plagues the Egyptians allow them to depart; but afterwards pursue them through the Red Sea, and are drowned to the great joy of the Hebrews, Ge.15. 13,14; 46, 4f. Ex. 22.3-25; tilxv.; 20.2; De. 42.0,34; 7.18,19; 11.2,3; 29.2, 3; Jos. 24.5-7; 18.1.2, N. 9.9-12; Ps. 66.10-12; 74.12-15; 78.12-14,42-53; 80. §; 81.5,6; 78.13-29; 10.5.2-8-39; 11.4-1-3; 135.5.9; 136.10-15; 1s.63,7-14; 1s.52.20, 21: Ezz. 16.3-6; Ac. 7.30-36; He II. 27-29. Directed by the pillar of cloud, the Hebrews travel in the Arabian desert southeastward to Sinai. The bitter waters of Marah are sweetened. Qualis, manna, and water from the rock, are bestowed by God for their provision. They defeat the Amakekites, and have rulers appointed; receive God's laws from Monnt Sinai, and are entered into covenant with him. God directs the form of his taberanel; cappointed in receive God's laws from Monnt Sinai, and are entered into covenant with him. God directs the form of his taberanel; cappointed; receive God's laws from Monnt Sinai, and are entered into evenant with him. God directs the form of his taberanel; cappointed; receive God's laws from Monnt Sinai, and are entered into evenant with him. God directs the form of his taberanel; cappointed in principles and are entered into evenant with him. God directs the form of his taberanel; cappointed; receive God's laws from Monnt Sinai, and are entered into evenant with him. God directs the form of his taberanel; cappointed; receive God's laws from Monnt Sinai, and are entered into evenant with him. God directs the form of his taberanel; cappointed; receive God's laws from Monnt Sinai, and are entered into evenant with him. God directs the form of his taberanel; cappointed; receive God's laws from Monnt Sinai, and are entered into evenant with him. God directs the form of his taberanel; cappointed in the cappoint of his bearing the province of his beasters and the received God's laws from Monnt Sinai, and are entered into evenant with the second p		-	pears to Moses at Sinai in a burning bush:	-		seduce the Israelites to whoredom and		1 1	52.12.9-11; He.11.32; Ne.9.27-31; Ps.	
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20.2; De. 4.20,34; 7.13,19; 11.2,3; 29.2; 3; Jos. 24.5-7; 18.3.12.8; Ne.9.9-12; Ps. 66.10-12; 74.12-15; 78.12-14; 42-53, 80. 8.8; 81.6,6; 78.18-20; 105.26-39; 114.1-3; 135.8,9; 136.10-15; 1.6.3-7-4; J. 42.53, 80. 21; Eze.16.3-6; Ac. 7.30-36; He. 11.27-29. Directed by the pillar of cloud, the Hebrews travel in the Arabian desert southeastward to Sinai. The bitter waters of Marah are sweetened. Qualis, manna, and water from the rock, are bestowed by God for their provision. They defeat the Arabickites, and have rulers appointed; receive God's laws from Momi Sinai, and are entered into covenant with him. God directs the form of his takermacle; appoints his priests, and their consecration. Moses receives the tables of the heard law, but breaks them when he beheld the Hebrews worshipping their golden calf. By his intercession their destruction is prevented, and the tables of the law renewed. Ex. 15.22-26; vvixxxiv; De.1.6.1-15; iv.v.iz; 10.1-5; Ne.9.12-20; Ps. 68. 7,8,7; 78.15-25; 105.40,41; 106.13-16, 199-23; Eze.16.8-14; 20.5-16.24. After spending six years in the conquest the formed. It is erected, consecrated, and dedicated, Ex.xxxvxl; No. vii. Aaron and his sons are consecrated for priests, Leviiii ix. Laws of oblations, purifications, and festivals are enacted by God, Le.ivii. xxxvii. The second passover is kept, Nu.ix. The Hebrews are numbered and marghalled, Nu.i.ii.x; the Levites appointed to conditions of divide it, Ge.12 of or oblations at festivals; of owns; of cities of refuge; and of marriage of heiresses, are instituted, Nu.xxviii.xxxvii.xxvii. xxvii.			drowned to the great joy of the Hebrews,			2.14; Mi.6.4; De.23.3-6; Jos.24.9.10: 13.	1)		had murdered sixty-nine of his brothron	
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6.0.10-12; 7.1.2-16; 7.8.12-14, 24-53; 80. 8; 81.5.6; 7.8.13-20; 105.26-39; 114.1-3; 135.8,9; 136.10-15; 1.8.3-7-14; J.6.3-20, 20; 1.Eze.16.3-6; Ac. 7.30-36; He.11.27-29. Directed by the pillar of cloud, the Hebrews travel in the Arabian desert southeastward to Sinai. The bitter waters of Marah are sweetened. Qualk, manna, and water from the rock, are bestowed by God for their provision. They defeat the Amalekites, and have rulers appointed; receive God's laws from Mount Sinai, and are entered into covenant with him. God directs the form of his tabermacle; appoints his priests, and their consecration. Moses receives the tables of the moral law, but breaks them when be held the Hebrews worshipping their golden calf. By his intercession their destruction is prevented, and the tables of the law renewed, Ex. 15.22-26; xiv.x.xxiv.; pb.1.6-1.6-18; iv.v.ix.; 10.1-5; Ne.9.12-20; Ps. 88. 7.8,17; 78.15-25; 105.6.9,41; 106.13-16, 19-23; Eze.16.8-14; 20.5-16; Ac. 7.37-44. The furniture of the tabernacle is formed. It is erected, consecrated for priests, Levili. ix. Laws of oblations, purifications, and festivals are enacted by God, Le.iviii. xxxvii. The second passover is kept, Nu.iv. The Hebrows are numbered and marphalled, Nu.i.ii.x.; the Levites uppoints the interval of the levites of the law of the help of the control of the labernace and marphalled, Nu.i.ii.x.; the Levites uppointed in the cast of Jordan, who erect an altar of memorial. The year after was the first sabbatical value and marphalled, Nu.i.ii.x.; the Levites uppointed the levites forty-eight eities and their subsurbs; dismisses the Robenities and Gadietas to their home on the act of Judah and Epitation, and enlargement of his laws; and declaration of his blessings and curses; lakes alieved for the south and anorth parts of Canaan, Joshna, in the seventh, divides it by lot to the tribes of Playmin, the Mannasites, the tribes of Benjamin, Stimoon, Issachar, Zebulun, Asher, Nephtali, and Dan; sets up the tabernacle at Shiloh; and Dan; sets up the taberna			20.2; De.4.20,34; 7.18,19; 11.2,3; 29.2,			are numbered; the manner of dividing	11		he quarrels with his Shechemite friends.	
8; 81.5,6; 78.13-20; 105.26-39; 114.1-3; 136.3,9; 136.10-15; 15.63.7-14; Ja.32.20, 21; Ezz. 16.3-6; Ac. 7.30-36; He. 11.27-29. Directed by the pillar of cloud, the Hebrews travel in the Arabian desert southest water from the rock, are bestowed by God for their provision. They defeat the Amalekites, and have rulers appointed; receive God's laws from Mount Sinai, and are entered into covenant with him. God directs the form of his tabernacle; appoints his priests, and their consecration. Moses receives the tables of the moral law, but breaks them when be held the Hebrews worshipping their golden calf. By his intercession their destruction is prevented, and the tables of the law renewed, Ex. 15.22-26; xvixxxiv.; De.1.6-18; i.v.xix; 10.1-5; Ne.9.12-20; Ps.68. 7,8,17; 78.15-25; 105.40,41; 106.13-16, 19-29; Ezz. 16.4-4; 20.5-16; Ac. 7.3-44. The furniture of the tabernacle is formed. It is creected, consecrated for priests, Leviii, ix. Laws of oblations, purifications, and festivals are encaced by God, Leiviii. xxxvii. The second passover is kept, Nuix. The Hebrews are numbered and marphalled, Nu.i.ii.x.; the Levites appointed for the content of the first subtries of marphalled, Nu.i.ii.x.; the Levites appointed for the content of his laws; and the case of Jun. xxvii. xxxvi. xxxvi. xxxvi. 2xvi. After a most solemn releastant of God's providences; an inculcation, explication, and declaration of his blossings and curses; Moses refers to Mount Nebo or Pisgah, and dies, and is buried by God, Deixxxiv.  2254 1450  1450			66 10 10, 74 10 15, 70 10 14 40, 70		' J	Canaan settled; Joshua appointed to con-	2771	1233	is knocked on the head with a stone	
135.8.9; 136.10-15; 15.63.7-14; Je. 32.20, 21; Ezo. 16.3-6; Ac. 7.30-26; He. 11.27-29. Directed by the pillar of cloud, the Hebrews travel in the Arabian desert southeastward to Sinai. The bitter waters of Marah are sweetened. Quails, manna, and water from the rock, are bestowed by God for their provision. They defeat the Amalekites, and have rulers appointed; receive God's laws from Mount Sinai, and are entered into covenant with him. God directs the form of his tabernacle; appoints his priests, and their consecration. Moses receives the tables of the moral law, but breaks them when be beheld the Hebrews worshipping their golden calf. By his intercession their destruction is prevented, and the tables of the law renewed, Ex. 15.22-26; xixxxiv; p. 10.1.6.19-28; Ezo. 16.8-14; 20.5-16; Ac. 7.37-44. After a smeal season are consecrated for priests, Levilii, x. Laws of oblations, and festivals are entered into covenant with him. God directs the form of his tabernacle; appoints his priests, and their consecration. Moses receives the tables of the moral law, but breaks them when be beheld the Hebrews worshipping their golden calf. By his intercession their destruction is prevented, and che tables of the law renewed, Ex. 15.22-26; xixxxiv; p. 10.1.6.19-28; Ezo. 16.8-14; 20.5-16; Ac. 7.37-44. The furniture of the tabernacle is formed. It is erected, consecrated for priests, Levilii, x. Laws of oblations, and festivals are entered into covenant with him. God directs the form of his tabernacle and the tables of the law renewed, Ex. 15.22.26; xixxxiv; p. 10.1.6.19-18-18			8: 81 5 6: 78 12 90: 105 96 90: 174 7 9			quer it; its boundaries marked out, and	1	i 1	thrown by a woman from a tower; and.	
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gem; makes a league with the Gibeonites, prevented, and the tables of the law renewed, Ex. 15.22-26; xvixxxiv.; De. 1.618; iv.v.ix; 10.1-5; Ne. 9.12-20; Ps. 68. 7,8,17; 78.15-25; 105.40,41; 106.13-16, 19-23; Eze. 16.8-14; 20.5-16; Ac. 7,37-44. The furniture of the tabernacle is formed. It is erected, consecrated, and dedicated, Ex.xxxvxl.; Nu. vii. Aaron and his sons are consecrated for priests, Le-viii. ix. Laws of oblations, purifications, and festivals are enacted by God, Le.ivii. xxxvii. The second passover is kept, Nu.ix. The Hebrews are numbered and marghalled, Nu.i.ii.x; the Levites appointed to the conquest of the south and north parts of Canaan, Joshua, in the seventh, divides it by lot to the tribes of Judah and Epbraim, the Manassites, the tribes of Benjamin, Simeon, Issachar, Zebulun, Asher, Napbtali, and Dan; sets up the tabernacle at Shiloh; appoints the cities of refuge, and assigns to the Levites forty-eight cities and their suburbs; dismisses the Reubenites and Gadites to their home on the east of Jordan, who erect an altar of memorial. The year after was the first sabbatical			By his intersection their golden calf.	,	j	Achan for his sacrilege; takes Ai by strata-	2848	1156	years into the hands of the Philistines	
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After spending six years in the conquest of the south and north parts of Canaan, 19-23; Eze.16.8-14; 20.5-16; Ac.7.37-44.  The furniture of the tabernacle is formed. It is erected, consecrated, and dedicated, Ex.xxxvxl.; Nu. vii. Aaron and his sons are consecrated for priests, Le.viii. ix. Laws of oblations, purifications, and festivals are enacted by God, Le.ivii. xxxvii. The second passover is kept, Nu.ix. The Hebrews are numbered and marghalled, Nu.i.ii.x; the Levites appointed to be a Nazarite. About the same time, or a few years afterwards, Samuel is born, Ju.xii.xiii.; 1 Sa.i.  After Samson had for twenty years harassed the Philistines, he is taken prisoner, and enslaved by them; but at his death pulls down the house, and kills multitudes of the Levites forty-eight cities and their suburbs; dismisses the Reubenites and Gadites to their home on the east of Jordan, who erect an altar of memorial. The year after was the first sabbatical			newed Ex 15 22 26, rui	2500		Jos.iix.; He.11.30,31.	2869	1135	mar's family, judges Israel. Samson is	
7,8,17; 78.16-25; 105.40,41; 106.13-16, 19-23; Eze.16.8-14; 20.5-16; Ac.7.37-44. The furniture of the tabernacle is formed. It is erected, consecrated, and dedicated, Ex.xxxvxl.; Nu. vii. Aaron and his sons are consecrated for priests, Le.viii. ix. Laws of oblations, purifications, and festivals are enacted by God, Le.ivii. xxxvii. The second passover is kept, Nu.ix. The Hebrews are numbered and marghalled, Nu.i.ii.x; the Levites appoints the circumstance of the serventh, divides it by lot to the tribes of Judah and Epbraim, the Manastites, the tribes of Benjamin, Simeon, Issachar, Zebulun, Asher, Naphtali, and Dan; sets up the tabernacle at Shiloh; appoints the cities of refuge, and assigns to the Levites forty-eight cities and their suburbs; dismisses the Reubenites and Gadites to their home on the east of Jordan, who erect an altar of memorial. The year after was the first sabbatical			-18: iv v iv : 10 1-5: No 0 19 90. D. go	2560	1444	After spending six years in the conquest	Ì	- 1	born and appointed to be a Nazarite.	
19-23; Eze. 16. 8-14; 20.5-16; Ac. 7.37-44.  The furniture of the tabernacle is formed. It is erected, consecrated, and dedicated, Ex.xxxvxl.; Nu. vii. Aaron and his sons are consecrated for priests, Le. viii. ix. Laws of oblations, purifications, and festivals are enacted by God, Le.ivii. xxxvii. The second passover is kept, Nu.ix. The Hebrews are numbered and marghalled, Nu.i.ii.x; the Levites appoints the cities of refuge, and assigns to the Levites forty eight cities and their suburbs; dismisses the Reubenites and Gadites to their home on the east of Jordan, who erect an altar of memorial. The year after was the first sabbatical			7.8.17: 78 15-25: 105 40 41: 108 12 16	-	- 1	of the south and north parts of Canaan,	1		About the same time, or a few years	
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Nu.ix. The Hebrews are numbered and marshalled, Nu.i.ii.x.; the Levites ap-  dan, who erect an altar of memorial.  The year after was the first sabbatical  The judgments attending the ark on the camp; they are again routed, and the ark is taken.  The judgments attending the ark on the camp; they are again routed, and the ark is taken.			xxxvii. The second passover is kept.	- 1		Gadites to their home on the east of Jor-	- 1		fested bring the ork to the server the	
The year after was the first sabbatical The judgments attending the ark on			Nu.ix. The Hebrews are numbered and	- 1	1	dan, who erect an altar of memorial.			are again routed and the only in the	
			marshalled, Nu.i.ii.x.; the Levites ap-			The year after was the first sabbatical			The indements attending the orlean	
			pointed to serve God instead of the first-						thomselves and an Thomselves and	

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of the Chri	re T	he Israelites, weary of God's deputy- udges, request a king, to render them	of the	Before hrist	they return to their allegiance, 2 Sa. xvxx.; Ps.iivi.xliixliv.	of the World	Before hrist.	selves for three years regularly, and lived prosperously. But afterwards revolting
					xvxx.; Ps.iivi.xliixliv. While the Philistines in four battles at-		970	to idolatry, Shishak, king of Egypt, ra.
2909 109		ike the neighbouring nations. Saul is made king, and defeats the Ammonites.	2904	1020	tempt to recover their liberty, they are	0001	1	vages their country, and pillages Jeru.
or or 2939 106		Samuel resigns bis government, 1 Sa.		- 1	defeated. God punishes Saul's mur-			salem and the temple, 1 Ki. 14.21-31;
2939 100		viii. – xii.; Ac. 13. 20,21; He. 11. 32–35.			dering of the Gibeonites by a famine of			2 Ch.xi.xii.
2949 105		or intermeddling with priestly work, for	1		three years, 1 Ch.xx.; 2 Sa.xxi.	3046	958	Ahijam succeeds Rehoboam. He routs
2010		neglecting the utter destruction of the	2987	017	David numbers his subjects. God punishes		İ	Jerohoam's army of 800,000, slays 500,000
İ	.	Amalekites and their property, and for	ŀ		his sin in the death of 70,000 of them.		i	of them, and takes Beth-el and other
Į.	- 1	consulting with a witch, Saul's army is	- 1	Ì	By his deep humiliation and sacrifice he	00.40		cities from him,1 Ki.15.1-8; 2 Ch.xiii.
l		routed by the Philistines; and he murders	1	]	stops the plague. He purchases a spot	3049	955	As a succeeds Abijam; reigns forty-oneyears; zealously extirpates idolatry; strengthens
i		himself about two years after the death of			for the temple to be built on, 2 Sa.xxiv.;	3063	951	his kingdom with forts; defeats an Ethi.
		Samuel. David, who had been anointed	2088	1016	1 Ch.xxi.; 26.23,24. David being now extremely infirm, Abi-			opian army of 1,000,000; renews his sub.
1		king by Samuel about seven years before, and who for about four years had been	2500	1010	shag is procured to sleep with him as his			jects' covenant with God; and deposes
1		persecuted, and had composed several of	2989	1015	concubine. Assisted by Joab and Abi-			Maachah his idolatrous grandmother, 2Ch.
- 1		his psalms, as vi.vii.xxxiv.xxxv.liilix.		•	athar, Adonijah his eldest son attempts			xiv.xv.; 1 Ki.15 9-15.
· 1		Ixiii.lxiv.cxx.cxl.cxlii.clxiii.,&c., returns		-	to seize the throne; but, by the activity	3052	1	Baasha murders Nadab the son of Jeroboam
		from the country of the Philistines; re-			of Nathan the prophet and Bathsheba,	3074	930	and the whole family, and reigns over
- 1		sents Saul's death upon an Amalekite;			David gives orders to anoint Solomon his	or	or	Israel. Engaged in a war with Baasha, Asa hires the Syrians treacherously to
		laments over Saul and Jonathan's death;	1		successor, 1 Ki.i.  Having made immense preparations for	3064	940	invade the kingdom of Israel, and im.
1		and praises God for his deliverances, Ps.	_	-	the huilding of the temple, and given			prisons the prophet who reproved his con-
ļ		ix.xviii. Directed of God he repairs to Hebron, where he is made king of Judah.			Solomon a plan of it, and a charge cou-	1		duet, 1 Ki. 15.16-22; 1 Ch. 16.1-10.
ŀ		Meanwhile Abner made Ishbosheth king			cerning it, he fixes the order of the priests,	3075	929	Zimri murders Elah the son of Baasha;
		of Israel, I Sa. xiiixxxi.; I Ch.x.; 2 Sa.			Levites, singers, and porters, for the tem-			reigns over Israel seven days; but, being
		i.ii. xxii.			ple; as either now or before he had regu-	i i		besieged by his master's troops, he burns
<b>295</b> 6 10	48 4	After Ishbosheth had reigned seven years,			lated the trained bands and the royal			the palace upon himself, 1 Ki.16.9-20.
		much of which time had been spent in	1 1		property; and having solemnly charged	3079	925	After four years of civil war between Omri
Į		skirmishes with the servants of David, he	0000	1015	Solomon and the princes of Israel to cleave			aud Tihni, Omri prevails, and reigns wickedly; builds Samaria, aud renders it
	ı	is deserted by Abner, and murdered by	2989	1019	to the Lord, he soon after died.—Not long after, Adonijah, Joah, and Shimei			his capital, 1 Ki.16.21-28; Mi.6.16.
Ì		two of his servants; upon which the principal men of Israel, with a large body of	1 1		were slain by Solomon's order, 1 Ch. xxii.	3086	918	Ahab, still more wicked than his father,
	-	the people, assemble and make David			-xxix.; 1 Ki.iii.	0000		reigus over Israel; marries Jezebel a Zi-
	1	their king, 2 Sa.iiv.; 1 Ch.xii.; Ps.89.	2990	1014	Solomon, who already had Rehoboam by an	]		donian princess, and by her advice intro-
	- 1	19,20, &c. Ac.13.22; Ps.78.68-72.			Ammonitess, marries an Egyptian prin-	1		duces the worship of Baal; Hiel, with the
2959 10	45 4	After taking Jerusalem from the Jebusites,			cess, to whom Pharaoh her father gave			loss of his sous, rebuilds accursed Jericho,
İ	Ţ	and building himself a palace there, and			Gezer, a city of the Philistines, in com-	0000	01.4	1 Ki. 16.29-34; Mi. 6.16.
1		defeating the Philistines twice, David,			pliment, 1 Ki.14.21; 3.1,2; 9.16. In	3090	914	Asa dying, Jehoshaphat succeeds him. He reforms his kingdom, fortifies his cities,
	1	attended with many thousands of Israel- ites, brings up the ark of God with great	1		auswer to his prayer in his vision, God grants Solomon an uncommon share of			and forms a militia of 1,160,000, 2 Ch.
1	-	solemnity from Kirjath-jearim to a tent			wisdom, which he manifests in judging			xvii.; 1 Ki. 22.41-46. He first made friend-
ĺ	1	which he had formed for it on Mount			between two harlots; in fixing the crown			ship with the kings of Israel, and took
		Zion, 2 Sa.v.vi.; 1 Ch. xiiixvi.; Ps. 78.	1		officers and providers for his large house-			Ahab's daughter to be the wife of Jehoram
		68, 69; xxiv. xlvii. lxviii. xciii. xcvciii.			hold; and in his songs, proverbs, and			his son.
	l.	cvii.cxxxii.cxlivcl.	]		philosophical discourses, he becomes the	-	_	In answer to Elijah's prayer, a drought of
2962 10	042	David intends to build a temple, but God			admiration of the princes and nations			three years and a half plagues the king- dom of Israel. Ravens at first, and after-
	- 1	restrains him; allots that honour to his son; promises to establish his kingdom;	2993	TOTT	around, 1 Ki.iii.iv.; 2 Ch.i. After securing the assistance of Hiram king			wards a poor widow of Zarephath, whose
.]	i	and David, with great thankfulness,	2550	1011	of Tyre, and making great preparations,			son he restores to life, feed Elijah.
1		pleads for its accomplishment, 2 Sa. vii.;	-		Solomon, in the 480th year of the deliver-	_	_	Having by his sacrifice, burned with fire
	1	1 Ch. xvii.; 22.6-13; Ps. cxxxii.; 1 Ki.5.	3000	1004	ance from Egypt, lays the foundation of			from heaven, demonstrated that not Baal,
	1	2-5; 8.15-19; 2 Ch.6.4-9; Ac.7.46.			the temple. It was finished in seven years			but Jehovah, was the true God, he causes
<b>2</b> 970 10	035	After he had subdued the Philistines,			and six months, just 3000 years after			the prophets of Baal to be slain, and pro-
1		Moabites, Amalekites, Syrians, and almost	~	1	the creation, and 1004 before Christ's birth. The next year it was dedicated			cures rain. Terrified by the threatenings of Jezebel, he retires far southward to
1	!	all the Ammonites, and thus extended the dominion of the Israelites to the ut-	11		by solemn prayer and large sacrifices, 1 Ki.			Sinai; but is reproved by God for his flight,
	-	most extent promised, Ge. 15.18-21; Ex.	3013	991	vix; 2 Ch.iìvi.; Ac.7.47. Solomon			and ordered back to anoint Jehu king over
J	ł	23. 23-31; 34.11; De. 11. 24; 2 Sa. 8. 10;			finishes his magnificent palace, 1 Ki.7.1;			Israel, Hazael over Syria, and Elisha
1	ĺ	1 Ch. xviiixx.,-he commits adultery	1		9.10; 2 Ch. 8.1. About this time he wrote			prophet in his own room, 1 Ki.xviixix.
ļ		with Bathsheba; murders Uriah her hus-	1		his inspired Song, Ca.iviii; carried on	310 <b>3</b>	901	Benhadad king of Syria having insolently
1	İ	band; and being reproved by Nathan,		}	his repairs of cities and enriching trade;			threatened the destruction of Samaria, God punishes him with a signal defeat by
1		bitterly repents. The child sickens and		1	and was visited by the queen of Sheba, 1 Ki.ix.x.; 2 Ch.viii.ix.; 1.15-17.	3104	900	a handful of Israelites. Next year, w
2071 1	000	dies, 2 Sa.xi.xii.; Ps.li. Bathsheha, perhaps the graud-daughter of	3029	075	After great licentiousness with heathenish	0104	200	punish his captain's blasphemy, his army
2971 1	000	Ahithophel, now David's wife, bears Solo-	3029	1016	women, and apostasy to their idolatries,			is almost utterly cut off. He submits;
		mon, 2 Sa.12.24,25; 1 Ch.3.5; 14.4.	I		Solomon, being reproved by a prophet,	l		and Ahab, to his own ruin, makes a treaty
2972	032		1	1	repents; writes his Ecclesiastes, and per-	1		of peace with him, 1 Ki.xx.
		sister; and after two years is murdered		ŀ	haps his Proverbs; and dies, 1 Ki.xi.Ne.	3105	899	By seizing upon Nahoth's vineyard, whom
1		by Absalom her full brother, 2 Sa. 12.10;			13.26; Ec.ixii.; Pr.ixxix.	1		Jezebel had for this purpose basely mur-
		XIII.	3029	978	Provoked by Rehoboam's haughty threat-	ll		dered, Ahab draws upon himself and family fearful denunciations of wrath, but
9077	1007	After Absalom had lived three years an			enings, the Ephraimites and other nine			his external repentance for a time defer
211 / / / /		William Commission of the Commission of th		_	The same of the same of the same			The state of the s

	CHRONOLOGICAL INDEX OF SCRIPTURE HISTORY.										
Year of the World	Befor Christ	i la bianatatoda mini, neara		Befor Ohris	vokes Jehoash king of Israel to war, in	World	Befor Christ	Judah. He, with great zeal and diligence, reforms his kingdom; refuses to pay tribute to the Assyrians; and reduces th			
<b>g</b> 109	895	Israelites since David conquered them, rebelling after the death of Ahab, Jehoram his son, sssisted by Jehoshaphat and the		_	which his army is routed, Jerusalem and the temple pillaged, and himself taken prisoner, 2 Ki. 4.1-14; 2 Ch.xxv.  Jonah the prophet foretells the relief of the Israelites. Unwilling to denounce the destruction of Nineveh, he flees to Tarshish. A whale swallows him up, and, after three days, casts him out upon dry	3283	721	Philistines, 2 Ch. xxixxxxi.; 2 Ki. 18.1-8; ls. 14.29. Finding that Hoshea had, with the assistance of the Egyptians, conspired to render himself independent, Shalmaneser invades his kingdom; demolishes Samaria his capital; takes him prisoner; and transports the remaining Israelites to Assyria and			
_	_	king of Edom, and miraculously supplied with water by Elisha, ravages their coun- try, 2 Ki.iii. Elisha multiplies the widow's oil; promises a son to the Shunammite, and restores	3180	824	Jeroboam succeeds his father Jehoash.			Media, whence few, if any of them, ever returned to Canaan, Is vii. viii. xxīv. xxviii.; Ho.ivxiii.; Am.iiix.; Mi.ii. iii.vi.vii.; 2 Ki.17.8-23; 18.9-12; 2 Ch. 30.6; Ne.9.32. He soon after ravaged			
1		him to life; renders poison harmless; multiplies provision; heals Naaman of his leprosy, and smites Gehazi with it; makes iron swim; blinds and opens the eyes of the Syrian soldiers. The Syrians, af- frighted by God, raise the siege of Sam-	3194	810	his subjects, Azariah or Uzziah succeeds him and reigns prosperously fifty-two	3291	713	Phenicia, and besieged Tyre five years, &c. Having reduced the Moabites, Ammonites, Edomites, Philistines, if not also the Egyptians, Sennacherib the Assyrian,			
<b>8112</b>	892	aria, when the inhabitants were almost famished, and leave plenty of provision, 2 Ki. ivvii.  Mesnwhile Jehoshaphat is miraculously victorious over the allied army which had		_	years, 2 Ki.14.21,22; 15.1-4; 2 Ch.26.1-15.  The prophets Amos, Hosea, and perhaps Joel, prophesy; reprove the Israelites for their sins, and foretell their approaching, but just judgments, Am.iix.; Ho.i	3294	710	third year, by an angel, on the east of Jerusalem. During this war Hezekiah			
i		invaded his kingdom with a view to ex- tirpate the Israelites, 2 Ch.xx.; Ps. xlviii.  xxxiii.——He allots his younger sons presents and fenced cities; and, for the second time. installs Jehoram on his	3 <b>22</b> 1	783	xiv.; Joel i.—iii.  A terrible earthquake is felt in Judes, Am.  1.1; Zec.14.5; Jeroboam II. dying, a civil war, at least an interregnum of eleven years and a half, ensues, at the end of	_	_	was miraculously delivered from his deadly distemper, Am.i.i.; Is.xv.xxivxxxviii.; Mi.iiii.; 2 Ki.xviiixx.; 2 Ch.xxxii. Chaldean ambassadors coming to Hezekiah, he vainly shows them his wealth.			
<b>\$</b> 115	889	throne. 2 Ch. 21. 2, 3; 2 Ki. 8. 16. After Jehoshaphat's death, Jehoram, being sole king, introduces the idolatry of the house of Ahab his father-in-lawinto Judea, murders his brethren, and contemns the	3233	771	which Zachariah his son, the fourth in descent from Jehu, reigns six months, 2 Ki.15.8-12; 10.30. Shallum his murderer had reigned but one month, when Menahem, probably Zech-	3306		God threatens him, that it and his seed should be carried captive to Bahylon, Is. xxxix.; 2 Ki.20.12-21; 2 Ch.32.25-33. While Judah flourishes, Isaish, and perhaps Micah, prophesy, Is.xllxvi.; Mi.iv.v. Manasseh succeeds Hezekiah. He intro-			
		warning which the prophet Elijah had left him. The Edomites and Lihnites re- volt. The Philistines, Arabs, and others, ravage his kingdom and murder his family, 2 Ch.xxi.; 2 Ki.8.16-24.			ariah's general, slew him, and reigned ten years. While he was butchering his opponents, Pul king of Assyria invaded the kingdom, and laid it nuder trihute, 2 Ki.15.13-22.	3328		duces idolatry, persecution, and other abominations, 2 Ki.xxi.24.3,4; 22.1,17; Jer.15.4; 2 Ch.33.1-10. Esarhaddon invades Judes; carries Manasseh prisoner to Bahylon; where he re-			
<b>-119</b>	885	Ahsziah, his only surviving son, succeeds; and having reigned about a year aloue, he and Jehoram king of Israel, and other male descendants of Ahah, together with Jezebel and the priests of Basl, are slain	3241	763	About this time Uzziah, proud of his conquests and wealth, attempts to offer incense in the temple, is withstood by Azarish the high-priest, and struck with a leprosy. Jotham his son governs the	-	-	pents, and is restored to his kingdom, perhaps as a tributary of the Assyrians, 2 Ch. 33.11-19.  Ahout this time Esarhaddon transported the remains of the Israelites to the east,			
		by Jehu, to whom God had given the kingdom of Israel, 2 Ki.8.25,29; ix.x.; 2 Ch.xxii.  After Athaliah, the daughter of Ahab, had murdered all the seed-royal of David she	<b>324</b> 5	<b>-</b> 759	kingdom, 2 Ki. 15. 5, 6; 2 Ch. 26. 16-23. Isaiah aud Micah begin to prophesy, Is.ivi.; Mi.i. Having murdered Pekshiah the son of Menahem, Pekah begins to reign over			and further repeopled their country with heathen tribes from Persis, Chaldea, &c. They formed a religion, partly Jewish, partly heathen; and were called Samari- tans, 2 Ki. 17.21-41; Ez. 4.2,9,10,17; Jn.			
3126	878	could find, and had tyrannized six years, Jehoiada the high-priest, assisted by his fellow-priests and nobles, installs Jossh, Ahaziah's son, when seven years of age, on the throne; kills Athaliah and Matan har idelators	3246 3262		Israel, and r.igns twenty years.  Next year Jotham begins his prosperous reign over Judah; 2 Ki.15.27,28,32-38; 2 Ch.xxvii.  Ahaz succeeds Jotham, and reigns very	3363	641	iv.; 8.48; Lu. 9.52,53. Josiah, a child of eight years, succeeds his obstinately wicked father Amon; he, with great zeal, reforms his kingdom; repairs the temple; renews his subjects' covenant			
<b>3</b> 149	855	her idolatrous high-priest; reforms the nation; and renews their covenant with God, 2 Ki. xi.; 2 Ch. xxiii.  Jehoash, in the twenty-third year of his reign, gives orders for repairing the temple which are executed with great pro-			wickedly and unhappily. Pekah king of Israel kills 120,000 of his best troops in one battle, and carries off 200,000 pris- oners, which by order of the prophet Oded, are sent back. He and Resin king			with God; solemnly celebrates the pass- over. During his reign Jeremiah and Zephaniah prophesy, if not also Nahum and Habakkuk, Je.i., perhaps to xvii.; Zep.iiii.; Na.iiii.; Ha.iiii.			
		ple, which are executed with great prudence and fidelity, 2 KL xii; 2 Ch. xxiv. Jehu king of Israel is succeeded by Jehoshaz his son. Under both, especially the latter, Hazael, who, by nurdering his master Benhadad, had become king of			of Syris ravage Judea, and intend to render it tributary to them, under a deputy of their own. The Edomites and Philistines, from the south and west, also distress it. Ahaz bires Tiglath-pileser		609	Unadvisedly giving battle to Pharson-necho king of Egypt, Josiah is slain; after which the kingdom of Judah becomes miserable, 2 Ki. 23. 29, 30; 2 Ch. 35. 20-24.  Jehoahaz, whom the people had made			
<b>3</b> 164	840	Syria, terribly ravaged their kingdom, 2 Ki. 10.29-36; 13. 1-9; 8.7-15.  Joash, king of Judah, and his subjects, turn idolaters. He murders Zechariah the priest, son of Jehoiada, and his own			of Assyria to attack his enemies, who, after murdering multitudes of the Syrians and Israelites on the east of Jordan and in Galilee, carries the rest captive to Media. Ahaz introduces the Syrian idolatry, and pollutes the temple. 2 Ch. xxviii.			king, being carried prisoner into Egypt, Pharaoh-necho makes Jehoiskim king, who reigns wickedly eleven years, 2 Ki. 23.31-37; 2 Ch.36.1-5. Under him Jeremiah and Urijah, if not also Habakkuk			

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chalacetars drawn of the Image, which  300 CO Mars a log and furnous war. Naresh is  destroyed by the Motes, assisted by Nobe chalacetar the Chaladnes, No. 1-sin; Jee  chalacetar the Chaladnes, No. 1-sin; Jee  destroyed by the Motes, assisted by Nobe chalacetar the Chaladnes, No. 1-sin; Jee  destroyed by the Motes, assisted by Nobe chalacetar the Chaladnes, No. 1-sin; Jee  destroyed by the Motes, assisted by Nobe chalacetar the Chaladnes, No. 1-sin; Jee  destroyed by the Motes, assisted by Nobe chalacetar the Chaladnes, No. 1-sin; Jee  destroyed by the Motes, assisted by Nobe chalacetar the Chaladnes, No. 1-sin; Jee  destroyed by the Motes, and derect of the Service of Jeense and Jeense  destroyed by the Motes, and Jeense  derect the kingdes of Asympto, be easilised  and annualities, against delectar the Chaladnes,  derect the single of Asympto he leads to the  destroyed by the destroyed the Jeense  derect the single of Asympto he destroyed  for the single of Asympto he destroyed  destroyed by the sing	Year Defor	Daniel makes known and interprets Nebu-	Year of the	Before	While the Medes and Persians besiege	Year	Before	tinuing in that office eighteen, or perhaus
the wise men could not. Dr.ii.  200 600 61 Actor a long and factors way. No North collections way. No North collections way. No North collections way. No North collections way. No North collections way. No North collections way. No North collections way. No North collections way. No North collections way. No North collections way. No North collections way. No North collections way. No North collections way. No North collections way. No North collections way. No North collections way. No North collections way. No North collections was a promoted to Parish and the second of American Management and the record way. No north bit made the partner way was a promoted to North collections. No North and the second way. No north bit made the partner way was a promoted way. No north bit made the second way. No north bit made the partner way. No north bit made the partner way was a promoted to Parish and the partner way. No north bit made the second way. No north bit made the partner way was a promoted to North collection. No north was a proposed and Mandesal, and part of the formizer of the temple; 2 Ki. 2017. 19. 2 Ki. 2017. 19	World. Chris	" chadaezzar's dream of the image, which		Christ	Babylon, Belshazzar and his lords cele-	World.	Christ	thirty-six years, he labours to reform his
descripted by the long and furcous war, Ninerch is described by North Collections and State of C			3466	538	brate an impious revel. A hand-writing,		1	
destroyed by the Jesters, assisted by Note.  201 Mills Nobephaberson is occupied in seiz- ing the Ringian of Asyria, ho sends and army of Cashieston, Nyrian, Shallets, of Judah, who range the inheritor, 2 Ki.  201 Judah, who range the inheritor, 2 Ki.  202 Judah, who range the inheritor, 2 Ki.  202 Judah, who range the inheritor, 2 Ki.  203 Judah, who range the inheritor, 2 Ki.  204 Judah, who range the inheritor, 2 Ki.  205 Judah, who range the inheritor, 2 Ki.  206 Judah, who range the inheritor, 2 Ki.  207 Judah, who range the inheritor, 2 Ki.  208 Judah, who range the inheritor, 2 Ki.  208 Judah, who range the inheritor, 2 Ki.  208 Judah, who range the dead of the complete	<b>34</b> 03   601				interpreted by Daniel, denounces their	3574	430	
Solid Content   Chaldeam, Na.1—iii, Eec.	1				immediate ruin. That same night Baby-	ll .	1	
140 500 Miles Namichalkenzar is overpriod in sair- and Ammonitos, against the kingdam of Asyria, he been as a may of Childenn, Syrians, Mashite, a and Ammonitos, against deboids his king  of Jadah, who ravage his kingdom, mar- of Javankon, and Jeves is shorted. 2 Ki. 24.2 j. 6.22 15.22; 15.19; 36.30.  240 509 His end of Jadah, who ravage his kingdom, mar- of Javankon, and Jeves is shorted. 2 Ki. 24.2 j. 6.22 15.22; 15.19; 36.30.  240 509 His end Abelakin, when he is much his partner ten paras before, after surfners himself to Nebachalorzar, who carries him and his family, conview, and principal magicants, warriors, and artifleen, in all 15,000, to Bubbelon; to- save the furnitum of the temple, 2 Ki.20.17,18; a peoplet, and Moreface, and part of the furnitum of the temple, 2 Ki.20.17,18; b 2.52 3-37;25.11,22 xavv; Ezc.17,42 j. 1. 2 2.52 3-37;25.11,22 xavv; Ezc.17,42 j. 1. 2 2.52 3-37;25.11,22 xavv; Ezc.17,42 j. 1. 2 3-40 505 Zer. 2 2.52 zer. 1 2.52 zer.  2 40 505 Zer. 2 2.52 zer. 1 2.52 zer.  2 40 505 Zer. 2 2.52 zer. 1 2.52 zer.  2 40 507 Zer. 2 2.52 zer. 2	1	ehadnezzar the Chaldean, Na.iiii.; Eze.			lon is taken, Belshazzar slain, and his			
strii. 16.25.12; 27.7; 111. Health is Jack and provided a					monarchy rendered subject to the Medes			
sum of Citaldams, String, Machiner of Judah, who rawage his kingdom, morder him, drap his corpor out by the gate of Jerusaken, and leave it substried, 2 ki.	3404 600	While Nebuchadnezzar is occupied in seiz-				2591	413	The Egyptians revolt from Darius Nothus.
and Ammonites, against Jeholakim king of Julia, vibor varaye his kingetom, murg of Julia, vibor varaye his kingetom, murg of Julia, vibor varaye his kingetom, murg of Julia, vibor varaye his kingetom, murg of Julia, vibor varaye his corps out by the gate of Julia, vibor varaye his corps out by the gate of Julia, vibor vibor of Julia his parenter tar years before, after regular almost drive much as and ten days, who carried him and his family, dorttern, and principal magistrates, warriors, and artificers, in all 13,000, to Bablon; to- gether with Exciled the priest, atterwards formulative of the temple, S. 12,017,135 in 20,000 of the vibor of Julia his parenter targeting to the family to the continue prophesying in Julia, Julia, 2,100, 2,2,4,3,4,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1,1	i					1	1	
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der him, drzg. his corpse out by the gate of Jerusalem, and here is humbried, 28, 23, 52, 21, 52, 52, 52, 52, 52, 52, 52, 52, 52, 52	l							
solimnly suppliestes the restoration of the Jewish action in that the coming of Christ, and the disselver attending it, interest in the property of the angel tokeral plane of Monta Gentzim, No. 13, 23, 29, 14, 20.  Statistical the priest, and principal magistrates, variors, and artiflores, and principal magistrates, variors, and artiflores, and principal magistrates, variors, and artiflores, and large principal magistrates, variors, and artiflores, and large principal magistrates, variors, and artiflores, and large principal magistrates, variors, and artiflores, and large principal magistrates, variors, and artiflores, and large principal magistrates, variors, and artiflores, and large principal magistrates, variors, and artiflores, and large principal magistrates, variors, and artiflores, and large principal magistrates, variors, and artiflores, and large principal magistrates, variors, and artiflores, and large principal magistrates, variors, and artiflores, and large principal magistrates, variors, and artiflores, and large principal magistrates, variors, and artiflores, and large principal magistrates, variors, and artiflores, and large principal magistrates, variors, and artiflores, and large principal magistrates, variors, and artiflores, and large principal distributions of the temple, and restores to the distribution of the temple, and restores to the distribution of the temple, and restores to the continuous and submit their temple, and restores to the their sample and large principal distributions, and principal distributions, and principal distributions, and property in Chalden. Exci.—xxxi.  240 585 Scotlain, brother of Joholakim, height makes the principal distribution of the temple, carried of captive all the Jewy who remained exceeping the principal distribution of the temple, and restores to the tribution of the temple, and restores to the tribution of the temple, and restores to the tribution of the temple, and restores to the tribution of the temple, and restores to the tribution of the temple,	Į		1 1			3596	408	
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and principal magistratos, and artificors, in all 13,000, to Balyboly it to gether with Ezekici the priest, afterwards a prophe, and Mortheda, and part of the furnitume of the temple, 2 ki.20.17,13; 22.430; 29.12, xiv.; Eze.17.4,12; 1.2, 3; Ez. 2.6.  3406 595 Zedekin, brother of Jehoiakim, being made king by Nebuchachezzar, as his tibutary, reigns wickelly. Jeruminal continues prophesying in Judea, Jec. xxi. xxiv. xx	[					1		
stificers, in all 18,000, to Babylon; together with Excite the priest, afterwards a prophet, and Morteati, and part of the furniture of the temple, 2 &1:207,15; 18,09,67; 25(1.30,9.10; 25(1.26,-10.17), and of robuild their temple, and restores to them their sacred vessels, which had been dedicated to the Childran idel Biol. About 30,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other turns under the direction of Acceptable and Jeslum. Is 4,643.2-38; 513.19,48.20; 20.35,482.20; Err. i.i.; X-v. ii. and and Jeslum. Is 4,643.2-38; 513.19,48.20; 20.36,22.23; Err. i.i.; X-v. ii. and and Jeslum. Is 4,643.2-38; 513.19,48.20; 20.36,22.23; Err. i.i.; X-v. ii. and Articular, Exci xxxi. xxxvii.xxxvii.xxxvii.xxi.xxvii.xxi.xxi.x								
gether with Ezekich the priest, afterwards a prophet, and Mordead, and part of the furniture of the temple, 2 Ki.20.17,18; i.8 30.67; 2 Cl.30.40,10; 2 Ki.22-6.10, J.d. 22.24-30; 230,10; 2 Ki.24-6.10, J.d. 22.24-30; 230,10; 2 Ki.24-6.10, J.d. 22.24-30; 230,12; Ki.25-6.10, J.d. 22.24-30; 230,12; Ki.25-6.10, J.d. 22.24-30; 230,10; 2 Ki.25-6.10, J.d. 22.24-30; 230,12; Ki.25-6.21, J.d. 23.25-6.25,								
furniture of the temple 2 Ki 20.17,18; Is 39.6,7; 2 Ch.38.9,10; 2 Ki 24-610 J.B. 22 24-30; 29.21,2; xxiv; Eac.17.4,12; 1.2, 22 24-30; 29.21,2; xxiv; Eac.17.4,12; 1.2, 30,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other tribes, 7389 proselvies and aservants, recture under the direction of Zerubhadian and king by Nebuchadnezzar, as his tributary, reigns wickedly. Jereminal society in Chalden, Eac.1—xxi.  Zedekinh, depending on the Egyptians, rebelled; to punish which, Nebuchadnezzar, as, after a siege of almost two years, after a siege of almost two years, are freeled; to punish which, Nebuchadnezzar, as, after a siege of almost two years, after a siege of almost two years, after a siege of almost two years, and force plarenish, now liberated from prison, the commist to the care of Gealth and force Jeremish almong with them, Jealing and Jeremish and language the sign of the second test of the plant of the tree of Jeremish Landou with the power of the power sort; whom, and force Jeremish almong with them, Jealing and Jeremish Landou with the power of Jeremish Landou with the power of Jeremish Landou with the power of Jeremish Landou with the power of Jeremish Landou with the power of Jeremish Landou with the power of Jeremish Landou with the Jeremish Land	- 1	gether with Ezekiel the priest, afterwards						
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gether with Jeremiah, now liberated from prison, he commits to the care of Godaliah. But Gedaliah being quickly murdered, the rest retire into Egypt, and force Jeremiah along with them, Je.li. xxixxliv; 2 Ki.xxv; 2 Ch.xxxvi; La.iv.  ——————————————————————————————————								than 150 years these were generally in a
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Hab. But Gedaliah being quickly murdered, the rest retire into Egypt, and force Jeremiah along with them, Je.lii. xxix.x-xliv.; 2 Kl.xxxv; 2 Cl.xxxxvi, La. iv.  — Jeremiah, Ezekiel, and Obadiah prophesy, Je. xlii.xliv.; 2 Ec.xxxiixlviii.; 0 b.i.; Pa.lxxiv.exxix.exxvii. are penned; and Jeremiah's Lamentations, iv.  Having desolated the countries of Ammon, Moab, Edom, Phenicia, Philistia, and Egypt, Nebuchadnezzar returns to Badylon, where, out of his immense spoils, he forms a gigantic image to his god Belus, Shadrach, Meshach, and Abed-nego, refusing to worship it, are miraculously preserved in the fiery furnace, and are promoted to great honours, Je.xxv.xivi. xlvi. xlvi.; I.Ja.lii.; Ja.lii. He also builds palaces, hanging gardens, the temple of Belus, &c., Da. 4.30.  3434 570 Daniel interprets Nebuchadnezzar's dream of the tree cut down. Next year Nebuchadnezzar's dream o			3480	524				
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force Jeremiah along with them, Je.lii. xxxixxliv.; 2 Ki.xxv.; 2 Ch.xxxvi. La. iv.  Jeremiah, Ezekiel, and Obadiah prophesy, Je. xlii. xliv.; Eze.xxxiixlviii.; Ob.i.; Ps.lxviv.exxix.exxvvii. are penned; and Jeremiah's Lamentations, iv.  Having desolated the countries of Ammon, Moab, Edom, Phenicia, Philistia, and Egypt, Nebuchadnezzar returns to Babylon, where, out of his immense spoils, he forms a gigantic image to his god Bolus. Shadrach, Meshach, and Abed-nego, refusing to worship it, are miraculously preserved in the fiery furnace, and are promoted to great houours, Je.xxv.xvixlivxlix.; Eze.xxvxxxi.xxxv.; Is.xvxxiii.; Jab.i.ii.; Da.iii. He also builds palaces, hanging gardens, the temple of Delus, &c., Da. 4.30.  3434 570 Daniel interprets Nebuchadnezzar's dream of the tree cut down. Next year Nebuchadnezzar, for his pride, is deprived of his reason, and dethroned for seven years, Da.iv.; 5.13-21.  3442 562 Nebuchadnezzar, for his pride, is deprived of his reason, and dethroned for seven years, Da.iv.; 5.13-21.  3442 562 Nebuchadnezzar hath his reason restored; le acknowledges God's sovereignty; is	-		3/8/	520		2000	300	
xxxixxliv.; 2 Ki.xxv.; 2 Ch.xxxvi., La. iv. Jeremiah, Ezekiel, and Obadiah prophesy, Je. xliii.xliv.; Eze.xxxiixlviii.; Ob.i.; Psl.xxiv.exxiv.exxxvii. are penned; and Jeremiah's Lamentations, iv. Having desolated the countries of Ammon, Moab, Edom, Phenicia, Philistia, and Egypt, Nebuchadnezzar returns to Baby- lon, where, out of his immense spoils, he forms a gigantic image to his god Belus. Shadrach, Meshach, and Abed-nego, re- fusing to worship it, are miraculously preserved in the fiery furnace, and are promoted to great honours, Je.xxv.xlvii., xlix.; Eze.xxvxxxi.xxxv.; Is.xvxxiii.; IIah.i.i.; Da.iii. He also builds palaces, hanging gardens, the temple of Belus, &c., Da.4.30.  8434  570  Shadrach, Meshach, and Abed-nego, re- fusing to worship it, are miraculously preserved in the fiery furnace, and are promoted to great honours, Je.xxv.xlvii., xlix.; Eze.xxvxxxi.xxxv.; Is.xvxxiii.; IIah.i.i.; Da.iii. He also builds palaces, hanging gardens, the temple of Belus, &c., Da.4.30.  570  Daniel interprets Nebuchadnezzar's dream of the tree cut down. Next year Nebu- chadnezzar, for his pride, is deprived of his reason, and dethroned for seven years, Daiv; 5.18-21.  562  Nebuchadnezzar hath his reason restored; lie acknowledges God's sovereignty; is  5484  479  Darius Hystaspes in their favour, the Justiding of their temple; and in about four years finish and dedi- cate it, shout seventy-two years after it had been burned by the Chaldeans, Ezr. v.v.; Hag.i.ii.; Zee.ixiv. About this time Darius reduced the revolted Baby- lon, where, out of his interactive varses his son reduces them. After some years' struggling, Judas Macca- to the deen tremple of Belus, &c., Da.4.30.  The Egyptians revolt from Darius. About six yearsafter Xerxes his son, after four years' preparation, invades their country with an army of some millions; but the and his Carthaghinan allies are shamefully repulsed, Da.11.2; 10.20; 7.5; 8.4.  464  Artazerxes Longimanus succeeds his father			0101	-		3029	175	
Jeremiah, Ezekiel, and Obadiah prophesy, Je. xliii.xliv.; Eze.xxxiixlviii.; Ob.i.; Ps.lxxiv.cxxix.cxxxvii. are penned; and Jeremiah; Lamentations, iv.  Having desolated the countries of Ammon, Moab, Edom, Phenicia, Philistia, and Egypt. Nebuchadnezzar returns to Baby- lon, where, out of his immense spolls, he forms a gigantic image to his god Belus. Shadrach, Meshach, and Abed-nego, re- fusing to worship it, are miraculously preserved in the fiery furnace, and are promoted to great honours, Je.xxv.xxiv xlix.; Eze.xxvxxxii.xxxv.; ls.xxvxxiii.; Hab.iii, Pa.iii. He also builds palaces, hanging gardens, the temple of Belus, &c., Da. 4.30.  8434  570  Bail interprets Nebuchadnezzar's dream of the tree cut down. Next year Nebu- chadnezzar, for his pride, is deprived of his reason, and dethroned for seven years, Daiv; 5.18-21.  8442  562  Nebuchadnezzar hath his reason restored; lie acknowledges. God's sovereignty; is  3489  575  Nebuchadnezzar hath his reason restored; lie acknowledges. God's sovereignty; is  3489  576  Sating the building of their temple; and in about four years finish and dedicate it, abnout seventy-two years after it had been burned by the Chaldeans, Ezr. v.vi.; Hag.i.ii; Zee.ixiv. About this time Darius reduced the revolted Baby- lomiaus, Is.xiii.xiv.xxi.xlvii; Je.l.li. Perhaps about this time Estber was made queen of Persia instead of Vashti; and after five years later, under Xerxes, or rather fifty-six, under Artaxerxes longimanus, Es.ix. The Egyptians revolt from Darius. About six years afters, lunds and rite of the kingdom of Egypt.  In his return from his four to the sold for slaves.  1681  1884  1884  1885  1884  1885  1885  1884  1885  1885  1884  1885  1885  1886  1885  1886  1886  1886  1886  1886  1886  1886  1886  1886  1886  1887  1886  1887  1888  1889						1		
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571 Having desolated the countries of Ammon, Moab, Edom, Phenicia, Philistia, and Egypt, Nebuchadnezzar returns to Babylon, where, out of his immense spoils, he forms a gigantic image to his god Belus. Shadrach, Meshach, and Abed-nego, refusing to worship it, are miraculously preserved in the fiery furnace, and are promoted to great honours, Jc.xxv.xii.; janular Xerxes, or rather fifty-six, under Artaxerxes Longimanus, Es.ix.  38434 570 Daniel interprets Nebuchadnezzar's dream of the tree cut down. Next year Kebuchadnezzar, for his pride, is deprived of his reason, and dethroned for seven years, Da.iv.; 5.18-21.  38442 562 Nebuchadnezzar hath his reason restored; lie acknowledges God's sovereignty; is								into Egypt he takes Jerusalem, murders
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forms a gigantic image to his god Belus. Shadrach, Meshach, and Abed-nego, refusing to worship it, are miraculously preserved in the fiery furnace, and are promoted to great honours, Je.xxv.xlvi xlix.; Eze.xxvxxxi.xxxv.; Is.xvxxiii.; Ilab.i.ii.; Da.iii. He also builds palaees, hanging gardens, the temple of Belus, &c., Da.4.30.  3434  570 Daniel interprets Nebuchadnezzar's dream of the tree cut down. Next year Nchuchadnezzar, for his pride, is deprived of his reason, and dethroned for seven years, Da.iv.; 5.18-21.  3442 562 Nebuchadnezzar hath his reason restored; lie acknowledges God's sovereignty; is			3490	214			i	
Shadrach, Meshach, and Abed-nego, refusing to worship it, are miraculously preserved in the fiery furnace, and are promoted to great honours, Je.xxv.xivi.—xlix.; Eze.xxv.—xxxi.xxxv.; Is.xv.—xxiii.; If ab.i.ii.; Da.iii. He also builds palaees, banging gardens, the temple of Belus, &c., Da.4.30.  3434  570 Daniel interprets Nebuchadnezzar's dream of the tree cut down. Next year Nebuchadnezzar, for his pride, is deprived of his reason, and dethroned for seven years, Da.iv.; 5.18—21.  3442 562 Nebuchadnezzar hath his reason restored; lie acknowledges God's sovereignty; is lated as a late of the sound								
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			3540	464		50,0	131	
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		CHRO	NOL	GI	CAL INDEX OF SCRIPTURE HIS
year of the World. \$941	Before Christ.	Pompey the Roman general takes part with Hircanns; and taking Jerusalem from Aristobulus, carries him prisoner to Rome, where he is poisoned about fourteen	Year of the World.	Year of our Lord.	is soon after cast into prison, Mat.14.10; Ln. 3. 19, 20; Mar. 6. 17. Jesus returns
8957	47	years after. Antipater, who had been a partisan of Hircanus, obtains for his son Phasael the government of Judea, and for Herod the			northward to Galilee through Samaria, where he converts a harlot and many of her neighbours; is welcomed to Galilee; at Cana restores to health a nobleman's
8960	44	Great the government of Galilee.			son, Jn. iv.; preaches at Nazareth to the hazard of life, Lu. 4.16-30; removes to Caperanam, where he preaches with ac-
	40	the Roman government, and made him- self emperor, is slain by Brutus, Cassius, and others, in the senate-house.			ceptance: calls Peter and Andrew, James and John to be his stated attendants; casts out a devil in the synagogue, and heals
3964	40	Antigonus, the son of Aristobulus, having been made king of Judea by the Parthi- ans; Herod of Galilee, by the assistance of the Romans, wrests the kingdom from			Peter's mother-in-law; after which he takes a tour through the other cities of Galilee; multitudes following him to hear his ser- mons, or to obtain his miraculous cures,
3982	18	him. Herod having offended the Jews hy some heathenish structures in compliment to Augustus the Roman emperor, attempts			Mar.1.14-39; Lu.4.31-44; 5.1-11; Mat.4. 13-25; 8.14,15. Preaches the sermon on the mount, Mat.vvii. Descending from thence he cures a leper, Mat.8.1-4; Mar.
4000		to regain their favour by rebuilding their ruinous temple. After a solemn annunciation of their birth by the angel Gabriel, John Baptist and			1.40-46; Ln.5.12-16. Returns to Capernaum, where he cures a man of the palsy, and calls Matthew to be his disciple, Mat. 9.2-9; Mar. 2.1-14; Ln.5.17-28.
		Christ are born, to the great joy of their parents. Jesus' birth is published to the shepherds. He is circumcised, and pre-	4034	31	Goes up to his second passover at Jerusalem, where he cures the lame man at the pool of Bethesda on the Sabbath, and vindi-
		sented at the temple; and solemnly acknowledged the Messiah by Simeon and Anna, Mat.i.ii.; Ln.i.; 2.1-38; 3.23-38.			cates his conduct, from his equality with God, and the office he had from God, Jn. v. Returning to Galilee, he vindicates
		Wise men of the Gentiles come from the east to worship him. God admonishes them not to return to Herod to inform		*	the rubbing out ears of corn by his hungry disciples for their refreshment on the Sabbath-day; cures a man's withered hand
		him concerning the divine babe. To secure his destruction, Herod minders all the habes under two years old in and about Bethlehem; but an angel had previously			on the Sabbath, and justifies his conduct; is followed by multitudes to the Sea of Galilee; many of whom he heals of their diseases, and forbids the possessed to ac-
		warned Joseph and Mary to carry Jesus into Egypt, where he was safe, Mat. 2.1-18.	_	_	knowledge his Messiahship, Mat.12.1-21; Mar.2.23-28; 3.1-12; Ln.6.1-11. Having prayed all night on a mountain, he
4002		Herod being dead, Joseph and Mary, with the habe Jesus, return to Canaan, and settle at Nazareth in Galilee, Mat.2.18- 28; Judas of Galilee raises an insurrection,			chooses his twelve disciples from among his other followers; descends to the plain; works many miracles; repeats part of his celebrated sermon on the mount, Mar. 3.
4009	Year of our Lord.	Ac. 5.37.  Archelaus, who reigned in the room of his father Herod, being accused of mal-ad-			13-19; Ln.6.12-49; heals the centurion's servant, and commends his faith, Mat.8. 5-13; Ln.7.1-10; raises the widow of
470		ministration, is deposed by the Romans, and Judea is formed into one of their provinces.			Nain's son to life, Lu.7.11-17; Mar.3.19 -21; answers John Baptist's inquiry, Whether he was the promised Messiah?
012 4030	27	Jesus goes up with his parents to the pass- over, and disputes with the doctors in the temple, Lu.2.39-52. John Baptist begins to preach and baptize,			discourses concerning John, and bewails the fate of the impenitent cities of Galilee, Lu. 7.18-35; Mat.xi.; dines with a Phari- see, and vindicates the woman who an-
8400		warning the Jews to prepare for receiving the Messiah, who was about to be manifested, Mat. 3.1-12; Mar. 1.1-8; Lu. 3.1-18; Jn. 1.7-19.			ointed his feet, Lu. 7.36-50. Takes another tour through the cities of Galilee, attended by his disciples and some pions women; answers the Pharisees' charge of
4032	29	Jesus is baptized by John at Bethnbara near Jericho; and is attested by his Father and the Holy Ghost from heaven, Mat. 3. 13-17; Mar. 1.9-11; Ln. 3. 21-23. He is led by the Spirit into the wilderness of			correspondence with Satan; warns them of the danger of sinning against the Holy Ghost, and of idle words; upbraids the Pharisees' perverseness in seeking a sign from heaven; pronounces the parable of
		Judah to fast, and to be forty days tempted of the devil, Mat. 4.1-11; Mar. 1.12, 13; J.u. 4.1-13. Being examined concerning his character, John acknowledges himself the Messiah's forerunner, and points out			the relapsed demoniac against them; intimates his resolution to persevere in his work, and his endeared affection to his obedient disciples, Iu.8.1-3; 11.14-36; Mat.12.22-50; Mar.3.22-35.

Jesus as the Messiah to his hearers and

disciples, Jn. 1,20-37. Having become

leaves the country, and crosses the sea to and Capernaum, Mat. 8.28-34; 9.1; Mar. 5.1-.10; 21; Ln. 8.26-40. Being feasted at Matthew's house, he justifies his conversing ırns with sinners; vindicates his disciples' preıria, y of sent omission of religious austerities; cures an inveterate bloody issue, and restores lee : to life Jairus' daughter, Mat. 9.10-34; ın's tbe Mar. 2, 15-22: 5, 22-43: Lu. 5, 29-39: 8, 41 te -56. Removes from Capernaum to Nazareth, where, being again rejected, he acbegins another new circuit through the mes cities of Galilee, Mat. 13.54-58; 9.35-38; asts eals Mar. 6.1-6. Sends forth his disciples to preach in different parts, with proper ıkes directions and encouragements, Mat.x.; lee; 11.1.; Mar. 6.1-13; Lu. 9.1-6. Herod the sertetrarch of Galilee suspects him to be res, t. 4. John Baptist, whom he had lately beheaded at the instigntion of Herodias his on rom incestuous harlot, Mat. 14.1-12; Mar. 6.14 far. -29; Lu.9.7-9. per-4035 lsy,

Retiring to the west side of the sea of

Tiberias, he delivers the parables of the

32 Jesus' disciples being returned from their missions, he retires to the desert of Bethsaida; multitudes flocking to hear him. he miraculously feeds 5000 with a few loaves. To avoid their making him a king, he crosses the sea westward; walks on the sea; stills a tempest; heals many diseased; is followed by the multitude whom he had feasted; he represents himself as the bread of life; is quickly deserted by multitudes; tries the constancy of his disciples, and foretells that one of them should betray him, Mat. 14, 13-36; Mar. 6. 30-56; Ln. 9. 10-17; Jn. vi. He condemns Pharisaic washings and traditions; and inculcates purity of heart, Mat. 15.1-20; Mar. 7. 1-23.

About the time of the third passover he withdraws into the borders of Tyre and Zidon; commends the Syro-Phenician woman's faith, and casts the devil out of her daughter; returning through Decapolis, cures a deaf man; and after feeding 4000 with a few loaves, crosses the Sca of Tiberias westward, and lands near Dalmanutha and Magdala, Mat. 15. 21-39; Mar. 7. 24-37; 8.1-10. Again npbraids the Pharisees for asking a sign of his Messiahship. and heals a blind man at Bethsaida. Returning thence to Cesarea Philippi, near the springs of Jordan, he acknowledges himself the Messiah; foretells his sufferings; rebukes Peter; and encourages his disciples to self-denial and martyrdom, Mat.xvi.; Mar. 8.11-38; 9.1; Lu. 9.18-27. On the eighth day after he is transfigured, foretells his death and resurrection: declares that John Baptist was the New Testament Elias; descends from the mount; casts out an obstinate devil; warns his disciples of his future sufferings; causes a fish to bring money for his tribute at Capernaum; Mat. xvii.; Mar. 9.2-32; Lu. 9.28-45; recommends harmony and humility; directs how to deal with offending brethren; and, by the parable of the unmerciful servant, inculcates forgiveness of injuries, Mar. 9.33-37, 42-50; Lu. 9.46-48; Mat. xviii.; and reproves John for rebuking a caster-out of devils, Mar. 9.38-41;

4035

whereupon the Jews attempt to stone him, Jn. viii. The seventy disciples return with a joyful account of their success; he shows 32. the scribe the way to eternal life; delivers the parable of the good Samaritan; and, leaving Jerusalem, comes to Bethany, where he commends Mary's attention and choice, Lu. 10. 17-42. Returning to Galilee, he instructs his disciples how to pray; delivers the parable of the importunate friend; dining with a Pharisee, he admonishes him and his brethren of their sin and danger, Lu. 11.1-13,37-54; cautions his disciples against hypocrisy and the fear of man; declines to decide a case of property between two brothers; pronounces the parable of the rich fool; repeats the cautions against covetousness which he had given in his sermon on the mount; inculcates watchfulness for his second coming, and care to entertain his present message, Lu. xii.; urges the necessity of repentance; delivers the parable of the barren fig-tree; cures a deformed woman on the Sabhath; and, regardless of Herod's hatred, prosecutes his work, Lu. xiii. lavited to dine with a Pharisee, he cures a man of a dropsy on the Sabbath, and vindicates himself; recommends humility and generosity; in his parable of the marriage supper foretells the rejection of the Jews and calling of the Gentiles; and urges a deliberate resolution in religion, Lu.xiv. To vindicate his familiar converse with publicans and sinners he pronounces the parable of the lost sheep, lost piece of silver, and prodigal son, Lu.xv.; and of the unjust steward and rich glutton, Ln.xvi.; and exhorts his disciples to simplicity, forgiving offences, and humility, Lu. 17.1-11. Travelling through Samaria to Jerusalem, he rebukes the intemperate zeal of James and John against the Samaritans, and heals ten lepers, Lu.9.51-56; 17.12-19. Coming near to Jerusalem, he warns the Jews against expecting a pompous kingdom of the Messiah; and foretells their approaching miseries, Lu.17.20-37; and, by his parables of the importunate widow and the humbled publican, he recommends importunity, perseverance, and humility in prayer, Lu.18.1-14. At Jerusalem, during the feast of dedication, he opens the eyes of one born blind; encourages him when excommunicated by the Sanhedrim; admonishes the proud Pharisees of their danger; represents himself as the Messiah and shepherd of God's flock, and as one with his Father; and to avoid being stoned as a blasphemer on that account, retires beyond Jordan.

83 Here he declares against rash divorces; hlesses the little children; tries the young ruler's obedience; represents the danger of riches, Mat.xix.; Mar.10.1-31; Lu.18. 15-30; and, by the parable of labourers in a vineyard, warns the Jews not to envy the Gentiles' admission to fellowship with God in his church, Mat. 20. 1-16. Informed of Lazarus' sickness, after his death he returns to Bethany near Jerusalem, and raises him from the dead; the Saahedrim having agreed he should for

Year of the of our World Lord On the first day of the week he rides in Jn. 12 1-11; Mat. 26, 6-13; Mar. 14, 3-9, || 4036 33 triumph to Jerusalem; weeps over it upon sight of it; drives out the traders from the court of the temple, and works miracles there; converses with some Greeks. and retires to Bethany. Returns to Jerusalem; next morning curses the barren figtree, and again expels the merchants from the temple, which exasperates the priests; and at even returns to Bethany, Mat. 21. 1-19; Mar.11.1-19; Lu.19.28-48; Jn.12. 12-50. Returns to Jerusalem on Tuesday morning; the fig-tree is withered; he confounds the Jewish rulers who had questioned his authority; delivers the parables of the two sons, the vineyard let out to husbandmen, and the marriage-dinner, Mar. 11. 20-33; 12.1-12; Lu. 20.1-19; Mat. 21.20-46; 22.1-14; confounds the Jews in their attempt to ensuare him about paying tribute; proves the resurrection of the dead; shows what is the great commandment; silences the Pharisees with respect to the Messiah's divinity; and repeats his denunciations against them. Mar. 12. 13-40; Lu. 20. 20-47; Mat. 22. 15-39; xxiii. Going out of the temple at even, he applauds the liberality of the poor widow; foretells his coming to destroy Jerusalem and to judge the world, and the signs thereof; and by the parables of the servants, ten virgins, and talents, and by the description of the last judgment, inculcates watchfulness, sincerity, and activity in religion, Mar. 12.41-44; Lu. 21.1-36; Mat. xxiv. xxv.; and warns his disciples that he should be betrayed in two days to his enemies. That same night the Jewish rulers plot his death; and Judas coming in at the very time, agrees to betray him, Mat. 26.1-5,14-16; Mar. 14.1,2,10,11; Ln. 21.37,38; 22.1-6.

On Thursday he directs two of his disciples to prepare the passover; and having spent that day, and perhaps most of the Wednesday, in solemn prayer, he sits down with his disciples at night, and eats the passover; rebukes their ambition; washes their feet; intimates that Judas should betray him, who thereon retires to the Jewish rulers; he exhorts them to brotherly love; foretells Peter's denial of him; administers the Eucharist, Mat. 26. 17-29; Mar. 14.12-25; Lu. 22.7-27; Jn. xiii.; and entertains his disciples with a consolatory discourse, which he concludes with a solemn prayer, Lu. 22. 28-32; Jn. xiv. -xvii. After singing a hymn, and warning Peter and his fellow-disciples of their future trial and fall, he retires to the garden of Gethsemane, where, after terrible inward trouble and prayer, he is betrayed by Judas, but makes his appreheaders fall backward, and heals Malchus' ear. Being carried to the palace of Caiaphas, he is examined and abused; Peter thrice denies him, Mat. 26.30-75; Mar. 14.26-72; Ln. 22.31-71; Jn. 18.1-27.

On Friday morning the Jewish rulers remit him to Pilate, who, after examination, sends him to Herod as tetrarch of Galilee.

John, his beloved disciple; supplicates 33

pardon to his murderers; recommends his departing soul to God; and expires in triumph. Amazing prodigies attend his death; his body being pierced, but not a bone of it broken, is begged and buried hy Joseph of Arimathea. His enemies secure the grave by a large stone sealed and a strong guard, Mar. 15.16-47; Lu. 23.26-56; Jn.19.16-42; Mat.27.26-66. Early on the first day of the week Jesus rises from the dead, his grave being opened by angels, who affrighted the guard, and made them run from the sepulchre. Mary Magdalene, finding the grave open, calls Peter and John, who enter into it and return. Mary staying at the grave, Jesus appears to her, Mar. 16.1-4; Ln.24.1,2,12; Jn.20.1-17. Leaving her he appeared to the other women whom the angel had before informed of his resurrection. This they reported to his incredulous disciples, Mat. 28.5-10; Mar. 16. 2,5-11; Lu. 24. 3-11; Jn. 20. 18. While the guard report to the Jewish rulers how they had been terrified by the earthquake and angels, and are instructed to use an ill-formed falsehood, Jesus appears to Peter, and then to the two disciples on their way to Emmaus; and, ia fine, to ten of them that evening, Mat.28. 11-15; Mar. 16.12, 13; Lu. 24.13-43; Jn. 20.19-23; 1 Co.15.4,5. On that day week he appears to all the eleven, and cures Thomas of his unbelief, Jn. 20, 24-29, Some time after he appears to his disciples at the sea of Tiberias; tries Peter's affection, and foretells his martyrdom, Jn. 21. 1-24. He appears to the whole body of his followers in Galilee; and afterwards, on several occasions, to his disciples. At last, leading them out of Jerusalem to the Mount of Olives or Bethany, he, in their sight, ascends into heaven, 1 Co. 15.6,7; Mat. 28. 16-20; Mar. 16. 15-20; Lu. 24. 44-52; Jn. 20. 30; 21. 25; Ac. 1.1-12.

The apostles return to Jerusalem. Upon Peter's motion Matthias is elected in the place of Judas, Ac. 1.13-26. On the tenth day after Jesus' ascension the Holy Ghost is poured out upon his disciples, to guide them into all truth, direct them to work miracles, and to speak the languages they had never learned. That very day the apostles preach, and all the different tribes assembled at Pentecost hear them in their own language, and 3000 are converted to Christ, Joel 2.28-32; Lu. 24.49; Mar. 16. 17,18; Jn.7.39; 14.16-20,26; 15.26,27; 16.7-15; Ac.ii. Peter and John cure a lame man. Peter adds an affecting discourse to the spectators, Ac. iii. Behaving courageously before the Sanhedrim, they are threatened; but returning to their brethren, they thank God, and are again filled with the Holy Ghost, Ac. 4.1-31. The number and zeal of the converts still increasing, many devote their substance to the Lord. God's striking Ananias and Sapphira dead for keeping back a part of

the price of their lands, and other miracles, promote the enlargement of the church,

4036

Year of the World.	Year	and tumultuously stoned, Ac.vi.vii. A	of the	Year of our Lord.	the Galatians; and where Gallio takes	Year of the World.	Year	66,95,107,120,160,202,235,250,257,272,
of the World.	Lord.	violent persecution ensues at Jerusalem,	World.	Lord.	tbeir part against the furious Jews, Ac.	World.	Lord.	and 303, the Christian church was terribly
,,		which scatters all the preachers but the	Ħ		xvii.; 18.1-18. An Egyptian Jew pre-	ľ	1	persecuted by the Roman emperors; and
- 1		apostles. Philip, another deacon, preaches			tends to be the Messiah, and is followed	li	l	heresies and contentions, especially in the
- [		to the Samaritans. Peter and John, sent			by 30,000, whom Felix disperses, Ac. 21.		(	interval of persecution, rendered her state
į		by the apostles, go there, and communi-			38.	1	l l	very miserable. Meanwhile the Roman
- 1		cate the miraculous influences of the Holy	4059	56	Paul returns from Europe to Asia; touches	Į]	ı	empire, by the murder of emperors, by
- 1		Ghost. Simon, a pretended convert, offers			at Ephesus; leaves there Priscilla and		1	the ravages of the Scythian tribes, and
1		them money for such power, but his offer			Aquila, who had followed him from Cor-	ll		by famines and pestilences, was no less
,		is detested. Philip baptizes the Ethiopian		1	inth; and hastens by Cesarea to Jerusalem	ll	l	nnhappy. These things were foretold by
	i	eunuch, and preaches along the west bor-	1	ŀ	against the time of the passover, Ac. 18.	<b>!</b>	ļ	the opening of the second, third, fourth,
	- 1	ders of Canaan, Ac. viii.			18–22.			and fifth seals, Re. 6.3-11; 12.1-4.
4000	35	Saul, who had assisted at the stoning of	4060	57	After visiting the regions of Galatia and	4316	212	After a terrible persecution of the Chris-
<b>403</b> 8	33	Stephen, and had been a most furious	1000	ا '' ا	Pbrygia, Paul preaches a considerable	1010	919	
	1	persecutor, is miraculously converted near	i e		time at Ephesns; whence Apollos, an	t(	ŀ	tians for ten years, the heathen emperors
ļ	Ì	Damascus, and becomes a most zealous			Alexandrian, had been sent to Corinth;			and their armies are quite overthrown by
		preacher; preaches in Arabia; returns to			but is opposed by Demetrius the silver-		i	Constantine; heathenism is abolished, and
		Damascus; escapes a snare laid for his	ļ		smith and his mak, writes his first spirits			Christianity made the established religion
1		life. After three years he repairs to Jeru-			smith and his mob; writes his first epistle			of the empire, Re.6.12-17; 12.5-12; Ps.
j	Į.	salem; sees Peter and John; but the Jews			to the Corinthians, if not also that to the	4900	800	21.8-12; 110.5,6; 68.28-31.
	- 1	being enraged at his bold discourses, he			Galatians, Ac.18.23-28; xix.; 1 Co.i.	4326	323	The church began to enjoy a considerable
l	- 1		1000	امما	xvi.; Ga.ivi.			calm of fifteen years, in which multitudes
1	}	is sent to Tarsus in Cilicia, his native	4063	60	Departs from Ephesns to Macedonia in			were converted to Christ, Re.vii.; 8.1.
İ		place, Ac. 7.58; 8.1-3; 22.3-21; 26.4-20;			Europe; collects a contribution for the	4341	338	After Constantine's death, by means of the
	- 1	9.1-30; 1 Co.15.8-10; Ga.1.12-24; 1 Ti.			poor saints at Jerusalem. Informed of	} 1		partition of the empire into the Western
		1.12-16.			the good success of the former, writes his			and Eastern, and by the ravages of the
	-	The persecutions ceasing, the Jewish con-			second epistle to the Corinthians, and			Goths and other barbarians (especially
l	- 1	verts greatly increase. Peter cures Æneas			perhaps the first to Timethy; comes to		i	after 395, till the Western empire was
1	Į	of a palsy at Lydda, and restores Dorcas			Corinth, whence he writes his epistle to			utterly abolished in A.D. 476, and the
- 1	1	to life at Joppa. Called by the order of			the Romans, Ac. 20.1-3; 2 Co. 8.1, 2, 6, 9;	l i		whole power of Rome extinguished about
	1	an angel, encouraged by a vision of ani-			ixiii.; 1 Ti.ivi.; Ro.16.1; ixvi.	1 1	i	566), the Roman empire was generally
- 1		mals, and directed by the Holy Ghost,	4064	61	Paul purposes to sail directly to Syria with		i	miserable. And in the same period, by
ļ	- 1	Peter preaches to and baptizes Cornelius	1		the collection; but being informed that			the schism of the Donatists; by the here-
	ļ	and other Gentiles at Cesarea, and, to the			the Jews laid wait for his life, he travels			sies of the Arians, Pelagians, Nestorians,
	- 1	great joy of bis brethren, accounts for his		1	through part of Europe and Lesser Asia;	,		and Entychians, and the contentions and
İ	ł	conduct, Ac. 9.31-43; x.; 11.1-18. The			earnestly exhorts the elders of Ephesns to			persecutions attending the same; and by
		gospel is preached at Antioch in Syria		- 1	faithfulness and diligence in their office;			the gradual introduction of the Roman
	- 1	with great success. Barnabas and Saul			arrives at Jernsalem; is apprehended in		- 1	hierarchy and superstition, the church
- {		for about a year labour in confirming the	1 1		the temple; claims the privilege of a Ro-	1 1	- 1	became more and more miserable, Re.8.
ļ	- 1	converts there. Agabus foretelling a	]		man and escapes sconrging; pleads his	i	ı	5-12; 12.13-17.
- 1		famine, a collection is made for the poor			canse before the Sanbedrim. To prevent	4483	480	By this time ten toes, horns, or kingdoms
1	i	saints at Jerusalem, Ac.11.19-30.			his assassination by the Jews, Lysias the	1	i	were formed out of the Roman empire,
4047	44	Herod Agrippa murders James the apostle	1		Roman captain sends him to Felix the		- 1	which, though often altered in their par-
1	ì	and brother of John, and imprisons Peter,			governor of Judea at Cesarea; who, though		1	ticular extent or form of government,
1	Į	who is liberated by an angel. When			he trembled at his discourse, kept him		- 1	have ever since continued, and have for
1		Herod had just displayed his pride, and			prisoner two full years, Ac.xxxxiv.		- }	the most part beca subject to the power
	1	accepted blasphemous flattery, he is smit-	4066	63	Paul is paunelled before Festus the new		1	of the Pope, Da.2.41,42; 7.7,20,24; Re.
	- 1	ten by an angel, and eaten up of worms,			governor; appeals to Cæsar; pleads his		- 1	12.3; 13.1; 17.3; 10.12.
		Ac. xii.			cause before Festus and Agrippa. After	4609	<b>6</b> 06	The Roman state, which bad been
4048	45	Having delivered the collection, Barnabas	1 1		a dangerous passage and sbipwreck on the			long forming by the gradual corruption of
ĺ	Ì	and Saul return from Jerusalem to An-	1		isle of Malta, he arrives at Rome, where		1	the doctrine, worship, discipline, and gov-
1		tioch along with John Mark. By the	1 1		he is continued a prisoner at large for			ernment of the Christian church, arrived
- 1	1	direction of the Holy Ghost they are			two years, Ac.xxvxxviii., and writes			at its perfect form, the Bishop of Rome
- 1	1	separated to preach to the Gentiles. They			his epistles to the Philippians, Philemon,		ļ	being constituted her Universal Head;
i	ı	preach in Cyprus, where Elymas the sor-			Colossians, Ephesians, and Hebrews,	l i	l	who has ever since generally ruled over
- 1		cerer is struck blind, and Sergius the			Phi. iiv.; Col. iiv.; Eph. ivi.; He.		- 1	most part of the Roman empire in the
	1	Roman governor is converted; and in	1 1		ixiii.	,	- 1	West, Da. 7.8, 24-26; 11.36-39; 2 Th. 2.3-
)	- 1	Pamphylia, at Antioch in Pisidia, Icon-	4068	65	About the end of this year he is set at lib-		i	12; 1 Ti.4.1-3; 2 Ti.3.1-9; 4.3,4; Re.9.1
Ì	- 1	ium, Lystra, and Derbe, and all places in			erty; preaches in Crete, and leaves Titus	1	- 1	-11; xiii.xvii. Meanwhile the Mahome-
		Lesser Asia, &c. and in all meet with			to set things in order; perhaps preaches			tan delusion was introduced into the East,
		opposition, Ac. xiii. xiv.			in Spain.	1	- 1	and furiously propagated far and wide by
4052	49	Some Jewish preachers insisting that the	4069	66	From Rome he writes his epistle to Titus,	1	i	fire and sword. It still continues estab-
or	or	Gentile converts ought to be circumcised			and at least the second to Timothy. About	[	-	lished in the extensive empires of Indo-
4055	52	and keep the law of Moses, the dispute is			this time Nero begins the first imperial		ı	stan, Persia, Turkey, and Morocco, Re.9.
l		referred to a synod of apostles and elders			persecution of the Christians after the	i	i	1-11; Da.11.40.
1		at Jerusalem, whose determination being			gospel had, for more than thirty years,	4759	756	A hundred and fifty years, or five months
		given, is dispersed among the churches,			been spreading and taking deep root in			after their rise, and 666 years after John
		to their great joy, Ac. 15.1-35; 16.4,5.			the empire. About this time James,		- 1	received his Revelations, and about sev-
J		Peter coming down to Antioch, sinfully			Peter, and Jude wrote their epistles to		į	enty years after a most dreadful pestilence
Ì		dissembles, and is rebuked by Paul, Ga.		l Ì	the dispersed Hebrews.			in Asia and Europe, the popes became
		2.11-21. Paul with Silas, and Barnabas	4077	70	Jerusalem utterly laid waste by the Ro-		ļ	civil lords in Italy, and gradually ex-
4056	53	with John Mark, separate, and visit the			mans, and the Jewish nation destroyed in		İ	tended their civil power over all the ten
		churches which they had lately planted,			the most miserable manner. This, to-		ļ	kingdoms of their subjects, and claimed
		Ac 15 26 41 David City and Minister	l l		13 11 11 11 11 11 11 11 11 11 11 11 11 1			

5899 1896

Year Year of the of our World., Lord	invasions, and by the war of the European crusades, their power was restrained for 200 years, Re. 9.14.
5284 1281	
	npon the Christians, and for about 390
	years gradually carried it on, mardering
1	an infinity of men, and forming a very
ł	extensive empire, which still subsists,
	Da.11.40-43; Re.9.15-19.
-   -	Claude of Turin and his followers, in the
1 .	ninth and tenth; the Waldenses in the
	twelfth and thirteenth; the Wickliffites in
1 1	the fourteenth; and the Hussites in the
	fifteenth centuries; and others, amidst
i	poverty and persecution, faithfully testi-
	fied against the Popish abominations.
5520 1517	A more extensive reformation began by
1 1	Luther, Zuinglius. Calvin, and others,
1 1	which issued in the revolt of about half of
	the Pope's subjects from him. Re.11.3-6.

And	lmow, in the year of our Lord 1896,
we	see the Turkish empire tottering to
its	fall. Under the instigation and direc-
tio	n of the Sultan, the Ottoman Turk has
bee	en permitted to fill and, if possible,
ext	haust the measure of diabolical crime.
Th	ere is throughout Christendom a gen-
era	l expectation of the utter dismember-
me	nt of the Sultan's dominions. During
the	twentieth century we may expect
suc	th a revival of truth and righteousness
and	l love, as they are expressed through
Jes	us Christ, as has never been witnessed
on	this earth before. Enough has been
acc	omplished through the gospel of
Jes	us Christ already to bring to the
hea	rts of men renewed conviction of
the	truth of Isaiah's prophecy: "And
the	re shall come forth a rod out of the
ster	m of Jesse, and a Branch shall grow

out of his roots. And the spirit of the . Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and of the fear of the Lord. \* \* \* The wolf also shall dwell with the lamb. and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Is. xi.; 1, 2, 6, 7, 8, 9.

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# TABLES OF THE MEASURES, WEIGHTS, MONIES, AND TIMES, MENTIONED IN SCRIPTURE:

WITH AN APPENDIX, CONTAINING THE METHOD OF CALCULATING SCRIPTURAL MEASURES OF SURFACE.

A MEASURE is a known quantity applied to another of the same kind that is less known, to make its dimensions better known, by help of numbers expressing the proportion that the known quantity hears to the unknown. The dimensions to be measured are three: 1. Mere length, which hath but one dimension. 2. Surface, which consists of lengths multiplied into breadth; so it bath two dimensions, as it were, interwoven; and this is always measured by some square surface already known, as by a square foot or a square enbit, or any other square already known by help of its side. Moses generally useth the square cubit. 3. Solidity or capacity, which bath three dimensions multiplied into each other-length, breadth, and height or depth. This is measured by a known cube. From solidity ariseth weight in all sublunary hodies: and by weight we measure the value of coins. Therefore I shall join weights and coins together in the fourth table.

I use = to signify equal: :: to express proportion; . is called separatrix, parting decimals from integers.

#### TABLE I .- MEASURES OF LENGTH.

I express the cubit and its parts both by inch measure and by foot measure, which I deduce from inches by this proportion:—

menes of rms broborcion:—					
	As I	12 . 1.	::	In. Meas. Fi 21.888	t. Mess. 1.824
A Cubit is = to	<u>.</u>			In. Dec. 1 21.888 =	1 894
A Span the Longer = half a cubit Span the Less = one-third of a cul A Hand's breadth = one-sixth of	bit =	to:		7.296 = 3.684 =	.608
Finger's - breadth = one - twenty - cubit = to	four	th of	a	912 ==	
		-	-		***

Measures of many cubits length I express only in

ioot-measure:—		•
A Fathom . Ezekiel's Reed Schonus, the Egyntian	. = 4 Cubits	Ft Dec. = 7.296 = 10.944

Twenty four Eastern miles or ninety six thousand enbits, equal to thirty-three miles, one hundred and seventy two paces, four feet English, made a day's journey.

#### TABLE II. - MEASURES OF SURFACE.

Moses hath described these by square cubits. I here express them reduced to our square feet. The method of this reduction is taught in an Appendix. I first propose three clear examples given by Moses; secondly, I place six instances of greater difficulty.

The clearest examples are-

I. The Altar of Incense. Only two sides of it, viz. its length and breadth, are expressed by Moses; each of them is affirmed to be one cubit. Yet he declares that it was four-square; whence we collect that it was just one square cubit (see Ex. 30.2). Now it is demonstrated in the Appendix that one Jewish square cubit amounts to in surface 3 English square feet and about 47 square inches.

II. The Table of Showbread (Ex. 25. 23). It is affirmed to be two cubits in length and one in breadth. Nane doubt but it was rectangular, containing two Jewish square cubits. These amount to ahove 6 English square feet and above a half, viz. 94 square inches.

III. The Boards of the Tabernacle, each ten enbits in length and one and a half in breadth (Ex. 26. 16), heing rectangular, must contain 15 Jewish square cubits. These are proved to contain very near 50 square feet of English measure.

The more difficult cases reserved to the Appendix are-

- I. The Mercy-seat, whose surface is = 12 square feet and a half.
- II. A general method is taught of reducing any given number of Jewish cubits to English square feet.

  III. The example of the 15 square cubits in the

four-squares amounted to 305 acres 2 roods 1 perch, beside 51 feet square.

### TABLE III .- MEASURES OF CAPACITY.

71 to 70 st		Wine gal	l. Pinta.	Sol in
$E_{\rho}ha$ or $Bath$ ,		. 7	4	15
Chomer (Homer in our translation),		75	5	7
Seah, one-third of an epha, .		. 2	4	š
Hin = one sixth of an epha,		. 1	2	ī
Omer, one-tenth of an epha.		. 0	6	0.5
Cab, one-eighteenth of an epha,		0	3	10
Log, one-seventy-second of an epha,		. 0	04	10
Metretes of Syria (Jn. 2.6) = Cong. R	om	. 0	71	0
Cotyla (Eastern), one-hundredth of an	epha,	0	0å	3

This cotyla contains just ten ounces avoirdupois of rain-water; omer, 100; epha, 1000; chomer, 10,000. So by these weights all these measures of capacity may be expeditiously recovered very near exactness.

#### TABLE IV .- OF WEIGHTS AND COINS.

The Jewish weights are reduced to the standard grains of our Troy weight, whereof 438 are equal to the Roman ounce, and to our ancient English avoir-dupois onnce. The value of Jewish and Roman weights and coins, at the present rate of silver and gold, expressed in pence and decimals of a penny.

					•		
	Grains dec		Pence dec.		8.	đ	. q.
Shekel is the ori-	219.	=	28.2875	=	2	4	1
Rekah, half a she-	109.5	=	14.1437	=	1	2	<del>1</del> +
of a bekah}	10.95	=	1.41437	=	0	1	1/2 +
sneket weight	21900.	=					
Manch, in coin = } =	13140.	=	1697.25	=	£ 7	e. 1	đ. 5
Talent of Silver 3000 shillings }=	657000.	=	84862.5	=	353	11	10 ob
Talent of Gold the				=	5 <b>0</b> 75	15	7 ob
The Golden Daries (E. seem to be coins of	Darius (	_	131.4			•	

ning at six o'clock in the morning, they divided into twelve hours; of which our nine o'clock in the morning was the third, our noon their sixth, our three o'clock afternoon their ninth, and our five o'clock their eleventh. But they seem also to have at last divided their day into four great hours or watches, each containing three of the ordinary ones, and of these their third hour was from noon to three o'clock. Their NIGHT they divided into four watches, each congisting of three hours; the first ended about nice o'clock, the second at midnight, the third at three o'clock or cock-crowing, and the fourth about six g'clock in the morning. Their WEEK, copied from God's example in the creation of the world, began on our Sabbath, and ended on Saturday. Their MONTHS were regulated by the changes of the moon; and each third year consisted of thirteen of these months or moons. Their names were-

I. Abib or Ni-	March !	7. Ethanum or Tizri	September
2. Zif or Jair	April S May	8. Bul or Mar- chesuan	2 November
3. Sivan	E (June	9. Chislen	November December
4. Thamuz	bo   May ii   June ii   June iii   July iii   July	10. Thebeth	January
5. Ab	August	11. Shebeth	(Fehrnary
6. Elul	{ August { September	12. Adar 13. Veader	(February March

Their CIVIL YEAR, originating from the creation of the world, began with Ethanum or Tizri, in our September; and by it their releases and jubilees were regulated. Their SACRED YEAR, originating from their deliverance from the Egyptian boudage (Ex. xii.), began with Abib or Nisan, in our March.

#### AN APPENDIX

To the Second Table of Measures of Surface described by Moses, showing the Method of reducing them by calculations to the measures used in England, for the benefit of those that understand Decimal Arithmetic and desire to try the Reductions given in the Table. or to make further improvements in this kind of measures.

#### I .-- THE MERCY-SEAT.

I shall begin with reduction of the measures of the mercy-seat, which was God's throne of grace among the Jews. Moses, in Ex. 25. 17, affirms that its length was two cubits and a half, its breadth one cubit and a half. The fractions adhering to its length and breadth make some difficulty to beginners in arithmetic, which the decimal way doth much abate. Supposing, therefore, what I have elsewhere proved, that the Jewish cubit was a foot-measure 1.824, the length must be expressed in foot-measure and decimals thereof, 4.560. The breadth in like measure will be 2.736. Wherefore the product of these numbers multiplied into each other gives its surface 12.47616; in number of its square feet and decimals thereof, 12 square feet and very near half a square foot. If the decimals had been 50, it had just been half a foot. If we desire to express those decimals of a foot in equare inches, as is usual in England, we must multiply .47616 by 144, the square inches of a foot, and the product will be 68.56704, which shows that the decimals we found amount to 68 square inches and about half an inch more: we need not be nicer.

II .- A SQUARE CUBIT REDUCED TO OUR MEASURE.

half in breadth, naturally leads a man to discero in among them and had reigned there during the time each board's surface 15 Jewish square cubits; because if we conceive a line drawn from the end of one cubit at the bottom of the board to the end of one cubit at the top of the board, this must needs be 10 whole square cubits on one side of that line, and ten half square cubits (= to 5 whole) on the other side of that line; here, therefore, are 15 square cubits. The reduction of these into English square feet is performed by multiplying 15, viz. the number of cubits given, into 3.326976, the feet and decimals of one square cubit, and the product will be 49.90464, and that is very near to 50 square feet; for those decimals amount to above 130 square inches, and a little more than 13 square inches would make it just 50 feet, which abatement we need not here regard.

#### IV .- THE COURT OF THE TABERNACLE.

4. Let us now go to the measure of the surface of land. But we will begin with the court of the tabernacle, the ground on which the priests performed all the solemn public worship of Israel in Moses' time. The area of this court is described by Moses (Ex. 27.18), by its length, 100 cubits, and its breadth everywhere 50 cubits. Wherefore this area must be in Jewish measure 5000 square cubits, for that is the product of 100 multiplied into 50. To reduce these 5000 Jewish cubits into English square feet, I must multiply 5000 into 3.326976; the product is 16,634.88 English square

But in cases of such long numbers of feet, we use, for brevity's sake and to help our memories, to reduce them into perches, or roods, or acres, which coutain known numbers of square feet. A perch contains 272 aquare feet and one fourth: a rood is = to 10.890 square feet; an acre is = to 43,560 square feet. It is plain that the number 16,634.88 hath not integera equal to those of an acre, but it hath enough to answer those in a rood, and some overplus; therefore I must divide 16,634.88 by 10,890, which is a rood. By such division continued in the decimal way until I have a fraction of five or six places, which is exact enough, I find the quotient to be 1.527537, which assures me that my number 16,634.88 hath but once entirely in it a whole rood, but it hath moreover in it many decimal parts of a road. These therefore I reduce to the perches contained in them by multiplying them into 40, which is the number of perches that make up a rood, and cutting off six places from the product, which is 21.101480; so I find there are 21 perches entire, and the figures after the separatrix are decimala of a perch. These also I multiply by 272.25, which are the aquare feet and decimals of a perch. The product of this last multiplication, after eight places cut off from it by the separatrix, because there were six places of decimals in one of the multipliers, and two in the other, is 27.62793000. Hence I learn that there are therein but 27 entire feet; all the eight decimal places amount to little above half a foot, and therefore I cast them away as inconsiderable in the measure of land. This method of reduction by multiplication of decimals I find to be easier than the common way of reduction by division, and therefore I propose it to be used by heginners in this practice of surveying. So I find this court to contain in English measure 1 rood 21 perches 27 feet, and little more than half a foot square. But reflecting upon Moses' measure by cubits, and finding them to be precisely 5000 square cubits, I observed that they were just half 10,000, which I had observed from Herodotus' Euterpe to be the area of the Egyptian aroura, by which their land was as generally measured as ours is of six kings successively, used this measure of land called aroura. Now this was long before Moses' time; for the beginning of Amosis or Tethmosis, who expelled them out of Egypt, was very near the time of Abraham's death, as appears by the annals of the learned primate of Ireland. Wherefore I believe that Moses, who was skilled in all Egyptian learning, especially surveying, did of choice make the court of the tabernacle to be just half an aroura, which was a known measure to him and his people, who had long dwelt in Egypt; and divine authority directed him so

#### V .- THE REDUCTION OF AN AROURA TO ENGLISH MEASURE.

5. Because we have shown from Herodotus that an aroura is the square of 100 Jewish or Egyptian cubits; and 100 such cubits may, in English foot measure, be expressed by 182.4 English feet, it follows that the aquare of this number will express exactly the number of the English square feet that are contained in an aroura. Now, by multiplication of 182.4 into itself, I find the product to be 33,269,76; therefore I conclude that there are 33,269 square feet entire, and .76 decimals of a square foot in an aroura. Now, to reduce these English square feet into roods, perches, and the remainder of square feet, I use the method used in the last paragraph. First, I divide them by 10.890, the square feet in a rood, and the quotient 1 find 3.055074—that is, 3 roods and .055074 decimals of a rood. Secondly, I multiply these decimals by 40, which is the number of perches in a rood; the product is 2.202960: hence I couclude there are therein 2 perches and .292960 decimals of a perch. Thirdly, I multiply these last decimals by 272.25, which are the aquare feet of a perch; the product is 55.25586000 - that is, 55 entire square fect. The eight places of decimals amount to little above onefourth of a square foot; therefore I reject them as inconsiderable in measure of land. By all these reductions it is found that an aroura is in English measure 3 roods 3 perches 551 square feet. Hence it follows also that it is not well translated by jugerum, for it is much larger; nor is it well in English called au acre, for it is considerably less. To this place I refer the use of the lesser sort of Exogram, which yet is most convenient for the use of the Egyptians and of the Jews to measure out private men'a inheritances. by a line which was 80 cubits long. For the length of this line will measure one side of an aroura, if the other side be 125 cubits long, which is the length of this line and its half, and 5 cubits above half of it. which they might easily mark in it by a knot or ring: and by this means they might easily lay any number of arouræ together, all of them rectangular and parallel to each other. Such lines, I suppose, for measure of inheritances, are intimated Ps. 78.55 and 16.6, &c.

#### VI. -THE LEVITES' GLEBE.

6. I shall conclude with an example, amounting, after reduction, to a number of English acres, which measure we have not yet reached to. This I take from Nu.35.3-5. There Moses describes what measure of land the Levites were to be allowed for their cattle. their goods, and all their beasts, on the north-east, south, and west aides of each of their cities; so that the city was to be in the midst of the land belonging to it. This land in our translation is called suburbs. because of its nearness to all their cities. But we must not thence imagine that it means houses and atreets adjoining to their cities, in which sense we

Therefore Moses (ver.5) tells us that on each side of | each city they must measure 2000 cubits, which will determine no surface, unless we understand it to mean the two sides of a square bounded on every side by 1000 cubits. These two sides multiplied into each other will produce a square that contains just a million of square cubits, and that is a known and exact measure of just 100 arource. And this shows that the 2000 cubits mentioned (ver. 5) are the two sides of that square, whereof the 1000 mentioned (ver.4.) is one, and may he called the root of the square. This shows the agreement of the two different numbers. The reduction of this million of square cubits will be performed by the same method that I have used before. Therefore, first, I express 1000 Jewish by 1824 English feet, without any separatrix, according to the principles owned in decimal arithmetic; and the square of that number will be 3,326,976 without a separatrix. Secondly, I divide this number by 43,560, which are the square feet of an acre, and find the quotient to he 76.376859, which signify 76 entire acres and .376859 decimals of an acre. Thirdly, to find what roods are contained in these decimals, I multiply them by 4, the number of roods in an acre, and find the quotient to be 1.507436, which proves that there is but one rood in them, and the six figures cut off by the separatrix (because there were six decimals in one of the multipliers) are all decimals of a rood. Fourthly, therefore, to find what perches are in these last decimals, I multiply them by 40, which is the number of perches contained in a rood. The product is 20.297440; hereby I find that there are 20 entire perches, besides the decimals of a perch, placed after the separatrix. Fifthly, to find what square feet are in those last decimals, I multiply them by 272.25, which are the square feet and decimals in a perch; the product is 80.97804, which is 80 square feet; and all the decimals not amounting to a square foot I

reject as inconsiderable in measure of land. Thus we have found that this and every other square on each side of every Levitical city was prescribed to be 76 acres 1 rood 20 perches 80 square feet in our measure, but was just a million of square cubits in their measure.

To add the four squares belonging to one Levitical city together, the hest way would be to take the first quotient that we found in acro measure, viz. 76.376859. and we must multiply it by 4; and we shall find, by the method I have used, all the four squares together to amount to 305 acres 2 roods 1 perch; we need not take notice of any lesser quantities in this case. We may also by this method find the sum of the acres belonging to all the forty eight cities of the Levites, and many other improvements in this kind of measur-

## TABLES OF MEASURES, &c.

SCRIPTURE MEASURES OF LENGTH REDUCED TO ENGLISH MEASURE.

D: 11								]	Enc. f	t. In dec.
Digit	•		••	• •	••	••	••	••	0	0.012
4	Palı	m	••	••					0	3.648
12	3	Spa	n ·	••	••	••			0	10.944
24	6	2	Cut	bit					1	9.888
96	24	8	4	Fat	hom				7	3.552
144	36	12	6	11/2	Ezekie	l's reed			10	11.328
192	48	16	8	2	11 A	rabi <b>an</b> j	pole	••	14	7.104
1920	480	160	80	20	131 1	0 Scho	enus s. lin	or)	145	11.04

#### THE LONGER SCRIPTURE MEASURES.

Cubit		••	••			Eng	g. miles. 0	Paces.	1.824
400	Sta	lium	or furl	ong		••	0	145	4.6
2000	5	Sab	bath da	y's jou	ne <b>y</b>		0	7:19	3.0
4000	10	2	Easter	n mile			1	403	1.0
12000	30	6	3 P	arasang			4	153	3.0
96000	240	48	24	8 A de	ay's jo	urney	33	172	4.0

#### SCRIPTURE MEASURES OF CAPACITY FOR LIQUIDS. REDUCED TO ENGLISH WINE MEASURE.

Cap	h								als. O	Pints.	Sol. in. 0.177
11/3	Log					••			0	05	0 211
51	4	Cab		•	••	••			0	31	0.844
16	12	3	Hin					••	1	2	2.533
32	24	6	2	Seal	h ·			• •	2	4	5.067
96	72	18	6	3	Bat	th or ep	ha		7	4	15.2
960	720	180	60	30	10	Coron	, Cho	mer	75	5	7.625
						-					

#### SCRIPTURE MEASURES OF CAPACITY FOR THINGS DRY, REDUCED TO ENGLISH CORN MEASURE.

Gach	al							Pks.	Gale.	Pints. $0_{1,6}$	Sol. in. 0.031
20	Cal	٠.,			••	••	••	0	0	25	0.073
36	1;	Gor	ner o	r On	ıer			0	0	$5\frac{1}{16}$	1.211
120	6	3,	Sea	h				1	0	1	4.036
360	18	10	3	Epł	ıa		• •	8	0	3	12.107
1800	90	50	15	5	Let			16	0	0	26.500
3600	180	100	30	10	2	Chor	ner, }	82	0	1	18.969
		_	_								

N.B —A Scotch pint contains three English of corn measurs, and almost four of wine measure.

# A TABLE OF OFFICES AND CONDITIONS OF MEN.

Patriorchs, or fathers of families, such as Abraham, Isaac, and Jacob, and his sons.

Judges, temporary supreme governors, immediately appointed by God over the children of Israel.

Kings, and they either of the whole nation, or after the falling off of the ten tribes, of Judah or Israel.

Elders, senators, the LXX. or Sanhedrim. Officers, provosts, sheriffs, or executioners.

Judges, inferior rulers, such as determine controversies in particular cities.

Israelites, Hebrews, descendants from Jacob. An Hebrew of the Hebrews, an Israelite by original

extraction. A Proselyte of the Covenant, who was circumcised,

and submitted to the whole law.

A Proselyte of the Gate, or stranger, who worshipped one God, but remained uncircumcised.

OFFICERS UNDER THE ASSTRIAN OR PERSIAN MONARCHS.

Tirshatha, or governor, appointed by the kings of

Assyria or Persia.

Tetrarche, who had kingly power in four provinces. | proselytes, had a synagogue or oratory for them-Proconsuls, or deputies of provinces.

INFERIOR OFFICERS.

Publicans, or tax-gatherers. Centurions, captains of a hundred men.

ECCLESIASTICAL OFFICERS, OR SECTS OF MEN.

High-priests, who only might enter the holy of holies.

Second-priests or Sagan, who supplied the highpriest's office in case he were disabled.

High-priests for the War, set apart for the occasion of an expedition.

Priests, Levites of the sons of Aaron, divided into twenty-four ranks, each rank serving weekly in the

Levites, of the tribe of Levi, but not of Aaron's family; of these were three orders-Gershonites, Ko-

hathites, Merarites, several sons of Levi. Nethinims, inferior servants to the priests

Gaulonites or Galileans, who pretended it unlawful to ohey a heathen magistrate.

Herodians, who shaped their religion to the times, and particularly flattered Herod.

Epicureans, who placed all happiness in pleasure. Stoics, who denied the liberty of the will, and pretended all events were determined by fatal necessity.

Simon Magus, author of the heresy of the Gnostics, who taught that men, however vicious their practice was, should be saved by their knowledge.

Nicolaitans, the disciples of Nicolas, one of the first seven deacons, who taught the community of

Nazarites, who under a vow abstained from wine. Nazarenes, Jews professing Christianity.

Zelotes, Sicarii, or murderers, who, under pretence of the law, thought themselves authorized to commit any outrage.

Pharisees, separatists, who, upon the opinion of heir own modlinger des

## A COLLECTION OF THE NAMES AND TITLES GIVEN TO JESUS CHRIST.

Adam, 1 Co. 15.45. Advocate, I Jn.2.1. Alpha and omega, Re.1.8; 22.13. Amen, Re.3.14. Ancient of days, Da.7.22. Angel, Is.63.9; Mal.3.1. Anointed, Ps.2.2; 45.7. Apostle, He. 3. 1. Apple-tree, Ca.2.3. Author and finisher of our faith. He.12.2. Babe, Lu.2.16. Beginning of the creation of God, Ře.3.14. Begotten of the Father, Jn.1.14. Beloved, Ca.1.13; Ep.1.6. Bishop, I Pe.2.25. Blessed, I Ti.6.15. Branch, Zec. 3.8; 6.12. Brazen serpent, Jn.3.14. Bread of life, Jn.6.48, 51. Bridegroom, Mat. 9. 15. Brightness of the Father's glory, Йе. т. з. Bundle of myrrh, Ca.1.13. Camphire, Ca.1.14. Captain, Jos. 5.14; He.2.10. Child, Is.9.6. Chosen, Mat. 12. 18; Lu. 23. 35. Christ, Mat. 1.16; 2.4. Commander, Is. 55.4. Consolation of Israel, Lu.2.25. Comer-stone, Ep.2.20; 1 Pe.2.6. Counsellor, Is.9.6. Covenant, Is. 42.6. Covert, Is. 32.2. Creator, Is.43.15. Creditor, Lu.7.41. Cyrus, Is.45.1. David, Je.30.9; Eze.34.23; 37.24, 25; Ho.3.5. Day's-man, Job 9.33. Day-spring, Lu.1.78. Day-star, 2 Pe.1.19. Deliverer, Ac.7.35; Ro.11.26. Desire of all nations, Hag.2.7 Dew, Ho.14.5.

Diadem, Is.62.3. Door of sheep, Jn. 10.7. Eagle, De.32.11. Elect, Is. 42.1. Ensign, Is. 11.10. Eternal life, I Jn. 5.20. Everlasting Father, Is. 9.6. Express image, &c., He.1.3. Faithful witness, Re. 1.5; 3.14; 19. 11; Ps.89.37. Father of eternity, Is.9.6. Fatted calf, Lu. 15.23. Feeder, Is.40.11. Fir-tree, Ho.14.8. First-begotten of the dead, Re. 1.5. First-born from the dead, Col. r. 18. First and last, Re. 1.17; 2.8. First-fruits, 1 Co. 15.23. Flesh, Jn. 1. 14. Forerunner, He.6.20. Foundation, Is.28.16. Fountain, Zec. 13.1. Friend of sinners, Mat. 11.19. Gift of God, 2 Co.9.15. Glorious Lord, Is.33.21. Glory of God, Is.40.5. God, Jn.1.1; 1 Ti.3.16; 1 Jn.5.20. God blessed for ever, Ro.9.5. Gold, Ca.5.11. Golden altar, Re.8.3. Governor, Mat. 2.6. Gracious, 1 Pe.2.3. Guide, Ps. 48.14. Habitation, Ps.91.9. Harmless, He.7.26. Head of the church, Col. 1.18. Heir of all things, He. 1.2. Help, Ps. 33.20; 40.17. Heritage, Is. 58.14. High (Most), Lu. 8.28. Highest, Ps. 18.13; Lu. 1.32. Holy of Israel, Is.41.14. Holy child, Ac.4.30. Holy One, Lu.4.34; Ac.3.14. Honey-comb, Ca.4.11. Hope, Ac.28.20; I Ti.I.I. Horn of salvation, Lu. 1.60.

Husband, Is. 54. 5; Je. 31. 32. I Am, Ex. 3. 14; Jn. 8. 58. Jacob, Is.41.8; 44.1,5. Jah, Ps.68.4. Jehovah, Is.26.4; 40.3. Jerusalem, Ca.6.4. Jesus, Mat.1.21; 1 Th.1.10. Image of God, 2 Co.4.4. Immanuel, Is.7.14; Mat. 1.23. Immortal, I Ti.1.17. Inheritance, Eze. 44.28. Invisible, I Ti.I.17. Israel, Is.44.21; 49.3. Judah, Re. 5. 5. Judge, Mi. 5. 1; Ac. 10. 42. Just One, Ac. 3.14; 7.52; 22.14. King, Mat.21.5; 25.34. King everlasting, Lu.1.33. King of Israel, Jn.1.49. King of the Jews, Mat.2.2. King of kings, Re.17.14; 19.16, Ladder, Ge.28.12. Lamb, Re.5.6-13; 13.8. Lamb of God, Jn.1.29, 36. Lawgiver, Is.33.22; Ja.4.12. Leader, Is.55.4. Life, Jn.14.6. Light (true), Jn.1.8,9; 3.19; 8.12; 9.5; 12.35,46. Lion, Re. 5.5. Living God, TTi. 3.15. Living stone, 1 Pe.2.4. Long-suffering, Ex.34.6. Lord, Mat. 3.3; Mar. 11.3; Ro. 1.3. Lord of glory, 1 Co.2.8. Lord of lords, Re.17.14; 19.16. Man, Ac. 17. 31; 1 Ti. 2. 5. Master, Mat. 8.19; 23.8. Mediator, 1 Ti.2.5. Mediator of the new covenant, He. 12.24. Melchisedec, He.7.1. Merciful, He.2.17.

Messenger, Mal. 2.7; 3.1. Messiah, Da.9.25; Jn.1.41. Michael, Da. 12.1; Re. 12.7. Mighty God, Is.9.6; 63.1. Minister, He.8.2. Morning-star, Re.2.28; 22.16. Moses, Ac. 3.22. Nazarene, Mat.2.23. Offspring of David, Re.22.16. Ointment, Ca.1.3. Our righteousness, Je. 23.6; 33.16. Passover, 1 Co.5.7. Physician, Mat. 9.12. Plant of renown, Eze. 34.29. Polished shaft, Is. 49.2. Potentate, 1 Ti.6.15. Power of God, 1 Co. 1.24. Priest, He.3.1; 4.14; 7.26. Prince, Ac. 5.31. Prince of life, Ac. 3.15. Prince of peace, Is.9.6. Prince of the kings of the earth, Re.1.5. Prophet, De.18.15,18; Lu.24.19. Propitiation, 1 Jn.2.2; 4.10. Purifier, Mal.3.3. Ransom, 1 Ti.2.6. Reaper, Re. 14. 15. Redeemer, Job 19.25; Is. 59.20. Refiner, Mal.3.3. Refuge, Is.25.4. Resurrection, Jn.11.25. Righteousness, Je. 23.6. Rock, De. 32.15; 1 Co. 10.4. Rod and staff, Is. 11.1. Roe and hart, Ca.2.9. Root of David, Re.5.5. Root and offspring of David, Re. 22.16. Rose of Sharon, Ca.2.6. Ruler, Mi.5.2. Sacrifice, Ep.5.2. Salvation, Lu.2.30. Samaritan, Lu.10.33. Sanctification, I Co.1.30. Sanctuary, 1s.8.14. Saviour, Lu.2.11; Ac.5.31.

Second man, 1 Co. 15.45. Seed of Abraham, Ga. 3.29. Seed of David, 2 Ti.2.8. Seed of the woman, Ge. 3.15. Servant, Is.42.1,19; 44.21. Sharp sword, Is.49.2. Shepherd, Zec. 11. 16; [n. 10. 11] He.13.20. Shield, Ge.15.1; Ps. 18.35. Shiloh, Ge. 49. 10. Solomon, Ca.3.7; 8.11, 12. Son (only-begotten), Jn. 1.14, 18; 3.16,18. Son of David, Mat.9.27; 21.9. Son of David, Mat.4.3;8.29;Lu.1.35. Son of the Highest, Lu.1.32. Son of man, Mat.8.20; Jn.1.51. Sower, Mat. 13.3. Spirit, 1 Co. 15.45; He.9.14, Star and sceptre, Nu. 24.17. Stone refused, Mat. 21.42. Strength of Israel, I Sa. 15.29. Strong God, Ps.89.8; Re.18.8. Substance, He.10.34. Sun of righteousness, Mal.4.2. Surety, He.7.22. Tabernacle, He.8.2; 9.11. Teacher, Jn. 3.2. Temple, Mar. 14. 58 Testator, He.9. 16,17. Treasure, Lu.12.33. Tree of life, Re.2.7. True, Re.3.7; 19.11. Truth, Jn.14.6. Vine, Jn.15.1. Wall of fire, Zec.2.5. Way, Is.35.8; Jn.14.6. Wedding-garment, Mat. 22.12. Well of living water, Ca.4.15. Wisdom of God, I Co.1.24. Witness, Is. 55.4. Wonderful, Is. 9.6; 28.29. Word, Jn.1.1. Word of God, Re.19.13. Worthy, He. 3.3; Re. 5. 12. Yesterday, to-day, and for ever-He. 14.8.

## A COLLECTION OF

# THE APPELLATIONS GIVEN TO THE CHURCH OF GOD IN THE SCRIPTURES.

Adopted sons, Ga.4.5.
Angels, Lu.20.36.
Angels, Lu.20.36.
Believers, Ac.5.14.
Beloved of God, Ps.60.5; 108.6.
Blameless, Phi.2.15.
Blessed, Ps.2.12; 32.1.
Body of Christ, Ep.1.23.
Branches, Jn.15.5.
Brethren, Ro.8.29; 12.1.
Bride, Re.21.2.9; 22.17.
Building of God, I Co.3.9.
Called, Is.62.12; Ro.8.28.
Candlestick, Re.1.12; 2.5.

Daughter of the king, Ps. 45. 13. Dead in Christ, I Th. 4. 16. Dear children, Ep. 5. 1. Dearly beloved, Je. 12. 7. Delights, Ca. 7. 6. Dew, Ps. 170. 3; Mi. 5. 7. Disciples, Is. 8. 16; Mat. 5. 1. Dove, Ca. 2. 14; 5. 2. Eagles, Ps. 103. 5; Is. 40. 31. Elect, Is. 45. 4; Mat. 42. 2. Election, Ro. 9. 11; 11. 5. 7. Escaped, Is. 45. 20; 2 Pe. 1. 4. Excellent, Ps. 16. 3; Pr. 12. 26. Fair, Ca. 1. 15; 2. 10; 4. 10.

Gathered, Is. 56.8.
General assembly, He. 12.23.
Generation of upright, Ps. 112.2.
Glorious, Ps. 45.13.
Glory of God, Is. 46.13.
Grapes, Ho. 9. 10.
Habitation of God, Ep. 2.22.
Heirs of God, Ro. 8.17.
Heritage of God, Je. 12.7.
Hidden ones, Ps. 83.3.
Holy, 1 Co. 3.17; Ep. 1.27.
Holy brethren, He. 31.
House of God, 1 Ti. 3.15.
Humble, Ps. 9. 12; 34.2.

Lamb's wife, Re.21.9.
Light of the world, Mat.5.14.
Lily among thorns, Ca.2.2.
Little ones, Zec.13.7.
Living stones, 1 Pe.2.5.
Lot of God's inheritance, De.32.9.
Love, or his love, Ca.4.7.
Lowly, Ps. 138.6; Pr.3.24.
Members of Christ, Ep.5.30.
Merciful, Mat.5.7.
Mighty, Ps. 112.2; Ac.18.24.
Mount Zion, He.12.22.
Mount Zion, He.12.22.
Needy, Ps.9.18; Is.25.4; 41.17.
Obedient Zer 14.17.

Redeemed, Is. 51.11; 62.12.
Sanctified, 1 Co. 1.2; 6.11.
Saved of the Lord, De. 33.29.
Seed, Ps. 22.30; 112.2.
Sheep, Jn. 10.3,4; 21.16.
Sincere, Phi. 1.10.
Sister, spouse, Ca. 4.12.
Sons of God, Jn. 1.12; Ro. 8. 14; Ga. 4.6.
Spiritual, Ga. 6.1; 1 Pe. 2.5.
Stars, Ps. 1,48.3; Re. 3.1.
Stones, 1 Ti. 2.5.
Strangers, Ps. 39.12; 119.19.
Temple of God, 1 Co. 3.16.
Treasure of God. Ps. 13.5.4.

# A COLLECTION OF SIMILES CONTAINED IN THE SCRIPTURES,

### ARRANGED ALPHABETICALLY.

Adulterer, ers, to a horse neighing, Je.5.9; to an oven heated, Ho.7.4; the a. fear, to the terrors of the shadow of death, Job

Adultery, one enticed to a. to a bird hasting to a snare, Pr.7.22; to an ox led to the slaughter, 7.22,23.

Adversity, one in a. to a dove mourning, Is.38.14; 59.11; Nu.2.7; to a vessel broken, Ps. 31.12.

Affliction, ns, one in a. and not able to escape, nor patiently submit, to a wild bull in a net, Is. 51.20; time of a. to a cloudy day, Eze.34.12; a. to waves of the sea. Ps.42.7.

Amazed, one a.in calamity, to one drunken, Job 12.25.

Apostates from God, to a deceitful bow, Ps.78.57; Ho.7.16.
Apostle, les, of Christ, to an ambassador,

2 Co. 5.20; to light, Mat. 6.22; to a nurse.

Army, an a. of enemies, to a storm, Eze. 38.9,16.

#### B.

Babylon, to a thrashing-floor, Je. 51.33. Beauty, of the drunkards of Ephraim, to a flower, Is.28.1; man's b. to hasty fruit, 4; to a moth, Ps.39.11; in a foolish woman, to a jewel in a swine's snout, Pr. 11.22. Beloved, one dearly b. to the soul of a man,

Boasting, one b. in a false gift, to clouds without rain, Pr.25.14.

Body, ies, our b. to clay, Job 13.12; 10.9. Bones, of the dead, to chips scattered, Ps.

Brethren, in unity, to precious ointment,

Ps. 133.1. Builder, to a hearer of the word, Mat. 7.24, 27; Lu.6.48,49.

Calamity, to a gloomy day, Joel 2.2. Certainty, to seal or sew up, Job 14.17. Charity, a professor without c. to sounding

brass, i Co.13.1. Chastisements of God in love, to a father's corrections, De.8.5; Mat.3.17. Children, to arrows, Ps. 127. 4; to olive

Children, to arrows, Ps. 127.4; to olive plants, 128.3; to plants growing, 144.12. hrist, to an apple-tree, Ca. 2.3; to a bridegroom, Mat. 9. 15; to a bishop, 1 Pe. 2. 25; to a cluster of camphire, Ca. 1. 14; to a corn dying, Jn. 12. 24; to a corner-stone, Lu. 20. 17, 18; to a lamb, Re. 5. 6, 13; a lamb to the slaughter, Is. 53.7; to a light, Jn. 15. 70; to a lion, Re. 5. 5; to a bundle of myrrh, Ca. 1. 13; to a physician, Lu. 5. 17; to a plant growing, Is. 53.2; to a purifier, Mal. 3.4; to a root out of a dry place, Is. 53.2; to pillars of smoke, Ca. 3. place, 15.3.2; to bilars of smoke, Ca.3. 6; to a vine. Jn.15.1,5; his beauty, todove's eyes, Ca.1.14; his coming, to a thief's coming, I Pe.3.10; his name, to the savour of good ointments, Ca. 1. 3; Christ and his hearers, to a hen and chickens, Mat.23.37.

Church, to a body, I Co.12.12; to a bridechamber, Mat. 9.15; to a city, Ps. 122.3; to a dove, Ca.2.14; to a floor, Lu.3.17; to horses, Ca. 1.9; to husbandry, I Co.3. 9; to a lily among thorns, Ca.2.2; to a pleasant plant, 1s. 5.7; a tender plant, 53. 2; to a sheepfold, Jn. 10.2; to a vineyard, Is.5.1; Ps.29.6; to a virgin mourning for

Churches, to candlesticks, Re.1.20; 2.1. City, a c. destroyed, to a ploughed field, Mi. 3. 12.

Commandments, to frontlets, De.6.8; 11.

Confusion upon the wicked, to a mantle, Ps. 109.29.

Contention of brethren, to bars of a castle, Pr. 18. 19.

Corruption, the whole mass of c. in man, to a body, Ro.7.23.
Counsel in a man's heart, to deep waters,

Pr. 20. 5.

Countenance, angry, against a backbiting tongue, to the north wind driving away rain, Pr.25.23.

Cruel and unnatural, to an ostrich, La.4.3. Curse that is causeless, to a bird wandering, Pr.26.2.

#### D.

Danger, to a snare or gin, Job 18.8,9. David, to an angel, 2 Sa. 14.7; I Sa. 29.9; in trouble, to locusts, Ps. 109.23; his establishment, to the moon, 89.37; his seed on the throne, to the sun, 36; to an owl in the desert, 102.6. Days, man's d. to smoke vanishing, Ps. 102.

Dead, death, their state, to darkness, Ps. 143.3; desire of d. in calamity, to treasure hid, Job 3.21.

Deceiver, a d. to a madman casting firebrands, Pr. 26. 19; to a broken staff or

reed, 1s.36.6. Desolation of a place, to a field ploughed,

Je. 26.18.
Desperate, speeches of one d. to wind, Job Destruction, sudden d. to a wall sliding,

Ps.62.3; to a tottering fence, ib.
Devil, to a lion, r Pe.5.8; to a strong man,

Mat.12.29; to'a wayfaring man, 2 Sa.12.

Devices, d. of the wicked, to a net spread, Ps.140.5; to ploughing, Job 4.8. Devonr, one disposed to d. to a wolf, Ge.

Disciples, Christ's d. to lambs, Lu.10.3; to salt, Mat. 5.13; to sheep, 10.6; Jn. 10.3, 8-16, 27.

Doctrine of Christ, to a shaft polished, Is. 49.2; to a sword, ib.; false d. to leaven,

Drunkard, to one sleeping on the top of a mast in the midst of the sea, Pr. 23. 34. Dwelling, safe d. to a nest in a rock, Nu. 14.21.

#### E.

Earth made barren, to iron, De.28.23. Elect, to sheep, Mat.25.33; to wheat, Lu.

Enemy, to a flood, Is. 59.19; Je. 46.7,8; to a storm, Eze. 38.9, 16; a fainting e. to the heart of woman in pangs, Je.48.41; 49.
22; the e. wasting Israel, to glean as a vine 6.9; the noise of an e. to the roaring of the sea, 23.

Enemies, to eagles flying, Je. 48.40; 49.22; La. 4.19; Da. 8.1; to fanners fanning, Je. 51.3; to tow, Is.43.17; to fishers fishing, Je. 16. 16; to wolves, Mat. 10. 16; of the Lord, to fat of lambs, Ps.37.20; of the Lord's people, to dragons, Je. 51.34; Eze. 29.3; to eagles, De. 28.40; approaching

Famine, famishing to the blackness of an | Holds, strong h. to fig-trees, and ripe ngs, oven, La.5.10. Favour of a king, to a cloud of latter rain,

Pr. 16.15.

Fear, sudden f. to a woman in travail, Ps.

40.0. Fearful, to grasshoppers, Job 39.20. Flesh, all f. to grass, Is.40.6. Fool, a f. in his folly, to a bear robbed, &c., Pr.17.12; a f. in honour, to a stone in a sline of the featurning to his folly. in a sling, 26.8; a f. returning to his folly, to a dog to his vomit, II.

Folly, to darkness, Ec.2.13; to a dead fly,

Forgotten, one f. to a dead man, Ps. 31. Forsaken, one f. to a pelican in the wilder-

ness, Ps. 102.6. Friend, the countenance of a f. to iron sharpening iron, Pr.27.17.

#### G.

Gad, the tribe of G. to a lion, De.33.20,22. Glory, the g. of Joseph, to the firstling of a bullock, De. 33. 17.

Glorions, God's g. appearing, to brightness, Hab. 3.4.

God, to a man astonished, Je. 14.9; to a husbandman, Job 15.1; to a shepherd, Is. 31.10; Eze. 34.12-23; to a mighty man, Is. 42.13; to a potter, Ro. 9.21; to a shadow, 1s.25.4; to a sanctuary, Eze.11.16; about his people, to mountains about Jerusalem, Ps. 125.1; in his love to his people, to a mother's love, Is. 49.15; defending his people, to birds flying, 31.5; reioicing over his people, to a bridgegroom, 62.5; seeming to neglect his people, to a wayfaring man, Je-14.8; against his people, to a moth, Ho.5.12; to a lion in secret places, La.3.10; forsaking Judah, to a lion forsaking his covert, Je-25.28; in his displeasure, to a leopard or lion, Ho.13.7,8; to a moth, Is.51.8; his displeasure, to a bridle, 30.28; in displeasure, to a bear lying in wait, La.2.10; in wrath, to a bear robbed, &c., Ho.13.8; unreconciled, to an adversary, Mat. 5.25; his vengeance, to clothing, Is. 59.17; his zeal for his, to a cloak, ib.; his way in finding out sin, to searching with candles, Zep. 1. 12; appearing in mercy, to the morning, Ho.6.3; his voice, to a noise of many waters, Eze. 43.2.

Godly, tempted by the wicked, to a bird flower.

fleeing, Ps.11.1; escaping out of danger, to a bird escaping out of a snare, 24.7; coming out of trouble, to silver tried, 66. 10; to fruitful ground, He.6.7; to willows by the waters, Is.44.4; being exalted, to the horn of a unicorn, Ps.92.10; in God's house, to a green olive, 52.8.

Goodliness of all flesh, to a flower, Is. 40.6.

#### H.

Hand of the Lord, to a flood of mighty waters, Is. 28.2.

Harlot, her lips, to the honey-comb, Pr.5. 3; her flattering, to a dart at the heart, 7.23; one enticed by her, to a fool going to the stocks, 22; her end, to a sword and to wormwood, 5.4,6,26.

Heart, to adamant, Zec. 7.12; afflicted, to wax, Ps. 22.14; faint h. to a woman, Je. 51.30; of a man to man, to face answering face in water, Pr.27.19; of a man, to Na. 3. 12.

Na.3.12.
Horses, swift, to eagles, Je.4.13.
Honour, to a crown, Job 31.36; for a fool to snow in summer, Pr.26.1.
Hope, to an anchor, He.6.19; \(\hbar{h}\) falling, being fine for an uncertaint bings.

ing fixed on uncertain things, to a bed too short, Is.28.20.

Host, Ahab's h. to a flock of kids, I Ki. 10. 27; of heaven, to a fig falling, Is.34.4; heaven and the h. thereof, to a scroll rolled, ib.

House, Jeroboam's h. to dung, I Ki. 14.10. Hypocrites, to grass or green herbs, Job 8.12.16; to a rush, 11.13; to a whited sepulchre, Mat. 23. 27; his hope, to a spider's web, Job 8.14.

Idols, to a palm-tree, Je. 10.5: idolaters, to adulteresses and their paramours, Eze. 23.20,45; idolatry, to scum, 24.11.

Jealousy, God's j. to fire burning, Ps.79.5;

Jeanusy, Gours, to life ourning, Ps.79.5; 83.14; to the grave, and the coals thereof, to a vehement flame, Ca.8.6. Jerusalem, to a fruitful plant, Eze.19.10; to a pot seething, Je.1.13; Eze.24.3; to a vapour, Is.4.14.

Incurable, to a breach of waters, La.2.13. Iniquity, to a breach swelling in a wall, Is. 30.13; to a heavy burden, Job 38.4; to wind, Is.64.6.

Instruction, to rain, De. 32.2. Instruments of judgment, to an axe. Is. 10.

Israel, the tents of I. to a garden by the river's side, Nu.24.6; to a lion, 23.24; 24. 9; to a home-born slave, Je.2.14; smitten of the Lord, to a reed shaken, I Ki.14.

Instability, to water, Ge. 49.4.

Judge, unjust, to a whitea wall, Ac. 23.3.

Judgment, God's j. to a great deep, Ps. 36.

6; to hemlock, Ho. 10.4; measured, to a line, 2 Ki. 21. 13; unjust j. to gall, Am. 6.12; the day of God's j. to a lion, 5.18; God's 1. to fire, Je. 15.14.

Kings, a good k to tender grass springing, 2 Sa. 23.4; to light of the morning without a cloud, ib; a k heart, to rivers of water, Pr.21.1; a k favour, to dew falling, 19.12; a proud k to death never satisfied, Hab.2.5; a wicked k to an idol broken, Je.22.28; a k cut off, to foam upon the waters Halon 2.

upon the waters, Ho.10.7. Kingdom, to a lioness, Eze.19.2,5; a k. weakened, to an arm broken, 30.21; a k. overthrown, to a strong staff broken, Jc.

Knowledge, lips of k. to precious jewels, Pr. 20.15; abundance of k. to waters covering the sea, Hab. 2.14.

#### L.

Land, a 1. flourishing, to a fair heifer, Ie. 46.20.

Laughter of fools, to crackling of thorns in a fire, Ec.7.8. Law, God's 1. to a glass, Ja. 2.23; to a sign,

De.6.8; 11.18. Life, man's l. or time, to the days of an hireling, Job 7.1,2; to a cloud, 9; to an eagle flying, 0.26; to grass flourishing, Love, to bands, Ho. 11.4; God's I. to dew. 14.5; to a father's, Nu.11.12; De.1.31; Ps.103.13; Pr.3.12.

#### M.

Majesty, God's dreadful m. to fire devouring, Ex.24.17.
Malice of the wicked, to poison of serpents,

Ps.59.4 Man, s, to ashes, Ge.18.27; to grass, 1 Pe.1.24; to a worm, Job 25.6; Mi.7.17; dead body, to dung, Je.9.22; Zep.1.17; vain m. to an ass's colt, Job 11.12; a contemptiole m. to a bramble, Ju. 9.15; a m. leaving his place, to a bird wandering from her nest, Pr.27.8; in honour, to a beast, l's.49.12,20; without understanding, to a beast, 73.22; a godly man, to a tree planted, 1.3; enduring and bettered by afflictions, to gold, Job 23. 10; to a branch flourishing, Pr. 11.28; an ungodly m. words, to burning fire, 16.27; an unfaithful m. to a broken tooth, or a foot out of joint, 25.19; a slothful m. to a thorn hedge, 15.19; frail m. to a leaf, Job 13.25; Is.64.6; an innocent m. to a lamb, Je. 10. 19; a laborious m. to the ant, Pr.6.6; goodness, to a morning cloud, Ho.6.4; in misery, to dust and ashes, Job 30.19; a slothful m. on his bed, to a door turning upon hinges, Pr.26.14; a nghteous m. falling down before the wicked, 10 a fountain troubled, 25.26; a m. praised, to a fining pot, 27.21; a deceitful m. to a fox, Lu.13.32; a rich m. to

grass flourishing, ls.1.10,11. Men, base m. to earth, Job 30.8; cruel m. to lions, Ps. 57.4; evil m. to fire burning, 1s.65.5; disobedient m. to blind, De.28. 29; unreformed, to a bullock, Je.31.18; covetous great m. to briers, Mi.7.4; to an hedge of thorns, ib.; in distress, to blind, Zep. 1.17; cruel m. their jaw teeth, to knives, Pr.3.14; ensnared, to fishes, Hab.1.14; in God's hand, to clay, Je.18. 6; following their own course, to a horse

rushing into the battle, 8.6.

Members, Christ's m. to branches, Jn. 15.5. Mercy, God's m. to heaven's height, Ps.

Messenger, that is faithful, to snow in harvest, Pr.25.15; that is slow, to vinegar to

the teeth, 10.26.

Minister, s. Christ's m. to an angel, Re.2. 1; to a light, Mat. 5.14; to stars, Pr. 2.1; Da. 12.3; to watchmen, Eze. 33.7; a careful m. to a nurse, I Th.2.7.

Misery, one in great m. to a mark shot at, Job 7.20; one delivered out of m. to the morning, 12.17; ls. 58.8, 10; past, to waters passing away, Job 11.16.

Moisture, wanting in man, to drought in

summer, Ps.32.4.
Monarch, a mighty m. to a cedar, Eze.31. 3; 2 Ki. 19.9.

Mourning, to a dragon's wailing, Mi.r.8. Mountains moving, to a calf skipping, Ps.

Moving, not m. to a stone, Ex. 15. 15. Mouth, the m. to a fountain, Ja.3.10, 11.

Multitude, to dust, Is.29.5; to grasshoppers, Ju.7.12; Je.46.23; to grass, Job 5.15.

#### N.

News, good n. from far, to cold water to a

thirsty soul, Pr.25,25.
Nations, a strong n. to a hammer, Je.50.
23; before God, to dust, Is.40.15; to a drop of a bucket, 17; to a grasshopper, 22.

#### 0.

Obstinate sinners, to an adder, Ps. 58.4; to brass, Je. 6. 28; to a backsliding heifer, Ho.4.16; to iron sinew, Is.48.4; to lees settled, Zep. 1, 12.

Peace of God's people, to a river, Is. 58. 18;

People, a p. base, to dross, Eze.21.18; a p. under God's displeasure, to metal in a furnace, 22,18,20,22; a p. in distress, to a woman in travail, Ho.13.13; Mi.4.10; a p. destroyed, to heaps cast up, Je. 50. 26; a p. heartless, to a dove, IIo.7.11; of Israel, to figs, Je.24.2,5,9; 29.17; Ho.9. 10; to fuel, 7.12; a p. idolatrous, to a girdle rotten, Je. 3. 10; a p. of small power, to grass, 2 Ki. 19.26; a p. preserved, to a brand plucked out of the fire, Am. 4.11; a p. under God's punishment, to a vessel broken, Is. 30. 14; a p. rebellious, to a heifer backsliding, Ho. 4. 16; a p. scattered, to sheep scattered, Je. 50. 17; a p. spoiled, to a fig-tree barked, Joel 1.7; a p. straying, to sheep lost, Je. 50.6; a p. wicked, to kine, Am.4.1; a p. wanton, to a fat heifer, Je. 50. 11; God's p. to the apple of an eye, De. 32. 12; to a bird trembling, Ho.11.11; to corner-stones polished, Ps.144.12; to doves flying to the windows, 1s.60.8; to doves' wings, Ps.68.13; to a dromedary, Je.2.23; to gold, La.4.
1,2; to grapes, Ho.9.10; to a hearth of fire, Zec. 12.6; to a horse led, Is.63.13; to a lion, Je. 12.8; Mi. 5.18; to sheep, Ps. 44.11,12; 119.176; God's p. among others, to showers on grass, Mi.5.7; delivered, to a brand plucked out of the fire, Zec. 3.2; fallen from him, to an empty vine, Ho.10.1; in his favour, to corn growing, 14.7; to a cloud flying, Is.60.8; forgetting God, to a bride not forgetting her ornaments, Je.2.32; mixed with idolaters, to a cake not turned, Ho.7.8.

Persecution, to make furrows, Ps. 129.3. Person contemptible, to a dead dog, 1 Sa. 24.14; 2 Sa.9.8; a vile p. to a beast, In.

Perpetuity, to days of heaven, De. 12.21. Pleasure, spiritual p. to marrow, Ps.63.5. Plenty, to dust, Job 22.24; Ps.78.27; Zec.

9.3; to stone, Job 22.24. Posterity, Abraham's p. to dust, Ge. 13.16; to sand, 22.17; 32.12; to stars, 21.17; 26. 4; of the wicked, to a chain compassing,

Ps.73.6.

Power, weak p. to corn blasted, 2 Ki. 19.6; Is.7.27; God's p. to eagle's wings, Ex.19. 4; De.32.11; to an east wind, Je.18.17; God's p. to destroy, to a rod of iron, Ps. 2.9; to a whirlwind, 58.9; Fr. 1.27; 1s.40. 24; 66.15; Je.23.9; 30.23; God's restraining p. to a bridle, Is.37.29.

Prayer, hands lifted up in p. to the evening sacrifice, Ps.141.2.

Priests, murdering p. to a robber lying in wait, Ho.6.9.

Princes, to matter, Is.1.25. Prophets, false p. to a lion roaring on his

prey, Ezr.2.15; to a snare, Ho.9.8. Prosperity, the time of p to the noon-day, Job 11.17; of the wicked, to a spark or

candle, 18.5.6. rotection, God's p. to a helmet of salvation, Is. 59. 17; to a quiver, 49. 2; to a shield, Ps. 5. 12; 3.3; Ge. 15. 1; to a wall,

Zec.2.5. Proud, to hell, Hab.2.5.

Providing, God's p. for his people, to meat, Ho.11.4.

Punish, God's means to p. to fish-hooks, Am.4.2.

Punishment, instruments of p. to a saw and staff in a man's hand, Is. 10.15. Purpose, God's p, to punish, to a bow bent. La.2.12.

#### R.

Rain, to dust, De.28.14. Recovery, help for r. to a roller, Eze.3.21. Regard, one not worth r. to a flea, I Sa. 24.14; 26.20.

Religious, those truly r. to a garden water-

down before the wicked, to a spring corrupted, Pr.25.26.

Righteousness, man's r. to filthy rags, Is. 64.6; a good man's r. to light, Ps.37.6; to the noon-day, ib.; springing forth, to the earth bringing forth, Is. 61.11; of Zion, to brightness going forth, 62.1.

Ruler, a godly r. to rain, Job 29. 23; a wicked r. to a bear ranging, Pr.28.15.

#### S.

Sacrifice of a rebellious people, to bread of mourners, Ho.9.4.

Salvation, to a bridegroom and bride adorned, 1s.5.10.

Senselessness, to a stone, 1 Sa. 25.37. Sin, to cart-ropes, to cords, 1s. 5. 18; to scarlet and crimson, 1.18; a greater s. to a beam, a lesser to a mote, Mat.7.3; blotted out, to a thick cloud, Is. 44.2; put away, to east from west, Ps.103.12; pardoned, to snow and wool, Is. 1.18; Ps. 51.

Sion, her prosperity to grass flourishing, Ps.72.16; her salvation to a lamp, 1s.62.

Sky, to a molten looking-glass, Job 37.18. Skin, through famine, to an oven black, La. 5. 10.

Slip, one ready to slip, to a lamp despised, Job 12.5.

Smallness, to dust, Da. 5.21; 2 Sa. 22. 43; Ps. 18. 12; of stature, to grasshoppers, Nu.13.23. Smell of Jacob, to a field, Ge.27.27.

Sorrow, passionate s. to a bear roaring, Is. 59.11: of the godly, to a crane's noise, 38.14.

Speaking, familiarly, face to face, Ex. 33. 11; unseasonably, to an ox lowing over

provender, Job 6.5. Spirit, an afflicted s. to a bottle in the smoke, Ps. 119.83; a base s. to an ass, Ge.49.14; the Holy S. to a dove, Lu.3. 22; an unruly s. to a city broken down, Pr.25.28.

Statutes, God's s. to gold, Ps. 19.20. Store, man's s. to clay, Job 27.16. Strength, dried up, to a potsherd, Ps.22.15;

renewed, to eagles, 103.5. Strife, to fire, Pr. 16.20; the beginning of s. to waters let out, 17.14.
Suffer, an innocent brought to s. to an ox

led to slaughter, Je.11.19. Subtilty, to a snare, Ho.5.1.

Sun, to a bridegroom, Ps. 19.5. Suretiship, to a snare, Pr.6.2; a man entered into it, to a bird in the hand of a fowler, 5; to a roe running from the hunter, ib.

Teachers, true t to a candle, Mat. 5.15; to salt, 13; false t to chaff, Je. 23. 28; to clouds carried with tempest, 2 Pe. 2. 17; to clouds without water, Jude 12; to foxes, Ca.2.15; to shepherds, Je.50.6; to wandering stars, Jude 13; to trees without fruit, 12; to waves of the sea, 13; to wells without water, 2 Pe.2.17.

Terrors, to waters, Job 27.20; Ps.88.17. Thoughts, God's t. to the heavens high, Is. 55.9; man's t. to a shadow, Job 17.7. Time past, to a watch in the night, Ps.90.4. Troubles, to snares, Job 22.10; man born

to t to sparks flying upward, 5.7.

Tongue, a lying t to a bow bent, Je.9.3;
to fire, Is.3.6; a slandering t to a razor, Ps. 52.2; t. and teeth of the wicked, to spears, arrows, and swords, 57.4; 64.3; to a serpent's t. 140.3.

Trusting one t. in man, to the heath in the desert, Je. 17.6; one t. in God, to a tree planted, 7,8.

Trying, God t. to refining as silver, Zec. 13.9.

W.

Waiting on the Lord, to servants waiting. Ps. 123.2.

Ways, distasteful, to sour drink, Ho.4.18; of a rebellious people, to a menstruous woman, Eze.36.17; our own w. in God's service, to swine's flesh, 1s.66.3.

Weak, that which is w. to straw, rotten wood, and stubble, Job41.27,28; to water. Eze.7.17; 21.7.

Welfare passing away, to a cloud, Job 30.15. Whore, to a deep pit, Pr.23.27; to a rob-

ber. 28.

Wicked, to ashes, Mal.4.3; to chaff, Ps.1. 4; to dew, Ho.13.3; to dirt, Ps.18.42; to a dog, 52.6; to dross, 119.119; to ground bringing forth thorns and briars, He.6. 8; to a garment moth-eaten, Je. 50.9; to a lion in his den, Ps. 10.9; 17.12; to lions, Je.51.38; Ps.22.12; to the sea troubled, Is.57.20; to scorpions, Eze.2.6; to stubble, Job 21.18; Ps.83.13; Ex.15.7; Is. 41.2; Nu.1.10; to thorns, 2 Sa.23.6,7; Is. 33.12; to bulls, Ps.22.12; to wax, 68.2; the w. devising evil, to digging earth, Pr. 16.27; Je.18.20,22; their sacrifices, to a dog's head cut off, Is. 66. 3; consuming God's people, to eating bread, Ps.14.4; in the day of wrath, to fuel in the fire, Is. 9. 19; Eze. 15.6; to grass, Ps. 37.2; flourishing, to a green bay-tree, 25; to grass flourishing, 92.7; 129.6; their violence, to a garment, 73.6; their desire, to the grave, Pr. 1.12; licking dust, to a serpent, Mi.7.17; their doings, to mire, Is. 57.20; their hope, to a puff, Job 11.20; removed from their confidence, to grapes shaken, 15.33; their anguish, to a king ready to battle, 24; their teeth, to arrows, Ps. 57.4; their speeches, to poison, 140.3; their prosperity, to light, Job 18.5,6; their cursing, to oil, Ps. 109.18; their destruction, to a potter's vessel broken, 2.9; Je. 19.11; to a candle put out, Job 21.17,18; God casting them away, to a stone cast out of a sling, 1 Sa.25.29; their devices, to a snare, Ps. 140. 5; their violent taking away, to a storm, Job 28.20,21; in their death, to sheep dead in a pit, Ps.49.14; perishing, to smoke vanishing, 68.2; to a dream, Job 20.8; to dung, 7; their miseries, to slippery ways in the dark, Je.23.12; quenched, to thorns in fire, Ps. 118.12; easily cut off, to ears of corn, Job 24.24; in their strength, to tow, Is.1.31; their way, to darkness, Pr.4.19; their devices, to a morning cloud, Is.33.11; to cords, Ps.140.5; their violence, to waters breaking out, Job 30.14; Ps.124.5; their power spent, to waters running away, 58.7; against the godly, to a whirlwind, Hab.3. 14; to a wheel, Ps.83.13.

Wife, a man's w. to a ewe-lamb, 2 Sa. 12.3; a fruitful w. to a fruitful vine, Ps. 128.3. Wine, to a serpent biting, Pr.23.32.

Wise teachers, to the bright firmament, Da. 12.3; paths of the w. to light, Pr. 4.18. Wisdom, the well-spring of w. to a brook flowing, Pr. 18.4; knowledge of w. to a honey-comb, 24.13; to light, Ec. 2.3; God's w. to light going forth, Ho. 6.5; to rubies, Pr.3.15.

Witness, false w. to a mantle, Pr. 25. 18; to a sword, ib.

Woman, a virtuous w. to the price of rubies, Pr.31.10; to a ship, 14; a wicked w. shaming her husband, to rottenness in the bones, 12.4; a contentious w. to wind not to be hid, 27.16.

Word, ds, God's w. to rain, 1s.55.10,11; to fire, Je.23.29; 5.14; 20.9; to snow, Is. 55. 10, 11; to silver tried, Ps. 12.6; to a sword, Ep.6.17; to a honey-comb, Ps.19. 10; 119.103; to a hammer, Je.23.10; to light shining, 2 Pe. 1. 19; God's w. concealed, to fire, Je.20.9; of the mouth, to wind, Job 8.2; of a tale-bearer, to wounds.

## A COLLECTION OF SYNONYMOUS TERMS OR PHRASES USED IN THE SCRIPTURES,

19: cut off the arm, 1 Sa.2.31; defile the horn, Job 16.15; be stripped of glory 19. 9; lay low, tread down, De.28.43; Job 40. 11.12; Ps.13.11; 18.27; Is.106; humble, De. 8.16; Is. 10.33; bring into contempt, 3.9; to nothing, 40.25; embrace dunghills, La.4.5; be of no repute, Phi.2.7; become vile, La.1.11.

Abhor, ed, est, ing, to stink, Ge. 34.30; not smell, Le. 26. 36; unsavoury, 2 Sa. 22.27; to hate, Ps. 139.22; dung on the face, Mal.

2.3; not named, Ep.5.3. Abide, ing, to sit, 2 Ki. 19. 27; lodge, Ps. 91.1; pitch or dwell, Ge.13.12; 36.7; Ps.

132.14: eat bread, Am.7.12. Abject, base men of no name, Job 30.8; feeble, fallen, Zec. 12.8.

Ability, able, power of hand, Ge. 39.29; full of power, Mi. 3.8; sufficiency, 2 Co. 3.5;

according to power, 13.10.

Abolish, ed, disannulled, Is. 28.8; reject, frustrate, Mat. 7.9; destroy, 1 Co. 6. 13; vanish away, 13.8,10; broken down, Ep. 2.14; blotting out, and taking out of the way, Col.2.14; removing, He.12.27. Abomination, an unclean thing, Is.64.6;

made vile, Na. 3.6.

Abortive, untimely birth, Job 3.16; 1 Co. 15.

8; Ec. 3.8; one that dies in the womb, Job

Absent, not present, De.29.15; missing, r Sa.20.18; laid up, Col.1.5; taken from, r Th.2.17.

Abstain, to be temperate, r Co.9.25. Abundance, dew of heaven and fatness of the earth, Ge.27.28; dip the foot in oil, De. 33. 24; wash the steps with butter, Job 29.6; full as, &c., Is. 11.9; as a river, as waves of the sea, 48.18; running over, Lu.

Abuse, to mock, rSa. 31.4; Je. 38. 19; to

know, Jn. 19.25; sodomy, 1 Co.6.9. Accept, Acceptable, &c., to have respect, Ge.4.4; find grace, 6.8; smell a sweet sav-our, 8.21; turn to ashes, Ps.20.3; be pleased, 69.31; set forth as incense, directed, 141.2; eat as pleasant, Ca.14.16; receive comfort, Is. 57.6; heard or had in remembrance, Ac. 10. 31; to have access, Ro. 5.2; to ascend up. Re. 8.4. Access, to have boldness, Ep. 3.12; an en-

trance, 2 Pe.1.11.

Accomplish, to establish, 1 Sa.2.23; nothing fall to the ground, 3.19; do all according, 25. 30; confirm and perform, Is. 44. 26; Phi. 1.6; effect, Eze. 12. 23; fulfil, Da. 4. 33; Mat. 5. 18; speak, Hab. 2. 3; be done, Mar.

Account, ed, reckoned, 2 Ki. 12. 15; Mat. 25. 19; sum, 2 Ki.22.4; required, Lu.12.

48; burden, Ga.6.5.
Accuse, witness against, r Sa.12.3; to tell, 27.11; reprove, Job 40.2; condemned, 8; lay to charge, ask, Ps. 35. 11; prophesy against, Je.26.11; find occasion, Da.6.5; complain, Ac. 25.7; signify crimes, 20.27;

charge, Ro.8.33. Acquit, ed, to be clear, Ge. 24.8; answer for, 30.33; hold guiltless, Ex.20.7; I Ki. 2.9; justify, 2 Ch.6.23; delivered, Job 28. 7; Pr.14.25; bring forth to light, Mi.7.9; release, Jn. 19.10; made free, Ro.8.2.

Adopted, tion, called by another name, Ge.48.16; Is.56.6,7,8; a seed, Ga.3.29;

children, Je.2.19.
Adorn, ed, comely, Ca. 1. 10; decked, Is. 6r.10; 63.1; Je.10.4; Eze.23.40; beauti-

fied, Ezr. 7.27; prepared, Re. 21.2. Advance, est, lift up the head, Ge. 40.13; to promote, Nu. 22.17; to make high, De.

Abase, ed, ing, to break the pride, Le.26. Advice, give counsel, Ex.18.19; to consider, Ju. 18. 14; 1 Sa. 25. 17; see what one doth, I Ki. 20. 22; consult, I Ch. 13. 1; teach, make wise, Pr. 16.23; take heed, Ac. 5.35. Adultery, a trespass, Nu.6.2; lewdness and folly, Ju.20.6; a fire that consumeth, Job 31. 12; uncleanness, Nu. 5. 19; filthiness, Eze. 16.36; abomination, 22.11.

Affect, Affected, Affections, bowels, Ge.43. 30; 1 Ki. 3.26; the heart, 2 Sa. 15.6; Ca. 4. 9; esteemed, laid up. Job 23. 12; prefer, Ps. 137.6; to burn, 2 Co. 11.29; Lu. 24. 32. Afflict, ed, Affliction, sorrow, Ex. 3.7; Ge. 3.16; heaviness, 1 Pe. 1.6; adversity, Ps.

94.13; chain, La.3-7; tribulation, Ep.3.
13; Re.2.22; grief, Job 2.13; hedged in, 3.23; woundeth, 5.18; cast down, 6.21; bitterness, 9.18; witnesses (plagues), 10.
17; cleave the reins, 16.13; the rod of God, 21.9; Eze.20.37; God's arrows, Ps. 38. 2; wine of astonishment, 60.3; lying among pots, 68.13; bread of tears, 80.5; made black, Ca. 1.6; water of gall, poison, Je.8.14; covered with ashes, La.3.16.

Affording, yielding, Mar.4.8. Affright, ed, heart failed, Ge.42.28; trembled, 1 Sa. 28. 5; without courage, Jos. 2. 9, 11; dismayed, Is. 21. 3; joints of the loins loosed, Da. 5.6; rottenness in the bones, Hab. 3.16.

Age, Aged, years of life, Ge.47.9; the days, 35.28; ancient, Job rz. rz; stricken in years, Jos.23.1; full of days, Je.6.11.
Agree, to be of one mind, Phi.4.2; Re.17.

13; Phi.2.2; 1 Co.1.10; of one heart, or knit in soul, 1 Sa. 18.1; Ac.4.32; 2 Co.13. ri; to be at peace, i Th. 5.13; to assent, 2 Ch. 18.12; dwell together, Ps. 133. I. Agreement, accord, Ac. 1.14; 2.1; atone-

ment, Ro. 5. 11; concord, 2 Co. 6. 15; friendship, Pr.22.24; fellowship and communion, Ps.94.20; 2 Co.6.15.

Aid, help, Ge. 2. 18; De. 33. 7; Job 31. 21; He. 4. 16; relief, Ac. 1. 29; strengthen one's hands, Ju. 9. 24; Ezr. 6. 22; succour, 2 Sa. 18. 3; 2 Co. 6. 2; He. 2. 28

Aliant, en, a stranger, De. 14. 21; a foreigner, Ob. 11; one afar off, Ac. 2. 39. Allow, ed, approve, Ps. 49. 13; consent, Ge. 34. 15; know, Ro. 7. 15; to like, so ye love, Am.4.5; choose, 2 Sa. 16.18.

Allure, to steal the heart, 2 Sa. 15.6; entice, Ex.22.16; Ju.16.5; draw away, Ac.20.30; by persuasion, r Co.2.4; by flattery, Ps.

5.9. Almighty, nothing too hard, Je. 32. 17, 27; can do all, Job 42. 2; all things possible,

Alms (to give), stretch out the hand, Pr. 31. 20; cast bread upon waters, Ec. 11.1; to disperse, Ps.112.9; distribute, Ro.12.13; -communicate, Ps.4.15; to relieve, r Ti.5.

Amazed, astonished, Mar. 10.24; filled with wonder, Ac.3.10; affrighted, Mar. 16.5,6; terrified, Ps. 10. 18; marvelled, Ac. 2. 7.

Sce affrighted, astonished.
Ambassador, a messenger, De. 2. 26; one sent, Job 13.16.

Ambition, arrogancy, Is. 13.11; loftiness, Je.48.29.

Amend, reform, Le.26.23; repent, Re.2.5; 3.19; return, Ac.26.20.

Amiable, lovely, sweet, 2 Sa. 1.23; desirable, Eze.23.6.

Amiss, to sin, Le.4.2; to offend, Is.3.2; to Angels, sons of God, Job r.6; 38.7; heavenly host, 2Ch.18.18; Lu.2.13; minister-

ing spirits, He.1.14. Anger, wrath, Ex.32.70; Ge.4.5; displea-

Appeal, decline, De.17.11.

Appease, ed, to quiet, Zec.6.8; Ps.131.2; pacify, Pr.21.14; abate, Ju.8.3; assuage,

Job 16.5.
Appoint, ed, command, Je.1.7; wrought, 2 Co.5.5.

Approve, to favour, Pr.8.35; De.33.23; to accept, Ec. 9.7; to please, Job 2. 10; to consent to, Ro. 7.16; to commend, Ec. 8.

Apt, convenient, Ac.24.25; commodious, 27.12; fit, r Ch.7.40; meet, Ge.2.18; prepared, Ro.9.22.

Armour, harness, Je.46.4; weapons, 2 Ch. 23.10; instruments of war, 1 Sa.8.12.

23.10, instantents of war, 1.5a.6.12.

Arrogancy, loving pre-eminence, 3 Jn. 6; pride, Pr. 8.13; Je. 49. 16; loftiness, 48. 16; pomp, Eze.30.18; high looks, Ps.18.

Artificer, workman, Ho.8.6; craftsman, 13. 2; chapman, 2 Ch.9.14. Ascribe, sacrifice, Hab.1.16.

Ashamed, amazed, Is. 13.8; blush, Je. 6.15; Ezr. 9.6; clothed with shame, Job 8. 22;

confounded, 6.20; Is.45.17; Ps.35.4.
Assembly, congregation, Pr.5.11; concourse, Ac. 19.43; company, Nu. 16.11; meeting, Is.1.13; the church, Ac.14.27. Assent, to agree, Am. 3.3; Ac. 24.9; 15.15; to speak with one mouth, 2 Ch. 18.12.

Assign, to appoint, Nu.4.19. Assist, to aid, Ju.9.24; to help, Lu. 5.7; Phi.4.3; to stand with, 2 Ti.4.16,17. Assurance, assure, earnest, 2 Co.5.5; seal,

Ep. r. 13. Assuredly, certainly, Jos. 9. 24; verily, 2 Ki.4. 14.

Assuage, appease, Es.2.1; Ac.19.35. Astonied, Astonished, amazed, Ex.15.15; confounded, Ac. 2.6; no spirit, 1 Ki. 10. 5; wondered, Je.4.9. Astray, to forsake the right way, 2 Pe.2.

15; to wander, Je. 14. 10; to walk in paths of darkness, Pr. 2. 19.

Attended, Attentive, gave ear, Job 29. 21; waited, 23; to hang on, Lu. 19.48; set the heart upon, Eze. 20.4; to lay up

words in the heart, Job 22.22.

Avail, to help, Mar. 5.26; to profit, Is.2.

14; to be effectual, Ja.5.16. Avoid, go from, Ge. 26. 16; depart, Job 28.

28; eschew, 1 Pe.3.11. Austere, cruel, Pr. 11. 17; hard, Mat. 25.

24; unreasonable, 2 Th.3.2.

24; unreasonane, 211.3.2.
Author, a father, Ge. 4. 20, 21; instructor, 22; ringleader, Ac. 24. 5.
Authority, dominion, Mat. 20. 25; govern-

ment, Is. 22. 21; in the hand, Ge. 16.6; hath the keys, Re.3.7; power, 2 Th.3.9; rule, I Co. 15.24.

Aware (not), wist not, Ac. 23. 5; suddenly, Ec.6.12.

#### В.

Band, cord. Ps. 2. 3; chain, 68.6; fetters,

Balti, Colt.; 152.3; Chair, 60.6; Jetels, 105.18; yoke, Je.2.20.
Baptize, to wash, Lu.11.3; Re.19.13.
Barbarian, one of a strange language, Eze. 3.6; one whose language is not known,

Je. 5. 15. Bare (to make), uncover, Je.49.10; reveal, Hab. 3.9.

Barren, empty, Ho. 10.1; fruitless, Jude 12; Tit.2.14; bring forth no fruit, Lu.8.14; yieldeth not her strength, Ge. 4. 12; a place of no seed, Nu.20.5; unprofitable,

Base, a dog, 1 Sa. 17. 43; a dog's head, 2 Sa. 3.8; of no name, Job 30. 8; a broken

Eze.23.6; purer than snow, &c., La.4.7; fair, Ge. 12. 11; Es. 1. 11; well-favoured. Da. 1.4.

Beautify, to deck, Is.61.13; to adorn, Je. 31.4; to garnish, 2Ch.3.6.

Before, in presence, Lu.r.8; in sight, Mat. 2.9; Ro.3.20.

Beginning, principal part, Pr. 1.7; first, Ex. 12.1; at the first, Pr. 20.21.

Beguile, deveive, Je. 2.5; defraud, 1Th. 4.6; deal treacherously, Is. 41.2; deal falsely, Je. 8.10; deal subtly, 2 Ki. 10.19; deal corruptly, Ne. 1.7. Behold, to see, Ge. 45. 12; to look upon,

12.11.

Believe, to embrace, He.11.13; to see him that is invisible, 27; to trust, Ps.2.12; to rest, 37.7; to stand still, Ex. 14.13; to take held, Is. 56.4; 64.7; to be a son of

Abraham, Lu.19.9.
Beloved, accepted, r Sa. 18. 5; in favour, 2. 26; soul loveth, Ca. 1. 7; man of the right hand, Ps. 80. 17; well pleased in, Mat.3.17; precious in the eyes, Is.43.4; a signet on the hand, Je. 27.24; in the

heart, 2 Co.7.3. Benefit, grace, 1 Co.10.32; a good work, Mat. 26. 10.

Benefit (to), to deal well with, Ge.32.9; do good to, Nu.10.29; do well to, Ps.49.18. Benevolence, good-will, Da. 33.6; readiness of will, 2 Co. 8.11.

Bereave, take away, 2 Sa. 4. 11; deprive, Ge.27.45; rob, 2 Sa.17.8.

Beseech, pray, 2 Co.5.20; entreat, Ex.8.8; require, 2 Sa. 3. 13; intercede, Jc. 7 16;

Ne.2.4; i Ki.19.4.
Besiege, to pitch against, Je.52.4; cast a bank against, Is.37.33; or a mount, Eze. 4.2; 26.8,9.

Best, chief, Ac. 13. 50; r Co. 13. 13; excellent, Phi. 1. 10; principal, Is. 28. 25; highest, Ec. 5.8.

Bethink, bring back to the heart, 2 Ch.6. 31; repent, Mat. 12. 41; come to one's self, Lu.15.17. Beware, take heed, He.3.12; be not de-

ceived, De. 11.16; be cunning, Pr. 19.25; circumspect, Ep.5.15.
Bewail, grieve, Ru. 1. 73; lament, Ju. 11.
40; mourn, 1Sa.16.2; Mat.2.16; sorrow,

i Co. 5.2; Ja. 4.9.

Bewray, disclose, Is. 26. 21; discover, Pr. 25.9; to show, Mat. 8.4; to tell, Nu. 14. r4; reveal, Da.2.47. Birth, brought forth, Ex.28.70; from the

bowels of the mother, Is.49.1.

Bishop, overseer, Ac.20.21. Bishoprick, office or charge, Ac.1.20.

Bitter, gall of asps, Job 20. 14; bread of mourners, Ho.9.4.

Blame, blot, Job 31.7; error, 2 Pe. 3.17; fault, Ge. 41.9; offence, Ho. 5. 15; sin, Mat. 12.31.

Blameless, not give occasion, &c., rTi. 5.4. Blaspheme, profane, Le.18.21; curse, Job

r. 13. Bless, ed, to be gracious, Ge. 43. 29; to deal well, Ex. 1. 20; to make the face to shine upon, Nu. 25. 26; to satisfy with favour, De. 33.2; to load with benefits, Ps.68.19; beauty of the Lord to be upon, 90.17.

Blind, cannot see, Is.44.18; vailed, 2 Co.

Boast, to glory, 2 Co. 11. 12; to magnify one's self, Is. 10. 15; to talk proudly, I

Bold, face like flint, Is. 50.7; as adamant, Eze. 3.9; confident, 1 Jn. 2.28; courageCalamity, heavy affliction, Je.8.17; bonds of death, Ps. 73.4; darkness, Je. 13.16; grief, Es.6.2; trouble, Ps. 73.5; sorrow of heart, Pr. 19. 13; desolation, Is. 10. 3; misery, Ps.57.1.

misery, 13.57.1. Called, spread out the hand, 1s.65.2; take

out, Ac. 15.14. Calves, rude and wanton, Ps. 68.30. Candle, lamp, Pr. 18.28; light, 4.18; torch,

Captive, bondman, Ge. 44. 33; to serve

Captive Bolicana, Sci 44, 35, to serve enemies, Je. 17.4 Care, burden, Ps. 55. 22; seek after, 142.4; take thought for, Mat. 6.25, 28; set heart upon, 2 Sa. 18.3; heart take no rest, Ec.

Catechise, train up, Pr.22.6; instruct, Lu.1. 4; inform, Ac.21.24; teach, 1 Co.14.19. Cave, hole, Je. 13.4; Is. 2.9; den, Ju. 6.2; a bollow place, Jos. 10.16.

Cease, to rest, 1 Sa.25.9; to be still, Ps.4. 4; quiet, 107.30; to forbear, Ex.23.5; to forsake, Ps.37.8; to intermit, La.3.49. Ceremonies, ordinances, Ex. 12. 17; ele-

ments, Ga.4-3,9; manuer, Nu.9.14. Certain, doubtless, Nu.14-30; amen, 2 Co. 1. 20; true, De. 10. 14; sure, Ne. 2. 23; without contradiction, He. 7. 7; immutable, 6.17; established, Ge. 41.32.

Champaign, the plain, Ge. 13. 10; open valley, Eze. 37.2. Change, alter, Le. 27. 10; reverse, Nu. 23.

20; shaken, He. 12.27. Chapman, merchant, Re. 18. 3, 11; buyer

and seller, Is.24.2. Charge, burden, 2 Co.12.16; lay to one's charge, Ps. 53.11.

Chaste, not defiled, Re. 14.4; possesseth his vessel in sanctification, 1 Th.4.4. Chasten, to afflict, Is. 53.4; to correct, Je.

30.11. Cheerfulness, mirth, Ne. 8. 12; joyfulness,

De. 21. 47; rejoicing, Je. 15. 10; Ps. 45. 15. Chensh, to lay in the bosom, Ru.4.16. Chide, contend, Pr.29.9; strive, Col.1.29. Chief, head over all, Ep.1.22; pillars, Ga.

Chiefly, most of all, Ac. 20.18; first of all, Ro. 3. 2; especially, Ac. 26. 3; above all, 3 Jn.2. Chosen, separate, Ex.33.10; elect, Lu.18.

7; taken, Mat. 24.40.

Christian, the new name, Is. 62.2; 65.15; the worthy name, Ja.2.7.

Church, congregation, De. 23.2; Ex. 12.19; assembly, Ne. 8.18; Ps. 89.7. Circumcise, to cut the foreskin of the flesh, Ge. 17. 11.

Clean, good, Ec. 9.2; guiltless, Nu. 5.31;

1 Ki. 2.9; pure, Ps. 24.4; Pr. 20.9. Clear (to), free, Ge. 24.8; acquit, Job 10.14; hold guiltless, Ex. 20.7; blameless, Ge. 44.10; faultless, Jude 24; harmless, He.7. 26; innocent, Ps. 94. 21; just, Pr. 17. 15; unreprovable, Tit. 1.6; without sin, He.

Cleave, to attend, 1 Co. 7. 35; to join to, Ac. 9.26; to stick together, Job 41.17. Clothe, to array, Es.6.9; to cover, Ps.69. 13; to gird, 93.1.

Clouds, chambers for rain, Ps. 104. 13; doors of heaven, 78.23; bottles of heaven, Job 38.37; secret places of thunder, Ps.

Cogitations, thoughts, Ge. 6. 5; Ju. 5. 15; thoughts busied, 1 Ch. 29. 18. Comely, fair, Ge. 6. 2; fit, Col. 3. 18; Pr.

25.11. Comeliness, bonour, 1 Co. 12. 23; vigour, Da. 10.8.

Comfort, exhortation, Ac. 15.31; gladness,

restore comforts, 57.18; to speak to the

Ps.30.11; joy, Is.61.3; light, Mi.7.8. Comfort (to), assuage grief, Job16.5; strengthen the beart, Ju.19.5; to refresh, 2 Co. hard. Ca.8.6. 7.13; to wipe away tears, Is. 25.8; to

Complaint, quarrel, Col. 3. 13 (see the ] marg.); meditation or grief, 1 Sa. 1.16. Complete, whole, Ep.6.11; entire, Ja.1.4; filled, Col.4.12.

Conceal, tell not, 2Sa.1.29; keep the doors of thy mouth, Mi.7.5.

Concluded, to be under, Ro.3.9.

Concord, agreement, 2 Co.6. 16; one mouth, Ro. 15.6; one heart, Ac. 4. 32; one consent or shoulder, Zep. 3.9; unity, Ps. 133.1.

Condemn, to testify against, Job 15.6; appoint to die, Ps. 102.20; to refer to judgment, 2 Pe.2.4.

Confer, to commune, Lu.24.15; to reason,

Mat.21.25.
Confess, acknowledge, Ps. 32.5; witness, July; give thanks, Ps. 18.49.

July; give thanks, Ps. 18.49.

Confidence, to trust, Phi. 3.4; to boast, Ps. 44.8; to make one's arm, Je. 17.5. Confound, put to shame, Ps. 40.14. Conquer, to ride on high places of the

earth, De.32.13; to tread down, Mi.5.8; to vanquish or overcome, Re.2.7,11,17, 26; to get victory, 15.2.

Conscience, our spirit, Ro. 8. 76. Consecrated, new made, He. 10. 20; set apart, Ex.13.12; hallowed, Nu.3.13; devoted, Le.27.21,28.

Consider, to think, 2 Co. 10.7; to weigh, Job 6.2; to ponder, Pr.24.12; to set the heart upon, Hag. 1.5.

Constant, no otherwise minded, Ga.5.10; strong, 2 Ti. 2.1; established, He. 13. 9; faithful to death, Re. 2. 10; to continue, 2

Ti.3.14; to endure, He.12.3. Consume, eat up, Je.22.22; burn up, Lu. 5.4; swallow up, Ps.21.9; devour, Is.9.

Contemn, despise, Mat.6.24; puff at, Ps. 10.5; Job 12.21; cast behind, Ps. 50. 17; lightly esteem, De.32.15; seem vile, 25.3. Contend, to fall out, Ge.45.24; to chide,

Continual, without intermission, La.3.49; without removing, Is.14.6; rest not day and night, Re.4.8.

Continue, lodge, Job 17.2; endure, Mat. 10. 22; abide, Phi. 1. 25. See abide, constant.

Conversant, a companion, Ps. 119.63; to walk, Jos. 8.35; go in and out, Ac. 9.28. Convert, ed, enlarge or persuade, Ge.o. 27; circumcise the heart, De.30.6; cause those that are asleep to speak, Ca.7.9; deaf to hear, &c., Is.29.18; betroth, Ho. 2. 19; make ready, Lu. 1. 17; transform, Ro. 12.2; changed, 2 Co. 3. 18; a new creature, 5.17; translated, Col.1.13; open the door, Re.3.20.

Correct. See chasten.
Corrupt, loathsome, Job 7.5.
Covenant, agreement, 1s. 28. 15; sure, Ne.

9.38, חמנה; league, 2 Ch.16.3; law, Ho.

Covering, vail, Is.25.7.
Covetous, to turn after lucre, 1 Sa. 8. 3; heart walk after the eyes, Job 31.7; make gold his hope, 24; greedy of gain, Pr. 1. 19; the eye not satisfied, Ec.4.8; enlarge desire, Hag 2.5; serve mammon, Mat.6.

24; mind earthly things, Phi.3.19. Counsellor, to be instead of eyes, Nu.10. 31; to make to understand, or teach judgment, Is.40.1.

Courage, to be strong, I Sa.4.9; not afraid, De. I.17; hold, Pr.28.1; endure hardness, 2 Ti. 2. 3.

Craftiness, dealing subtly, Ge.3.1; wisely, Ex. 1.10; willy, Jos. 9.4; reservedness,

Cruel. the eye evil, De.28.54; brutish, Eze. 21.31; furious, 23.25; have no pity, 1s.3. 8; sharp, Hab. 1.8; bitter and hasty, 6;

Curse, ed, to blow upon, Hag. 1.9; anathema, 1 Co. 10.22. Custom, manner, Is. 22, 21: Ac. 17, 2: Le. 18.

Dark, black, Is.50.3; binding, 2Sa.22.12; gloomy, Job 10.22; cloud, 36.32; obscure, Pr.20.20.

Dead, Death, silence, Ps. 94. 17; dwell in dust, Is. 26. 19; latter end, De. 32. 29; change, Job 14.14; king of terrors, 18.14; land of forgetfulness, Ps.88.12.

Deceitful, unfaithful, Pr.25.19. Deceive, Deceit, deal falsely, Ge. 21. 23; subtly, 27. 35; to beguile, 29. 25; put out the eyes, Nu. 16. 14; to mock, Ju. 16. 10; to flatter, Ps.5.9; to be a lie, 72.9; craft, Da.8.25; delude, 2 Th.2.11.

Declare, confess and show, Ac. 10, 18: reveal, 1 Co. 3.13; to lay before, Ex. 19.7; to open, Ps.49.4.

Decline, forsake, Pr.4.6; go astray, 7.25. Decree, appoint, Pr.8.29.

Defence, banner, Ge. 17.15; an help, De. 33. 7; a wall, 1 Sa.25.16; a tower, &c., 2 Sa. 22.51; a shield, Ps.91.4; a covert, Is.16. 4; a refuge, 25.4; shadow of a rock, 32. 2; a sanctuary, 8.14.

Defer, prolong, Eze. 12.28; delay, Ex.32.1;

linger, Ge. 19.16; 43.10. Defile, ed, unclean, Le. 15.4; profane, 20.3; polluted, La.4.14; to foul, Eze.4.14. Defy, reproach, 1 Ch.20.7; rail, 1 Sa.25.14; revile, Ex.22.28.

Degenerate, not keep the first estate, Jude

Delay. See defer.

Delight, ful, rest, Is.18.4; pleasant, or of desire, Am. 5.11; to be desired, Ge. 3.6; beloved, Ho.9.16.

Deliver, to rid out, Ex. 6.6; to redeem, 2 Sa.4.9; to draw out, Ps.18.16; to loose the bonds, 116.16; to enlarge, 118.4; give rest from, Is.14.3; plucked out, Am.4.11. Delusions, devices, Is.66.4.

Deny, withhold, Pr.30.7,9; refuse, Nu.22.

Depart, fall away, 2 Th.2.3; revolt, Is.59. 13; leave, Jn. 16.28.

Depend, look for, Tit.2.13; wait, Ac.1.4. Deprive, bereave, Ge.42.36; take away, 2

Deride, mock, Mat.27.29; scoff, Hab.1.10; scorn, Pr. 3.34. Descry, search, Nu. 10.33; discover, Is. 57.

8; find out, Nu.32.23. Desire, prayer, Ro. 10.1; request, Ps. 106.

15; expectation, Pr.11.23. Desire (to), to long, Ge.31.30; to lust, De. 15.15; to have pleasure, 1 Pe.1.12.

Desolate, waste, Je.4.29; as a wilderness, Is.27.10; without inhabitant, Je.51.37.

Despair, the heart die, 1 Sa. 25. 37; cast away confidence, He. 10.35; without hope, Ac.27.20; I Th.4.13; without help, 2 Co. 4.8; swallowed up, 2.7.

Despise, not know, Job 9.21; set light, 2 Sa. 19. 43; lightly esteem, 1 Sa. 2, 30; refuse, Pr.15.32; set at nought, Mar.o.12; cast behind, Ps.50.17; kick at, 1 Sa.2.29. Destitute, naked, Ja.2.15; forsaken, Is.60.

Destroy, blot out, De.9.14; cut off, Le.17. 10; devour, Je. 15. 3; eat up, Nu. 24. 8; lick up all, 22.4; cause to perish, Es.8. 11; swallow up, Ps. 50.22; make empty, Je. 51.34; root out, Zep. 2.4.

Destroyer, spoiler, Je 15.8; robber, Job 5.

Destruction, overthrow, Ge. 19. 29; ruin, Eze. 18.38.

Determination, purpose, Ec.3.1,17. Devise, take counsel, Ps.31.13.

Devil, adversary, 1 Pe.5.8; accuser, Re.22. 9, 10; enemy, Mat. 13. 28, 39; father of lies, Jn. 8. 44; Satau, Re. 12. 9; the tempter, Mat.4.3; wicked one, 1 Jn.5.18; god of this world, 2 Co.4.4; old serpent, Re.12.

Diminish, abate, Ex. 5.8, 11; decrease, Pr. 13.11; cut off, Eze. 5.11, 16, 17; make thin, ls. 17.11. Direct guide t Th a tt to: make straigh

Disgrace, pour contempt upon, Ps. 107. 40; cast filth on, Na. 3.6; make contemptible,

Mal.2.9; get a blot, Pr.5.7.
Disperse, scatter, Eze. 28. 12; not left together, 1 Sa. 11.11.

Displeased, evil in the eyes, Pr.24.18; Nu. 22.34; countenance altered, Ge. 31, 5; angry, 1 Ki.20.43. Distress, disquiet, Je.50.34; to straiten, Is.

Distribute, impart, Ro.12.8; communicate, Drowsiness, sleeping, Mar. 13.36; slothful,

Pr.19.15; idleness, 31.27. Dwell, abide, Ps. 15. 1; remain, Ge. 38. 11;

Early, before day, Mar.1.35; about dawning, Jos.6.15; betimes, 2 Ch.36.5; at the voice of the bird, Ec. 12.4; rising of the

morning, Ge. 19. 15. Earnest, a pledge, Ge. 38. 17, 18.

lodge, Job 17.2.

Ears, daughters of music, Ec. 12.4. Earth, dry land, Ge.2.5,9; God's footstool, Is.66.1; haoitable world, Ps.24.1.

Ease, rest, Je. 46. 27; Mat. 11. 29; liberty, Ac.24.23; peace, Is.27.2; quietness, Ac. 24.2.

Ease (to), to refresh or comfort, Job 7.13; take off the yoke, Is. 57.9; undo heavy burdens, 6.

Ease (to be at), secure, careless, Ju. 18. 3

Is.31.9. Edify, build, Jude 20; feed, Pr. 10. 11, 21 minister grace, Ep.4.29.

Eldest, beginning of strength, De. 21. 17; Ge. 49.3; chief, Ps. 105. 36.

Elected, severed, Le.20.26; chosen, De.7. 6,7; set apart, Ps.4.3; written in heaven, He.12.23.

Eloquent, a man of words, Ex.4.10; speak well, 14; choice words, Job 9.14; words of delight, Ec.12.10; persuasive, 1 Co.2. 4; excellency of speech, 1.

Emineut place, brothel-house, Eze. 16.24. Empty, void, Ne.5.13; swept, Mat.12.44;

waste, Is.24.1. Encline, hear, Ps.55.2; give ear, 54.2; 45.

Enclose, compass, Ps. 17.9; environ, Jos. 7.

Encourage, to comfort, I Sa. 30.6; speak comfortably to, 2Ch.30.22; to strengthen, Je.23.14; Ps.27.14.

Endamage, to do harm, 1 Sa. 26, 21; to hurt, 2 Sa. 18.31.

Endeavour, follow on, Ho. 6.3; press towards, Phi.3.14; to be constant, 1 Ch.28.

Endure, stand, Mat. 12. 26; suffer, 1 Pe.2.

Enemy, adversary, Ps.89.42; foe, Mat. 10. 36; seeketh life, Je.22.25; seeketh to hurt, Ps. 13. 17; persecutor, 31. 15; oppressor, Es. 3. 10.

Enflame, pursue, Is.5.11.

Enjoy, possess, Jos. 1.15; delight in, Ec.2. 24; to be thine, De.28.41; rejoice in, Job

Enlighten, convert, make wise, Ps. 19.7,8. Enmity, old hatred, Eze.25.15.

Enough, wealth, Pr.30.15; content, Ge.33. Enquire, salute, bless, 1 Ch.18.10; seek, 2

Sa.21.1; search, Job 9.6. Ensample, type, 1 Co.10.11; pattern, He.

Eusign, banner, Ps.20.5; standard, Is.49.

Entice, allure, Ho. 2. 14; seduce, Eze. 13. 10; persuade, 1 Co.2.4; deceive, Je.9.5. Envy, emulation, Ga. 5. 20; indignation, Job 5.2; jealousy, Pr. 27.4; grief, Ps. 112.10; an evil eye, Pr.23.6.

Equal, not behind, 2 Co.12.11; alike, Ec. TT 6: after his ways. Eze. 22. 20: companEschew, depart from, Ps. 34. 14; decline not to, Pr.7.25.

Establish, fasten as a nail, Is.22,23; strengthen, Ps. 89. 21; Iound, 78. 69; prepare, Pr. 3. 19; Ge. 41. 32; continue, Ps. 102. 28; confirm, 2 Ch. 25.3.

Estate, principality, Jude 6. Esteem, reputation, Ga.2.2; receive, 4.14; account, Ps. 144.3; hide, Job 23.12; honour, 1Sa.2.30.

Eternal, days of eternity, Mi.5.2; neither beginning of days, nor end of life, He.7. 3; is, and was, and is to come, Re. 1.4; alpha and omega, 22.13; of ages, Is.26.4; continually, at all times, Ps. 119.20; to all generations, 89.1.

Evident, before the face, Job 6. 28; mani-

fest, 2 Ti.3.9. Evil, naught, 2 Ki. 2. 19; bad, Le. 27. 12; that wherein God delights not, Is.65.12; mischief, Ex. 38. 10; trouble, De. 31. 17; darkness, Job 30.26. Exact, afflict, Ps. 89.21; cause to come forth,

2 Ki.15.20.

Exalt, make nest as high as the eagle, Je. 49.16; bring to honour or promote, Pr.4. 8; magnify, Da. 11.36; lift up, Is. 33. 10; set up, Job 5.11; cause to ascend, Is.14.

Examine, to ask straitly, Ge. 43.7; to prove or try, 2 Co.13.5; Ps.26.2; to torture, Ac.

Example, figure, 1 Co.10.6. Exceed, add to, 1 Ki.10.7.

Excel, surpass, Pr.31.29; chiefest, Ca.5.10; mighty, Ps. 103. 10.

Excellent, exalted, Ps. 148.13; cool, Pr. 17. 27; precious, Ps. 36.8; glorious, 76.4. Excess waste, Mat. 26.8.

Excommunicate, cast out, Jn. 9.22; 3 Jn. 10; cut off, Ge.17.14; deliver to Satan, 1 Co.

Excuse, to cloak, Jn. 15.12. Execrable, accursed, Jos. 16. 18; abomin-

able, Pr.28.9. Execute, judge, Zec.7.9.

Exempted, free, I Ki.15.22. Exercise, walk, Ps. 131.1; afflict, Ec. 7.13. Exhort, beseech, 1 Th. 4.1; comfort, 18:

desire, 1 Ti.2.1. Expectation, suspense, Ln.3.15. Expedient, profitable, 1 Co.6.12.

Expel, drive from, Jos. 23.5. Expired, fulfilled, 1 Sa. 18.26; return of the

year, 2 Ch.36.10. Extinguished, consumed, Job 6.17.

Extol, bless, Ps.145.2; boast, 2 Co.10.13. Eyes, lookers out, Ec. 12.3.

Face, open, Ge. r. 20. Fade, decay, He.8.13; consume, Ps.39.11; 1s not, 103. 16; languish, Is. 24. 4; wither, 19.6; wax old, He.2.11.

Fail, cut off, 2 Ch. 6. 20; forsake, 1 Ch. 28. 20; fall from, He. 12. 15; make void, Ps. 89.33; dried up, Is. 19.36; lie, Hab. 3. 17;

deceive, Job 6.15.

Faint, feeble, 1 Th. 5.14; troubled, Job 4.5; heart melt, Jos. 2.24; Is. 13.7; weary, 1Sa. 14.28; no spirit, Jos. 5.1; no might, Is.40. 29; tender, De. 20.3; as women, Je. 50.37.

Fair, beautiful, 1 Sa. 16.12; Ho. 10.11; pleasant, Ge. 3.6; desirable, Eze. 23. cod of countenance, Ge. 24. 16; Es. 1.11; comely, 2.7; well-favoured, Ge. 29. 17; goodly,

Faithful, trusty, Job 12.20; true, Pr.14.25; sound heart, 30, believing, 1 Ti.6.2. Fall, destruction, Pr. 17.19; offence, Ro.5. 16, 17; stumble, Pr.24.17; perish, Ps.9.3;

punish, Ho.4.14. Falsely, lyingly, Le. 6. 3; subtly, Ps. 105. 25; deceitfully, Ex. 8. 29.

Fame, Famous, great name, 2Sa.7.9; good report, Phi. 4.8; He. 11.2; renown, Nu. 16. 2; lasting remembrance, Ps. 112 6; obtain

19. 20; wrinkle, Ep. 5. 27; iniquity, 1 Sa. 25.24; guilt, Mat.23.18.

Favour, grace, Ge.32.5; acceptance, 20; to delight in, 1 Sa. 18. 22; great with, 2 Ki. 5.1; to know, Ru. 2. 10; extend mercy, Ps.

109, 12; take pleasure, 102, 14.
Fear, faintness, Le. 26, 36; hang in doubt, De. 28, 66; feebleness of hand, Je. 47, 3; without heart, Ho. 7. 11; awe, Ps. 4. 4; trembling, Phi. 2.12; terror, Ge. 35.5; horror, Ps. 55.5; dread, Ex. 15.16; revenue, He.11.7; trouble, Jn.14.27; 1 Pe.3.15. Feeble, bowing, Job 4.4; not many, Is. 16.
14, abjects, Zec. 12.8.

Feed, fill the appetite, Job 38.37; give bread, Ne. 9.15; satisfy, Ps. 81.16; fill with good, 104.28; nourish, Ge.45.11; rule, 1 Ch.11.

2; bear, Zec. 11. 16; guide, Ps. 78.72. Feel, know, Job 20.20; seek out, Ec.8.17. Feet, steps, Is.26.6; ankles, Ps.18.36.

Fervent, earnest, Phi. 1. 20; hot, Ps. 39. 9; burning, Je. 20. 19; zealous, Nu. 25. 11, 13. Few, gleanings, Is. 17.6; 24. 13; men of number, 1 Ch. 18.8; short, Job 14.1.

Fields, out places, Job 5. 11; open places, Pr.8.26.

Fierce, ness, strong, De.28.50; sharp, Hab. 1.1; violent, Ps.140.4; furious, Pr.22.24; rage, Da. 3. 13; indignation, Ps. 78. 49. Fight, brawl, Tit. 3. 1; contend, Pr. 13. 10;

war, Ja.4.1; strive, Ro.13.13. Fill, replenish, Ge.1.28; satisfy, Ps.132.15; abundantly moisten, Is.43.24.

Filthy, abominable, Le.7.21; corrupt, Ge. 6.11; defiled, Eze.23.13; polluted, Ezr.2.
62; unclean, Le.5.2; vile, Na.3.6; stinking, Ps. 14.3; mud or scum, Eze. 24.12,13. Finish, perfect, Ge.2.1, make ready, 2 Co.9.5; seal up, Da.9.24; fulfil, Ge.29.

27; performed, Ex.5.13. Firm, stable, I Ch.16.30; steady, Ex.17.52; unmovable, 1 Co.15.58.

Firmament, expansion, heaven, Ge. 1.8.

First, chief, Eze. 20.41; 44.30. Fishers, anglers, Is. 19.8.

Fit, apt, 1 Ch.7.10; convenient, Mar.6.21; prepare, Pr. 21. 1; expedient, 1 Co. 7. 12; ready, Ezr. 7.6; made up, Ro. 9.22. Fixed, prepared, Ps. 57.7; trusteth, estab-

lished, 108.1; 112.7,8

Flattereth, gives goodly words, Ge. 49. 21; smooth words, Ps. 55. 21; sew pillows, Eze. 13. 18; speak to please, 1 Th. 2. 4. 5; Jude 16; Je.6.14; 23.31.

Flourish, bud, Is. 27.6; bloom, Nu. 17.8; blossom, Is. 35. 1, 2; green, Ps. 92. 14; revive, Phi.4.10.

Follow, at the feet, Ex.11.8; go with, 1 Co. 10.4; go after, De.1.36. Foolish, absurd, Je. 23.13; brutish, Ps.49. 20; Is. 10.11; gnorant, Ps.73.22; deceived,

Is. 19.13; silly, Job 5.2. Forget, remember as waters that pass away,

Job 11.16; depart from the heart, De.4.9; memorial perish, Es.9.22; written in the earth, Je. 17.13.

Forgive, not impute, Ro.4.8; blot out, Ne. 4.5; Je.18.23; Ps.51.9; cover, 32.2; 85.2; pardon, Ex. 34.9; spare, Ne. 13. 22; not remember, He. 8.22.

Form. See fashion, likeness, similitude:

cut ont, Job 33.6; make, Ge.2.18; create, 1.21,27; shape, Ps.51.5. Former, before, Ps.79.8; ancient, Mal.3.4. Forsake, hide the face, Ps.10.1; stand afar off, 38. 11; cast off, 77. 7; to show the back, Je. 18. 17; come out, Re. 18. 4; depart, 1 Sa. 16, 14; leave, Ru. 1.16; reject, Je. 7.20; forget, Is. 49, 14; come backward,

Je. 7.-20; 10fget, 18.49.14; come backward, Je. 15. 6; go astray, 2 Pe. 2. 15; lightly esteemed, De. 32.15.
Forward, willing, 2 Co. 8.10.
Found, searched, 1 Ki. 7.47.
Founded, established, Ps. 24.2. Freed, justified, Ro.6.7.

Friendly, to the heart, Ho. 2. 14; Ju. 19. 3; Ru.2.13. Derverse Dr 0 0, shoutist - C-

G.

Gain, substance, Mi.4.13; buy, Da.2.8. Galleries, walks, Ezc. 41.15; 42.3. Gap, breach, Eze. 13.5. Garnish, cover, 2 Ch. 3.6. Garnished, covered, 2 Ch. 3.6. Gather, glean, Ju.1.7; take away, Ps.26.9; assemble, Zep.3.8; call, Ju.6.34.
Gave, rendered, 2 Ki.17.3; added, Job 42.9. Generation, age, Ac. 13.36. Girl, a maid child, Le. 12.5; virgin, Ge. 24. 16; damsel, De. 22.23. Give, deliver, Pr. 4.9; distribute, Ep. 4.28; impart, Ro. 12.8; send, 2 Ch. 30.24. Give thanks, confess, He.13.15. Glad, merry in heart, 2 Ch. 7.10; sing, Ps. 100.2; rejoice, Joel 2.23; shout for joy,

Gloominess, darkness, Zep.1.15. Glorious, decked, Is.63.1; goodly of ornament, Da.11.16.

Glory, honour, Ps. 29. 2; tongue, 30. 12;

brightness, 89.44; praise, 9.14. God, he that abideth of old, Ps. 55. 23; Jah, 68.4; the portion of Jacob, Je. 10. 16; the Hope and Saviour of Israel, 14.8; Ancient of days, Da.7.9; the Lord, Am. 9.6; most High, Ps.83.18; Almighty, Ge. 17.1; El-Elohe-Israel, 33.20; Jehovah, Ex.6.3; Preserver of men, Job.7.20; King over all, Ps.47.2.7; the first and last, Is.

41.4; Father of glory, Ep. 1.3,17.
Godly, saints, Ps. 16.3; God's hidden ones, 83.3; that follow righteousness, Is. 51.1.7; rod of God's inheritance, Je. 10. 16; house of Jacob, Mi.2.7; wisdom's children, Lu.

7-35.
Gospel, good tidings, Is. 40.9; peace, salvation, 52.7; rod of his mouth, 11.4; rod of strength, Ps. 110.2; power of God, Ro. 1.16; living waters, Zec. 14.8; the grace of God, Ep. 3.2; word of life, Phi.2.16; word of God, He.6.5; Christ's fame, Mat. 3.12; children's bread, 15.26; word of faith, Ro.10.8; revelation of the mystery, 16.25; word of reconciliation, 2 Co.5.18, 19; word of truth, Ep.1.13; word of promise, Ga. 3.8; word of the kingdom, Mat.

Governors, nursing fathers, Nu. 11.26; keep the charge of the Lord, 1 Ki. 2.3; ancients, Is. 3. 14; magistrates, Ju. 18.7; powers, Lu.12.11; judges, Ezr.7.25.

Grace, fruit of the Spirit, Ga.5.22; the fulness of God, Ep.3.19; love, Phi.1.9; gift, 2 Co.1.19; thanksgiving, 1 Co.10.30.

Grant, accept, Ge. 19.21; answer, 35.3; not say nay, 1 Ki. 2.20; accomplish desire, 5.9; hear prayer, 2 Ki. 20.5; perform words, Je.28.6; fulfil, Ps.20.4; give, I Ch.21.22. Grave, the bed, 2 Ch. 16.14; sepulchre, Ge. 23.6; tomb, Mat. 27.60; heap, Job 30.24; hell, Ps. 16. 10; chamber of death, Pr. 7. 27: pit of destruction, Ps. 55.23; Is. 38.17; land of darkness, Job 10.21; long home, Ec. 12.5; house appointed for all, Job 30. 23; heart of the earth, Mat. 12.27; lower parts of the earth, Ep. 4.9; land of forgetfulness, Ps.88.11.

Greedy, strong of appetite, Is. 56.11; never have enough, ib.

Grief, anguish, Ge. 42. 21; sorrow, 3. 16; vexation, 2 Ch. 15. 5; heaviness, Ezr. 9. 5. Grieve, humble, 2 Co. 12.21; make sad, Eze. 13.22; provoke, Ge. 26.35; much bitterness, Ru. 1.13.

Grieved, bitter, r Sa. 30.6; shortened, Ju. Grievous, hard, Ps.31.18; strong, 1 Ki.2.8;

heavy, Ge.41.31 Guard, keeper of the head, 1 Sa. 28.2; counsel, 2 Sa.23.23; runners, 1 Ki.14.27.

Guide, direct, Ge. 46. 28; eyes to others. Job 29.15; an husband, Pr.2.17; teachers, Ro.2.19; have rule, He.13.7,17.

Happened, came to pass, Ru.2.3. Happened, came to pass, targets, 1988, Happy, blessed, Ps. I. I; well with, 128.2, Hard, ness, hid, Je. 32. 17; marvellous, 2 Sa. 13.2; blindness, Mar. 3.5; obstinate De.2.30.

Harlot, strange woman, Ju. 11. 2; whose heart is snares, Ec. 7. 26; painted eyes Eze.23.40; mistress of witchcrafts, Na.3

4; whore, De. 23.17.
Harm, evil, 2 Ki.4.41; heart, 1 Sa. 24.9.
Harmless, sincere, Phi. 2.15.

Haste, pant, Ec. 1. 5; flee away, Ca. 8. 14: speed, 1 Sa.20.38; not delay, Ps.119.16. Hasty, short, Pr. 14.23; rash, Is. 32.4; heady 2 Ti.3.4.

2 11.3.4. Hate, abhor, Le. 24. 14; Am. 5. 10; abominate, I Sa. 13.4; odious to, I Ch. 19.6; not away with, Is. I. 13; reject, Je. 14. 19; would destroy, Ps.69.4.

Haughty, proud, Pr.21.24; lofty, Ps.131.

Haven, mart, Is. 23. 3; entry of the sea, Eze. 27. 3; harbour, Joel 3. 16. Heady, carried headlong, Job 5. 13; rash,

Ep.5.2; unadvised, Ps.106.33; not to be

admonished, Ec.4.13. See hasty. Heal, bring health, Je.33.6; cure, Ho.5.13; recover, Je.8.22; bind up, Ho.5.6; Is.3.

Hear, attend, Ps. 86.6; to receive, Job 4.12; bow the ear, Ps. 131.2; Pr. 5.1; Ps. 78.7; 86.6; hearken, Is. 21.7; Mal. 3.16; lay to heart, Mal. 2.2; obey, Pr. 15. 32; regard, Job 35.13; answer, 1 Sa.7.9. Hearken, consent, 1 Ki. 23.8; incline the

ear, Ps.45.10; listen, Is.49.1; receive instruction, Je. 35.13; hear in hearing, Job

37.2. Heart, soul, Ps. 10.3; bowels, 40.8; mind, Hearts, gates, Ps. 24.7; hands, He.12.12;

loins of the mind, I Pe.I.13. Heathen, Gentiles, Ga. 2.15; uncircumcised, 1 Sa.14.6; infidel, 1 Ti.5.8; tents of wick-

edness, Ps.84.10; nations, Eze.36.15. Heaven, height, Ps. 148. 1; firmament, 19. 1; God's dwelling, 2Ch.6.30; habitation

of holiness, 30.27.
Heavy, hard, 1 Ki.14.6; displeased, 20.43; weighty, Pr.27.3; grievous, Mat.23.4.
Help, deliver, Ps.40.17; strengthen, 20.2; take by the hand, Job 8.20; save, 2 Sa. 14.4; support, Ps.20.2; comfort, 86.17. Hide, keep close, Job 28.21; conceal, Ps. 40.10; sought for, Pr.28.12.

Hinder, forbid, Lu.11.52; drive back, Ga. 5.7; make an error, Ne.4.8; turn away,

Job 9.12; stop, 2 Co.11.10. Hire, wages, Ge.29.15; reward, Mat.6.2.

Honourable, lifted up, 2 Ki.5.; reward, Mat.0.2. Honourable, lifted up, 2 Ki.5.; eminent, Job 22.8; great, Na.3.10; glory, Is.5.13. Hope, trust, Ps.70.5; wait for, 38.15; desire, Pr.13.12; harbour, Joel 3.16. Horrible, burning, Ps. 11.6; filthy, Je.23.

Humble, base in one's own sight, 2 Sa.6. 22; tender, 2 Ki.22.19; low eyes, Job 22.

29; afflicted, Ps.9.12. Hunger, appetite, Ec.6.7; long, Ps.107.9. Husband, lord, Ge.18.12; covering of the eyes, 20.16; guide, Pr. 2.17; good man, 7.19; head, Ep. 5.23.
Hypocrite, one that covers his sin, Job 31.

33; spirit not steadfast, Ps. 78.8; near in lip and far off in heart, Is.29.13; feigned, Je. 3. 10; corrupt within, though fair without, Mat. 23. 27; Lu. 11. 39; a form of godliness, but denying the power, 1 Ti.3 5: wells without water, 2 Pe.2.17.

#### I & J.

Idle, slothful, Pr. 12.24; work not at all, 4

Th.3.11. Idol, Idols, molten gods, Le.19.4; strange De 22 17; other gods, Mal. 2.11; newgods, De. 32.17; othe gods, Je.7.18; graven images, Ho.11.2,

Immutable, no shadow of turning, Ja.1.17; Lead, to be head, De.20.9; teach, Ps.25.4, changeth not, Mal. 3.6; the same for ever,

Ps. 102.27. Importunity, give no rest, Is.62.7. Important, a whorish forehead, Je.3.3; not Impudent, a whorish forehead, Je.3.3; not ashamed, 6.15; hardeneth his face, Pr. 21.29; cannot blush, Je.6.15.

Impute, beheld, Nu.23.21; counted, Ro.4. 3, reckoned, 9.

3; reckoned, 9. Incense, perfume, Ex.30.35,37; memorial,

Incomprehensible, past finding out, Job 9. 10; unsearchable, Ps. 145.3; Is.40.28. Increase, ascend, I Ki.22.35; enlarge, Job 12.23; make strong, Je.5.6; break forth, Ge.30.30; to grow, 2 Th.1.3; bring forth, Eze.36.11; multiply, Ge.16.10; to add, 2

Incurable, no healing, Na. 3. 19; use medicines in vain, Je. 46.11; grievously sick,

Mi.1.9. Indignation, anger kindled, Ge. 30.2; wrathful, Ps.64.24; fury, Na.1.16; fierce anger,

Zep. 3.8; envy, Ac. 5.17. Infamy, reproach, Pr. 6. 13; name for a curse, 1s. 65. 15; polluted of name, Eze.

Inferior, under, Job 12. 3; lower, He. 2. 7; attained not, 1 Ch. 11.21.

Infinite, of no number, Ps.147.5; no end, Na.2.9; as dust of the earth, Ge.13.16; as the sand, &c.; 1 Sa. 13. 5; not to be measured, Ho.1.10; passeth knowledge,

Ep. 3.19. Infolding, catching, Eze. 1.4. Inform (see instruct), declare, Is.44.7. Inhabit, ed, dwell, Zec. 8.5; abide, 10.10. Iniquity, punishment, Job 21.19; grief, Is. 1. 13; grievance, Hab. 1. 13; sin, Job 13.

Inlighten, illuminate, He 10.32; open the eyes, Ln.24.31; shine, Is.60.1.

Innocent, harmless, He. 7.26; faultless, Jude 24. without transgression, Job33.9; clean

hands. Ps. 24.4. Instruct, give understanding, Ps. 119.130; to teach, Is. 40. 14: put words in the mouth, Ex.4.15; strengthen, Job 4.3.

Integrity, uprightness, Ps.25.21; sincerity, Ge. 20. 5.

Interpret, expound, Ju. 14. 14, 19; make known the meaning, Da. 5. 16; give the sense, Ne. 8.8; to show, Job 33. 23.

Intreat, ask, 1 Sa. 20. 28; beseech, Es. 8. 3; supplicate, Job 41.3; make prayer, Da.9.

Invite, bid, Zep. 1.7; call, Mat. 22.3. Join, associate, Da. 11.6; sew together, Ezr. 4.12; mingle, Is.9.11; add, Ac.5.13,14. Joy. gladness, Nu. 10. 10; math, Is. 24. 11; laughter, Ps. 126. 2; sing, Jul. 1. 12. Judge, minister judgment, Ps. 9. 8; govern,

67 4; disceru, 1 Co. 2. 14. 15; determine, 5. 3; recompense, Eze. 7. 3, 8.

Judgment, justice, Job 8.3; equity, Is. 56. 1; nght, 59.8; condemnation, 1 Co. 11. 34; fruit of righteousness, Am.6.12; correction, Hab.1.12.

Just, innocent, Job 27.17; perfect, Pr.11.1. Justified, cleared, Ps.51.4; freed from sin, Ro.6.7.

#### K.

Keep, hide, Ps. 17.8; hold fast, 1 Co. 15.2; do, 1 Ch.4.10. Kind, ness, favourable, Ju. 21.21; love, Tit.

3.4; mercy, Is.63.7; pity, 9. King, anointed, Ps. 18. 50; ruler of the

people, 105.20; head, 1 Sa. 15.17. Kinsman, redeemer, Ru. 2.20; acquaintance, 2 Ki. 10.11; neighbour, 1 Ch. 38.11. Know, consider, 1 Sa. 25. 17; understand, Job 15.9; compass, Ec. 7. 25; perceive, ob. 14.21.

Knowledge, skill, Da. 1.17; excellent spirit,

5; guide, 9; 27.11. Lean, tell the bones, Ps. 22.17; body consumed, Pr. 5. 11; apply the heart to wisdom, Ps.10.12; Pr.2.2.

Leave, forsake, He. 13.5; depart, Ge. 31.55; withdraw, He. 10.38; cause to cease, Ru. 4. 14; reserve, 1 Sa. 9. 24; cast out, Re.

Let, hinder, Ac. 8.36; withstand, Nu. 22.32; withhold, Ge. 23.6; forbid (see forbid); turn back, Is.43.13.

Letter, epistle, Ac. 15.30; a writing, 2 Ch. 21.12.

Lewd, wicked, Ac. 18.14.

Liberal, bountiful, I Ki. 10. 13; bountiful eye, Pr. 22. 9; soweth beside all waters, Is.32.20; open hand, De.15.14.

Liberty, freedom, Le. 19.20; large, Ps. 119. 45; power, 1 Co.8.9; boldness, He. 10.19. Life, days of flesh, He. 5.7; quickening, Eze. 13. 22; breath, Ac. 17. 25; length of days, De. 30. 20; breath, Re. 13. 15; soul, Ge.1.20,30; favour, Job 10.12.

Light, day, Ge. 1.5; morning, 1 Sa. 25. 22; Is.8.20; shine, Joel 2.10; lamp, Pr.6.23; understanding, Ps. 119. 130; brightness, Is.60.3; gladness, Es.8.16.

Likeness, resemblance, Zec. 5.6; similitude, Nu.22.8; as, so, Ju.8.18; according, Ps. 58.4; equality, Da. 5.21; habit, Phi.2.7. Limit, determine, &c., Job 14.5; appoint, Je. 50. 44; restrain, Eze. 31. 15; space or bound, 40.12.

Line, rule, 2 Co. 10. 16; direction, Ps. 19.4. Live, that breathe, Jos. 10. 40; life within me, 2 Sa. 1.9; have being, Ps. 104. 33; abide in the flesh, Phi. 1. 22, 23; in this tabernacle, 2 Pe. 1.13.

Lofty, proud, Is.2.12; haughty, 11; high, 13. Long, consume, 2 Sa. 13.39; wait, Job 3.21;

hunger, Ps.107.9; expect, Job 6.8. Look, set the eyes, &c., Je. 39. 12; observe, Job 13.27; hasten, 2 Pe.3.12.

Loose, let go, Jn.11.44. Lord, Holy One of Israel, Is.29.19; ruler,

Ps. 105. 21; The Highest, 18. 13; The Mighty God, 50.1. Love, cleave to, De.11.22; pity, Tit.3.4.

Lukewarm, neither cold nor hot, Re.3.16; halt between two, 1 Ki.18.21. Lust, long, Ge. 34.8; cleave to, 3; concu-

piscence, Ro.7.7; pleasure, Ja.4.1,3. Lying, words of falsehood, Is. 59. 13; devising, Job 11.3; deceit, Ho.11.12; vanity, Ps.62.9.

### M.

Mad, void of understanding, Pr. 17. 18; beside one's self, 2 Co.5.13; play the mad-man, 1 Sa.21.14; mischievous, Ec.10.13. Made, framed, He. 11.3; formed, Ps. 104. 26; hewed, Is. 5.2; caused, Eze. 16.7; built, 27.5; fashioned, Job 10.8.

Magistrates, rulers, Ho. 4. 18; elders, Ru. 4.4; heirs of restraint, Ju. 18.7.

Magnify, glorify, a Th. 1, 10: set the heart upon, Job 7.17.

Maintain, nourish, Ge. 45. 11; prove, Job 13.15; profess, Tit.3.14; make judgment,

Make, turn, Ps.41.3; form, Is.27.11; build, Ezr. 5.4.

Man, flesh, Ge.6.12; dust and ashes, 18,27; Adam, 2.15; ripe of age, 1 Co. 14.20; soul, Ex. 12. 16.

Manifest, bare, Is. 52.10; open face, &c., 2 Co. 3.18; naked, He.4.13; made known, &c., Lu.8.17.

Manna, corn of heaven, Ps.78.24; angels' food, 25; bread of the mighty, ib.; bread of heaven, 105.4. Manner, ordinance, Nu. 15.24; word, 1 Sa.

17.30; law, 2 Sa.7.19. Many, seven, Job 5.19; multitude, 2 Ch.11.

16.19; easy to be entreated, Ja.3.17; forbearing, Pr.25.15. Memory, name, Ps.109.13; remembrance,

2 Sa. 18. 18.

Mercy, grace, Ge.33.11; Ps.4.1; kindness, Ru.1.8; Ps.25.6; compassion, 2 Ki.13.23; heart turned, Ho.11.8; bounty, 1 Ki.3.6; pity, Am. 1.11.

Merry, glad, Ec.10.19; songs, Ju.9.27. Might, ty, strength, Da. 3. 20; strong, Is. 8.2; rock, 3.29; power, 2 Th.1.7; hidden, Je.33.3; many, Is.17.12.

Mind, heart, De.8.2; thought, &c., Is.26.3. Minister, messenger, 2 Ch. 36. 16; master of assembly, Ec. 12. 11; servant, Is.49.5; watchman, 62.6; steward, Lu. 12. 12; 1 Co.4.1; separated to the gospel, Ro.1.1; builder, 1 Co. 3. 10; ambassador, 2 Co. 5. 20; preacher, teacher, 1 Ti. 2. 7; man of God, 2 Ti. 6. 11; elder, 1 Pe. 5. 1; angel, Re.2.1; star, 1.20; 6.13.

Ministry, charge, Ac. 12.25. Mischief, vanity, Ps. 36.4; punishment, 2 Ki.7.9; evil, 2 Sa. 16.8; iniquity, Ps. 7.14.

Misery, bitter in soul, Job 3.20. Mock, deride, Je.20.7; a proverb, &c., De. 28.37; shoot out the lip, Ps.2.27; make a wide mouth, Is. 57.4; reproach, Je. 20.8; their music, La. 3. 63; scoff, Hab. 1. 10; taunt, 2.6.

Moment twinkling of an eye, 1 Co. 15. 52; small time, Ex.26.22.

Morning, break of day, Ge.32.24; Ju.19.2;

Mortal, dwell in houses of clay, Job 4. 19; dust, Ge. 3. 19; bodies of clay, Job 13. 12; shall die, Is. 5. 12; breath in the nostrils,

Mortify, circumcise, Je. 4. 4; cut off, Mat. 5. 30; deny, Lu. 9. 23; crucify, Ro. 6. 6; destroy, 1 Co.3.5; bring in subjection, 9. 27; abstain from, 1 Pe. 2.11.

Mourn, weep, Ge.50.1; La.1.2; cry, 2 Sa. 13.19; lament, Je.22.18; bow down, &c., Ps. 35.14; wail, Je. 9.17, 18; languish, Ho.

Multiply, make great, Ge.12.2; 2 Sa.22.36; hath many, 1 Ch.23.11.

Multitude, as the sand, Is. 48. 19; cloud, He. 12.1; fulness, Ge. 48. 19; tumult, Lu.

Murder, shed blood causelessly, Ge.9.6; 1 Sa. 25.31; slay presumptuously, Ex. 21. 14; guilt of innocent blood, De.19.13; swallow up, Pr.1.12; way of Cain, Jude 11. Murmur, complain, La. 3. 29; discontent,

Nu.14.26; 16.41; Mar.14.5. Muster, take the sum, Nu.26.2; gather an army, 1 Sa.28.1; number, 1 Ki.20.25.

#### N.

Naked, ness, bare, Eze. 16.7; uncovered, Is. 22.6,8; shame, 20.4.

Name, praise, Is.48.9; glory, 59.19; fame, Jos.9.9; memoral, Ex.3.15. Nature, flesh, Ro.8.8; sense, Ja.3.15.

Never, since the world began, Jn. 9.32; unto generation and generation, Ps. 10.6. New, hidden, 1s. 48. 6; principal, Eze. 47.

12; raw, &c., Mar.2.21. News, tidings, 2 Sa. 18.20; 1 Ki. 14.6; 2 Ki.

Night, twilight, Pr. 7. 9; evening, Ps. 30. 5; shadow of death, Am. 5.8. Noise, sound, Re.g.o; voice, 19.6; tumult, 1 Sa. 14. 19.

Nourish, carry in the bosom, Nu. 11. 12; give suck, La.4.3; make great, Eze.31.4. Number, tale, 1 Sa.18.27; count, 1 Ki.3.8; search out, Job 34.24. Nurture, admonition, Ep.6.4.

### О.

Oath, swearing, Le. 5. 1; He. 7. 21; adjure, 1 Sa.14.28; curse, Da.9.11.

Offendeth, a stumbling-block, Mat. 5. 29, scandal, 13.41. Open, reveal, Ps. 119.18; uncover, Job 33.

16; dig, Ps.40.6; cleave, Mar 1.10. Oppress, tread upon, Am. 5. 11; swallow up, 8.4; take by violence, Mi.2.2; tear in pieces, Na. 2. 12; gnaw, Zep. 3.3; devour, Mat. 23. 14; crush, Job 20. 19; break, Is.

58.6; waste, Ps.7.9; terrify, 10.18. Ordained, wrought, 2 Co.5.5; ordered, Ro. 13. 1; founded, Ps. 8. 2; prepared, Ep. 2.

10; gave, Je. 1.5. Ordered, established, Ps. 37. 23; disposed, 50.23; orderly manner, Ju. 6.26; bind or tie. I Ki.20.14.

Ordinance, tradition, 1 Co. 11. 2; ceremonies, He.9.1; observations, Mal.3.14.

Pacified, anger abated, Ju. 8. 3; heart towards, 2 Sa. 14.1.

Painful, diligent, Pr. 1c.4. - See phrases, Ps. 127.2; Pr. 31.15, 18.27; Ec. 8.16. Pardon, forgive, 1 Ki. 8.30; acquit, Job 10.

14; cover sin, Ps. 32.1; not impute sin, 2 Co. 5.19; blot out, Ps. 51.9.—See more, 2 Ch.30.18; Is.38.17; 55.7; Ho.14.2.

Partake, er, united, Ge. 17.6; to eat, Ps. 141.4; have fellowship, Ps. 94. 20; company with, Pr.29.3; portion with, Ps.50.

Partial, ity, respect persons, De. 16.19; accept persons, Ps. 82. 2; Pr. 18. 5; accept faces, Mal.2.9; wrangling, Ja.3.17.

Past, driven away, Ec.3.15.
Pastors, keepers, Ca.8.11; guides, He.13. 7; princes of the people, Je.22.22. Pasture, feeding-place, Ne.2.11; grass, Ps.

Patience, dumb, Ps. 39. 9; bearing, Je. 10. 19; forbearing, 2 Ti. 2.24; suffering, 1s.5.

Peace, rest, De. 12. 10; still, 2 Ch. 12. 9; quiet, Je.47.6,7; safely, Ho.2.18; all well, 2Sa. 18.28; prosperity, Da. 8.25; league, Job 5.23; silence, Job 13.13.

People, waters, Re. 17.1; nations, Pr. 14.34; children, Ge.29.1.

Perfect, fully, 1 Ki.11.6; to the end, 1 Pe. 1.13; upright, Ge.6.4; full age, He.5.14; sincere, De. 18.13; hold integrity, Job2.3. Perform, do as spoken, Ge.28.15; visit as said, 21.1; make good, Nu.23.19; fulfil, Je. 14.25; verify, 1 Ki. 8.26; keep, De. 23.

23; finish, Phi. 1.6. Perfume, sweet odours, 2 Ch. 16.14. Peril, jeopardy, 1 Co.15.30; danger, Mat. 5.22; adventure life, Ju.9.17.

Perish, become as dung, Ps. 83. 10; sleep perpetually, Je.51.39; consume, 1 Sa.27.1, destroy, Da.2.18; cut off, Ge.41.36; utterly waste, ls.60.12.

Permission, passing over, Ro.3.25. Pernicious, lascivious, 2 Pe.2.2.

Perpetual, of old, Eze.35.5.
Persecute, shamefully entreat, 1 Th. 2.2; trouble, 2 Th. 1.6; shoot at, &c., Ge.49. 23; hunt, 1 Sa.24.11; pursue, 25.29; devour, Ps. 80. 13; plough, 129.3; waste, Ga. 1.13; chase out, 1 Th.2.15.

Persecutors, briars, Eze. 28.24; foxes, Lu-13.32; wolves, Jn.10.12; beasts, 1 Co.15. 32; destroyer, Je. 50. 1.

Persevere, hold fast, 1 Ti.1.19; retain, lob 2.9; follow on, Ho.6.3; run, He. 12.1; overcome, Re.2.17; faithful to death, 2.

Persuade, ed. bow the heart, 2Sa. 10, 14: force, Pr. 17. 21; break the bone. 25. 15; have confidence, Ga. 5. 10; assured. Ro. 14.15; deceive, 1 Ki.22.20.

Pestilence, sword of the Lord, 1 Ch.21.12; death, Je. 9.21; plague, Nu. 14.37. Pine, consume, Zec. 14.12; burn with hunger, De. 32.24; flow out, La.4.9. Pity, lament, Ps. 69. 20; compassion, Eze. 13; strength, Job 22.25; greatness, Ps.

Plough, till Ge. 9. 12; break up, Je. 4. 4; open, Is 28.24,25. Polluted abominable, Eze.4.11; plunge in

the ditch, Job 9.31; unclean, Is. 64.6; trodden under foot, Eze. 16.6.

Ponder, lay up in the heart, 1 Sa. 21. 12.

Poor, fallen into decay, Le.25.35; without power, Job 26.2; needy, Ps.113.7; destitute, Is.2.25; a beggar, 1 Sa.2.8; in want, Lu. 15.14; brought to a piece of bread, Pr. 6.26; afflicted, Job 36.6; weak, Ps. 41. 1; broken in heart, 10.9; hath no helper,

Posterity, generation to come, Ps. 78.6; off-spring, Job 27. 14; seed, Ps. 25. 13; left in the tabernacle, Job 20.26.

Power, stretched-out arm, Ex.6.6; might, De.3.24; right hand, Ps.118.16; key, Re. 9.1; strength, Job 26.2; dominion, 2 Ch. 32.9; liberty, I Co. 8.9; substance, I Sa.

Praise, glorify, Ps. 50. 23; magnify, 38. 3; calves of the lips, Ho. 14.2; ascribe greatness, De. 32. 3; offer sacrifice, Ps. 37.6; thanksgiving, 100.1.

Pray, seek, Ps. 27.8; call, Ge. 12.8; cry, Ex. 2.23; beseech, Job 1.14; make request. Phi.4.6; intercession, Je.7. 16; supplication, Job 8.5; lift up the soul, 1 Sa.1.15.

Preach, publish, De. 32. 3; declare, Ac.20. 27; warn, 31; doctrine drop, De. 32. 2; teach, 2 Ch. 17. 9; feed, Jn. 21. 16; prophesy, 1 Co. 14.3; manifest, 2 Co. 2. 14; hold forth, Phi.2.15; handle the word, 2 Co.4.2; divide the word, 2 Ti.2.15; communicate, Ga.2.2.

Predestinated, ordained, Jude 4.

Prepared, loins girded, Je. 1.17; made ready, 2 Co. 10.16; fitted, He. 10.5; fixed, 2 Ch. 12.14; established, Ps.101.17. Presence, face, 2 Ki 13.23; appearance, 2

Preserve, keep, Ge.28.15; Pr.4.6; save, Ge. 45.7; bind in the bundle of life, I Sa.25. 29; hold up, Ps.71.6; reserve, 79.11.

Pride, high look, Ps. 101.5; heart lifted up, De. 8.14; arrogancy, Je. 48.29; baughty, Ps 131.1; heart exalted, Ho. 13.6; naughtiness of heart, 1 Sa.17.28.

Profaneness, wickedness, Ge.6.5; defiling, Le.20.3; violation of the law, Eze.22.26; pollution, Mal.1.7.

Profit, use, Ep.1.29; life and grace, Pr.3.

22; help. Is 30. 5. Promise, give the hand, Ezr. 10.19; covenant, Ps. 89, 34; purpose, Nu. 14. 34.

Promote, lift up the head, Ge.40.20; exalt, Job 5. 11.

Prosper, ity, good success, Jos. 1.8; bless, De.33.11; grow great, 2 Sa.5.10; speed, Ge.24.12; enlarge, &c., De.11.20; go well with, 4.40; flourish, Da.4.4; grow, Mal.4. 2; increase, Job 8.7; Ps. 73. 12; prevail, Ju.4.24, do wisely, Jos. 1.7; the Lord be

with, Ge 39.2, 3,23; peace, Zec.8.12. Protection, hiding, De.32.38.

Proud. See pride.

Prove, try, Ps. 11.4, examine, 26.2; tempt, Ge. 22.1; charge, Ro. 3.10; visit, Ps. 17.3. Provide, feed, Ge.48.15; make houses, Ex. 1.21; care for, De. 11 12; look well unto, Te.40.4.

Publish, make known, Is.38.19; to show, Da.4.2; sound a trumpet, Mat.6.2; spread

abroad, Mar. 1.45. Punish, visit, Le. 18. 25; find out, Nu. 32. 23; to repay, De.7.10; render vengeance, 32.41; chastise, 2 Ki.12.11; cut off, Ps. 101.8; wound, Je. 30. 14.—See phrases, De. 32.41; 2 Ki. 8. 12; 1 Sa. 5. 6, 9; Is. 65.7; Je.

xiii.; 50.15. Pure, unspotted, Ja.1.27; Job 11.15; clean, Job 14.4; innocent. Ps. 10.13; refined, 110. 140; right, Pr. 20. 11; white, Da. 12. 20; purged, Is 27.9; washed, 4.4. heart + K

not angry. Eze. 16.42; silent, Ju. 16.2; peaceable, 2 Sa.3.27.

Race, course, 2 Ti.4.7.

Rage, fury, Da. 3. 13; tumult, &c., Ps. 65.7. Rail, speak evil, 2 Pe. 2. 10; reproach, He. 10.33; 1 Ti.5.4; fly upon, 1 Sa.25.14. Ransom, atonement, Job 33.24; price, 1

Co.6.20.

Rebel, revolt, Je. 29. 30; break the yoke, Ge.24.40; stiff-necked, 2 Ch.36.13; withdraw the shoulder, Ne.9.29; be froward, Is.57.17; turn the back, Je.2.27; not to obey, 22.21; resist, Ac.7.51. Rebuke, reprove, Pr. 1.13; blame, Ga. 2.11;

reproach, Ro. 15.3; correct, Ho. 5.2; chastise, Ps. 38.1.

Recall, make to return to the heart, La.3.

Receive, take to themselves, Jn.3.24; lay up, Job 22.22; suffer, 2 Co. 11.16.

Recompense, give, Eze.7.3; judge, &c., 8. Redeem, ransom, Ex.6.6; Je.31.11; Ho.13. 14; deliver, Col. 1. 13; send forth, Zec. o.

11; buy, De. 32.6; Re. 14.4.
Refresh, revive, Ju. 15. 9; comfort, Ge. 18. 5; breathe, Job 32.20.

Refuge, hiding-place, covert, shadow, Is. 32.2; fortress, Ps. 91.2; defence, 59.16; shield, &c., 1 Sa.22.3; high place, Ps.9.9. Regard, set heart on, 1 Sa.4.20; consider,

Is. 18.4; receive with good-will, Mal.2.13; observe, Ro.14.6; lay to heart, 1 Sa.25. 25; delight in, Is.13.17.

Regenerate, born of the Spirit, In.3.6; new creature, 2Co.5.17; quicken, Ep.2.1; renewed, 4.9; new lump, 1 Co.5.7.

Reject, put away, Je.3.8; cast from, 2 Ki. 13.23; cast behind, Ne.9.26; no delight in, 2 Sa. 15. 26.

Rejoice, be glad, Ex.4.14; to joy, Is.9.3; delight, Pr. 2.14; clap hands, Is. 55.12; take pleasure, 2Co.12.10; lift up, Job 31. 29; sing, Ps.65.8,12; glorying, 1 Th.2.19;

praise, De.32.43. Relieve, satisfy with bread, Job 29.15; strengthen the hands, Eze. 16.49; cover the naked, 18.7; refresh, Phile.7; succour, Ro. 16.2; help (see help); right one, Is. 1. 17; make the soul come again, La.1.11. Religious, heart lift up in the ways of the

Lord, 2Ch. 17.6; set one's self to seek the Lord, 20.3; lift up the face to God, Job 22.26; working righteousness, Ac. 10. 35; see Ja. 1. 27; godly, Ps. 4. 3; devout, Ac. 10. 2.

Rely, trust, Ps.40.4; cast our burden, 55. 22; abide, 91.1; look unto, Is.17.7; lean, 36.6; stay upon, 50.10.

Remain, stand, Nu. 9. 8; stay, Ge. 19. 17; tarry, Nu.22.19; abide (see abide); rest,

Pr. 14. 33; surplusage, Ex. 26. 13.
Remember, think of, Ge. 40. 14; lay up, &c., De.11.18; bring to mind, Is.46.8; bind about the neck, Pr.3.3; keep, 4.2; grave, &c., Is.49.16; have in the heart, Phi.1.7;

come into mind, Je.44.21. Remission, blotting out, Ac.3.19 (see forgiveness); pardon, Eze. 23. 21; not remember, He.8.12; hide his face from sin,

Remnant, residue, Ne. 11.20; rest, 1 Sa. 15.

15; escaping, Ezr. 9.14. Renew, strengthen, Is. 4.13; change, Job 20.20.

Rent. See cleave, tear.

Repair, mend, 2 Ch. 34.10; close, I Ki. 11. 27; revive, 1 Ch. 11.8; renew, 2 Ch. 24.4; set up, Ezr.9.9; found, 2 Ch.24.27.

Repent, turn, Pr. 1.23; convert, Ac. 3.19; amend, Je.7.3,7; grieve at the heart, Ge. Report, tell, Ge. 10.2; declare, Mi. 1.10.

Reproach, shame, 2 Sa. 13.13; proverb, &c., 1 Ki.9.7; scourge of the tongue, Job 5.21; the face on to: contemi

Quiet, at ease, Job 21.23; rest, 2 Ch.20.30; Restrain, a hook in the nose, 2 Ki.19.28;

Eze. 38.4; frown, 1 Sa. 3.13. Reveal, bring to light, Job 28.11; show, 11. 6; make known, Ep.1.9; open the ear, 2 Sa. 7. 17.

Revenge, requite, Ge. 50. 15; render, &c., Ju. 9. 5; recompense, 2 Th. 1. 6; execute judgment, Mi.7.9.

Reverence, rise up before, Le. 19. 32; regard, 2 Ki. 3. 14; acknowledge, 1 Co. 16. 18; count worthy of honour, 1 Ti. 5.17. Revile, belch out with their mouths, Ps. 59.7; speak evil, Jude 10.

Revive, preserve alive, Hab. 3.2; raise up, Ho.6.2.

Reward. See recompense, wages.

Riches, treasures, Je.49.4; mammon, Lu. 16.9; substance, Pr. 8.21; goods, Re. 3. 17; wealth, Job 31.25; strength, Pr. 27.24. Righteous, innocent, Ps. 94. 17; keepeth truth, Is. 26.2; upright, Ps. 97.11; faithful, 119.138; equal, 8.9; clean, 2 Sa.29.25. Rule, the key, Is.22.20; line, 2Co.10.13.

Sacrifice, offering, Mal. 1. 10; feast, 1 Sa.9. 12; praise, Ps.50.23.

Sacrilege, devour that which is holy, Pr. 20.25; take the accursed thing, Jos.7.1. Sad, of a sorrowful spirit, 1 Sa.1.15; countenance fallen, Ge.4.6.

Salety, victory, Pr.21.31.—See phrases, Ps.

91.1; Ca.2.14; Is. 33.16; 1 Sa. 14.4. Salvation, rest to the soul, Mat. 11.29; hope laid up in heaven, Col. 1. 5; eternal redemption, He.g.12; deliverance, 2 Sa.19.

Salute, greet, 1 Sa. 25. 5; inquire of one's welfare, 1 Ch.18.10.

Sanctify wash, Is 3.4; sprinkle clean water, Eze. 36. 25; purify, Da. 12. 10; Is. 66. 17; cleanse, 2 Co. 7.1; purge, He.9.14; consecrate, Ex. 29. 33; set apart, Ne. 12. 47; cause iniquity to pass away, Zec. 3.4.

Sanctuary, tabernacle, Nu. 8.9; holy place, 1 Ki. 8. 10; beauty of holiness, 1 Ch. 16. 29; God's house, 1s. 66.5; tent of the congregation, Le. 16.33.

Satan (see devil); god of this world, 2 Co. 4.6; prince of the power of the air, Ep.2. 2; the tempter, 1 Th. 3. 5; adversary, 1

Pe. 5.8; Ep. 2.2. Satisfy, ied, fill, Mat. 15.33; not hunger, Jn. 6.35.

Saviour, deliverer, Ju. 3. 9; preserver, Job 7.20; mighty to save, Is.63.1; author of eternal salvation, He.5.9.

Scandal, a stone of stumbling, Is. 8. 14; offence, Ga.5.11; Phi.1.10.

Scatter, disperse, Eze. 12. 15; discomfit, 2 Sa.22.15; spread, Mal.2.3; break in pieces, Ps.94.5.

Scholar, son of the prophet, 1 Ch. 25. 8; brought up at the feet, Ac. 22. 3; a disciple, Is.8.16; one that answereth, Mal. 2.12.

Scorn, shake the head, 2 Ki. 19. 21; derision, Ps.79.4; contempt, 123.4; scoff at, Hab. r. 10; reproach, Ps.79.4.

Scribe, secretary, 2 Sa. 8. 17; one that

handleth the pen, Ju.5.14.
Search, seek, Ec.7.25; understand, Ps. 139.
1,2; dig, Je.2.34; felt, Ge.31.37; sound, 1 Sa.20.12.

Season, set time, 2 Ki. 4. 16; opportunity,

Secret, ly, dark place, Is.45.19; wonderful, Ju.13.18; hide, Lu.8.17; by stealth, Job 4.12.

Secure, safe, 1 Ki.4.25; Job 11.18; at rest, 1 Ki.5.4; without care, Je.49.31. See, set the eyes upon, Ge.44.21; perceive, Job 9.11; enjoy, 7.7.

Seed, pedigree, Ezr. 2.59; offspring, Job 21. 8; grain, Joel 1.17. Seek, inquire, Zep. 1.6; delight in, Mal. 3. to procure Pr ta or make supplication

Sickness, disease, Mat. 4. 23; infirmity, 8. 17, shadow of death, job 16.16; first-born of death, 18. 13; affliction, 30. 27; pain,

Sign, wonder, Ps. 105. 27; memorial, Ex. 13.9; miracle, 2 Ch. 32.24.

Silent, hold peace, Ju. 18. 19; voice not heard, 1 Sa. 1.10; stop the mouth, Job 5, 16; dumb, Ps. 39.2; shut the lips, Pr. 17, 27, 28; not speak, Job 4.2; 2 Sa. 19.10.

Sin, transgress, 1 Ju.3.4; Ps.25.17; offence, Ro. 5. 15, 17; iniquity, Ge. 15. 16; wicked ness, 39.9; perverseness, Nu. 23. 21; unrighteousness, 1 Jn.5.17, to err, Job 5.4; not obey, Je.3.25; guilt, Ps.69.5. Skilful, wise-hearted, Ex. 28. 3; cunning.

Ca.7.1.

Slack, delay, Ex. 32. 1; linger, Ge. 19. 16: slow, Tit.1.12.

Slander, report slanderously, Ro.3.8; bring up an evil name, De. 22. 14; evil report Nu.14.36.

Slaughter, fill places with dead bodies, Ps. 110.6; carcasses torn, Is.5.25; garments rolled in blood, 9.5.—See more phrases, Is.34.3,6,7; 46.10,11, Je.9.22; 18.21; 19. 7; 46.10,15; Eze.14.19; 32.6; 39.17,19; Ho.g.12; 10.14; Zep.1.17; Re.14.10; 19.

Slay, make fall, 2 Ch. 32. 20; wound, Eze. 28.9; kill, Ge.43.16.

Sleep, take rest, Jn. 11.11, 13; lie down, De. 31.16.

Small, narrow, Pr. 24. 10; short, Is. 37. 27; despised, Ob.1,2.

Sojourner, pilgrim, 1 Pe. 2. 11: stranger. Ps.39.12.

Solitary, alone, Ps. 102.6,7; dark, Job 30.3. Sorrow, affliction, De. 16.3; trouble, La.1. 21; pains, Ps. 116. 3; sadness, Ec. 7. 3; distress, Is.5.30. Speech, language, Ps. 19. 3; report, Hab.

Stable, Stablish, founded, Is. 14.32; strength-

en, Da.11.1; confirm, ib.; settle, 1 Pe.5.

Steward, overseer, Ge. 39. 4; governor, r Ki. r8. 3; over the house. Is. 36. 3. Stranger, of hard language, Eze. 3. 5; alien, La. 5. 2; foreigner, Ob. 11; sojourner, Ps. 39.12; not of God's people, 2 Ch.6.32.

Strength, might, Pr.24.5; help, Is.1.6; rock, Ps.19.14; power, 71.18; support, 20.2. Strife, dissension, Ac. 15.2; discord, Pr.6. 14; disquietness, Ps.38.8.

Stubborn, stiff-necked, Ex. 32. 9: neck an iron sinew, Is.48.4; will not be charmed, Je.7.17; settled on lees, Zep.1.12.

Study, apply the heart, Pr. 2. 2; acquaint the heart, Ec. 2.7; give attendance, r Ti. 4.13; meditate, &c., 15.

Subjection, bow down to, Is.49.23; Ro.14. 11; ruled over, Ge.4.7.

Submit, yield obedience, 2 Sa. 22.40; Ps. 18. 44; give the hand, 1 Ch. 29.24; kiss, Ps.2. 12; bend unto, Is.60.24; put the neck under the yoke, Je. 27.8.

Substance (see riches, wealth); ground, confidence, He.11.1; estate, Job 22.20. Succeed, inherit, De.2.12; possess, 12.29; rise instead, Nu.32.14.

Suddenly, speedily, Ge. 44. 11; unawares, 31.20; in a moment, Je.4.20; as a whirl-wind, Pr.1.27; as a thief, 1 Th.5.2,4; as

travail on a woman, 3. Superfluous, more than enough, Ex.36.5. Support, to hold, Ps.37.23; bear up, 75.3;

uphold, He.1.3; sustain, Ps.3.5. Suspense, halt between two, I Ki. 18.21; in a strait betwixt two, Phi. 1.23; doubtful mind, Lu.12.29.
Swear, lift up the hand, Nu.14.30; put the

hand under the thigh, Ge.47.29. Swerve, err, 2 Ch.33.9; decline, De.17.11; depart, Ps. 18.21; turn to the right or left

hand, Pr.4.27; Is.30.21. Swift, light of foot as a roe, 2 Sa. 2. 18; skinning Ca 2 8: like binds feet, Han-

## SYNONYMOUS TERMS OR PHRASES USED IN THE SCRIPTURES.

to understand. Ne. 8.7; sit in Moses' chair, Mat.23.2; give instruction, Pr.9.9; make wise 16. 23; whet or sharpen, De. 6. 7; interpret, Is. 43.27.

Temple the Lord's palace, 1 Ch.29.1; house of the Lord, Ne. 6. 10; sanctuary (see sanctuary); beauty of boliness, Ps. 29, 2; holy mountain, Is. 56. 7; courts of holiness, 62. 9; house of prayer, Mar. 11. 17; holy hill, Ps.43.3; God's resting-place, 2 Ch.6.41.

Terrible, make afraid, Job 13.11; the messenger of death, Pr.16.14; an army, Ca. 6.10; God's indignation, Na.1.6; dread-

ful, Hab.1.7. Think, speak in the heart, De. 9.4; consider, &c., Ho. 7. 2; conceive, Ex. 38. 10; remember, Ge. 9.14; reckon, 2 Co. 10.2. Thought, purpose, Eze. 38. 10; conscience,

Ec. 10. 20; reasoning, 1 Co. 13. 11; said with himself, 2 Ki.5.11.

Thunder, voice of God, Ex.9.28. Time, days, 1 Ki. 11. 42; season, Da.2.21;

Tongue, language, Ge. 11. 17; speech, Ex.

Treacherous, dig a pit for a friend, Job 6. 27; unfaithful, Mal.2.15; transgress, Ho. 6.7. Tremble. shake, &c., 2 Sa. 12. 8; quake, quiver. Hab.3.16; bones shake, Job 4.14.

Tribute, levy, I Ki.4.6; mulct, 2 Ki.23.33; sufficiency, De.6.10; pieces of silver, Ps.

Triumph, set up banners, Ps.20.5; shout for mastery, Ex.32.8.

Trouble, burden, 2 Sa. 15.33; terrify, 1 Sa. 16.14; shorten, Job 21.4; poverty, 1 Ch. 22.14; perplexity, Is.22.5; commotion, 2 Ch.26,8; evil, Je. 2. 20; anguish, ls. 30.6; distress, Ps. 107.6; sorrow, 116.3.

True, verified, Ge.42.20; not deceitful, Zep.

3. 13; without controversy, 1 Ti. 3. 16; of

purpose, Da.3.14.

Trust, eth, rely upon, 2 Ch. 13.18; eyes upon, 20.12; stayeth on, ls. 26.3; wait on, Ps.25.2,3; hope in, Ep.1.10; strengtheneth himself, Ps. 52. 7; rolleth himself, 22 8.

Turn, give another heart, 1 Sa. 10.9; reverse, Je.2.24; convert, Am. 1.3. Type, example, He.8.5; pattern, 9.23.

#### V.

Vagabond, a fugitive, Ge.4.14; a wanderer, Ps. 59. 15; base, of no name, Job 39. 8; one without place, Ps. 109. 10; lewd fellow,

Vain, naught, Am.6.13; fruitless, 2 Co.15. 10; foolish, La.2.14; unprofitable, 1 Sa. 12.21; empty, Job 11.12; to no purpose, Mal.3.14; wind, Job 15.2.

Vanish, consume or cut off, Job 6.17; per-

ish, 20.7; flee away. Pr.23.5; go away as dew, Ho.6.4; pass away, 13.3; cease to Understanding, prudence, 2 Ch.2.12; wish be seen, Lu.24.31.

Vanity, that which is light, of no value, Is. 40.17,23; 41.29; changeable, Ec. 1.2; 2. 11; satisfies not, 5.10; iniquity, Ps.10.7; lying, Eze.13.6; 21.29; untempered mortar. 22.28.

Vantage, gain, Ac. 16. 16; profit, Pr. 14.23. Vengeance, zeal, 18. 59. 17; recompense, De. 32. 35; judgment, He. 10. 27; vials of wrath, Re. 16. 1; fury, Is. 59. 18.

Vex, provoke, 1 Sa. 1.4; make ashamed, Ps.6.10; grieve the heart, 1 Sa.2.23; cause sorrow, Pr. 10. 10; cut to the heart, Ac. 7. 54; break in pieces, Job 19.2; make the soul bitter, 27.2; make the heart sick, Pr. 13. 12; torment, Lu. 16. 24; oppress, Ps. 107.39; Ex. 2.21; crush, Ju. 10.8.

Victory, conquest, Re.6.2; crowns, 19.12; palm, 7.9; mastery, Ex. 32.18; prevail, 2 Ch.27.5; subdue, Ge.2.28; to carry away,

2 Ch.28.8; overcome, Re.17.14. View, behold, Mar.12.41; look, Nu.12.10; to see, 2 Ki. 7.2; mark, Ru. 3.4; set the

heart on, Pr.24.31.

Vile, base, Job 30.8; 2 Sa. 6. 22; churl, Is. 32.7; contemptible, Mal. 2.9; despised, Pr. 12.9; lightly esteemed, 1 Sa. 31.15; of no value, Job 13.4; refuse, 1 Sa. 15.9; accursed, 3.13; offscouring, La.3.45; folly,

Jii. 19.24. Violence, force, Ge. 31. 31; power, Ezr. 4. 23; tyranny, Ja. 2.6; incursion, Je. 22. 17. Virgin, hath not known man, Ge.24.16; 19. 8; a maid, Ex.22.16; a damsel, De.22.23. Visage, face, Job 16. 16; look, Ps. 18.27; countenance, 10.4; form, Da. 3.19; beauty, Is. 52.14; 53.2.

Visit, restore, Je.27.22; perform the good word, 29.10; do judgment, 51.47; avenge,

Ho.i.4; try, Job7.18. Unable, weak, Nu.13.18; faint, De. 20. 3; is not in me, Ge.41.16; too heavy forme, Nu. 11.14; no might in the hand, De.28.32. Unadvisedly, rashly, Pr.14.17; 2 Sa.24.10; void of counsel, De. 32.28; without understanding, Pr.7.7; destitute of wisdom, 15.21.

Unbelief, disobedience, He.4.11.

Unblamable, unreprovable, Col. 1. 22; unrebukable, r Ti.6.14; no fault found, r Sa. 29.3; clear, 2 Co.7.11; guiltless, Nu. 5.31; innocent, De. 27.25.

Unchangeable, no variableness, &c., Is. 1. 17; stable, I Co. 15. 18; constant, I Ch. 28. 7; not repent, Nu. 29. 19; altereth not, Da.6.8.

Unclean, defiled, Le.5.3; polluted, Ezr.2. 62; filthy, abominable, Job 15.10; Le.11. 8,10,43; common, Ro.14.14.

Uncover, to make bare, Is. 32. 11; leave naked, Eze. 16. 39; lay open, Pr. 13. 16; make naked, Is.22.6.

dom, Pr. 8.12; discretion, Ps. 112.5; knowledge, Ge.2.9; skill, Da.9.22; reason, 4.

34.36; perceiving, 2 Ki.4.9. Unfaithful, treacherous, Zep.3.4; in whom is no faith, De.32.20; rebellious, Is.1.23

(Vulgate translation).
Unfruitful, unprofitable, Job 13.3; vain, Tit.3.9; barren, Joel 2.20; desolate, Is.7.

Ungodly, sons of Belial, Ju. 19.22; children of wickedness, 2 Sa.7.10; haters of God, Ro.1.30; alienated from the life of God, Ep.4.18; forget God, Ps.9.17.

Unity, knit together, 1 Co. 1. 10; agreement, Mat. 5. 25; join together, Ep. 4. 16; bind

upon, Pr.6.21. Unjust, that knoweth no shame, Zep.3.5; unrighteous, 1 Co.6.9; deceitful, Ps.43.1; covenant-breakers, Ro.1.31; a man of iniquity, Ps.43.1.

Unprofitable, vain, Tit. 3.9; 2Co. 6.1; do no good, Job 15.3; of none effect, Ga.5.

Unsavoury, no taste, Job 6.6; without seasoning, Mar. 9.50.

Unsearchable, not comprehended, Job 37. 5; ls.40.18; Je.17.9; 46.23. Unspeakable, cannot be uttered, Ro.8.26;

2 Co.12.4. Unstable, moving, La.1.8; wavering, Ep. 4.14; changeable, Is. 52.2; false, deceitful, Pr.11.18.

Unwise, understand not, Pr.28.5; brutish, 12.1; foolish, Ro.2.20; want understanding, Pr.28.16; simple, 2 Ti.3.6.

Voice, sound, Re. 1. 15; noise, Jos. 5. 10; speech, Col.4.6.

Vow, lift up the hand to the Lord, Ge.14. 22; bind one's self by a bond, Nu.30.3; to open the mouth to God, Juli 135. Uphold, strengthen, Is.41.10; deliver, Ps.

Upright, perfect, Pr. 2. 21; innocent, Job

Usury, taking increase, Eze. 18.8; dishonest gain, 22.12.

#### W.

Wages, allowance, Lu.3.14. See hire. Wail, lament, Je. 9. 10; mourn, Am. 5. 16; howl, Mi. 1.8.

Wait, silent, Ps.65.1; hope, watch, 130.5, 6; stand, Ne.12.41; expect, Job32.4; look for, Ps.145.15.

Walk, observe, do, Eze 37.24; keep, 36.27. Wander, abide not in the house, Pr.7.11 (see err); go up and down, 2 Sa.15.20. Want, hunger, thirst, &c., De.28.48; fam-

ine, Job 30.3.

Wash, cleanse, purge, Ps. 51.27. Waste, weaken, Job 14.10; decay, 11; come

to nought, 18; lay on heaps, Ps. 137-3; destroy, 8; desolate, ruin, Eze. 36.33, 36. Weak, without strength, Ro.5.6; feeble, 1 Th.5.14; dust and ashes, Ge.18.27; defence departed, Nu.14.9; small power, 2 Ki. 19.26; as women, Ne. 3.13; compassed with infirmity, He.5.2; tender, 2 Sa.3.39;

loose, Job 12.21. Wealth, multitude of riches, Ps. 49.6; strength, Pr.5.10.

Weary, faint, 1 Sa. 14.28; cut off, Job 10.1: no might, Is 40.28.

Weep, draw water, 1 Sa. 7.6; pour out tears, Job 16.20; eyes run down, Je. 9.18. Wicked. See ungodly.

Wife, a married woman, Ge. 20. 12; an helpmeet for man, 2.18; desire of the eyes, Eze. 24. 26; companion, Mal. 2. 14; glory of the man, 1 Co. 11.8; weaker vessel, 1 Pe.3.7.

Wilderness, a place of no seed, Nu.20.5; desert land, De.32.10; a land of drought, Je.2.6; solitary place, Is.35.1; where no way is, Ps. 107.40.
Willing, pleaseth, Ge. 16.6; with desire,

De.18.6; forward, 2Co.9.2; do from the heart, Ep.6.6; with good-will, 7.
Wind, blast of God's nostrils, Ex.15.8.
Wisdom, knowledge, Job34.2; understand-

ing, 28.28; prudence, Pr. 8.12; 19.11; discretion, 2.10,11; counsel, Job 12.13; instruction, Pr.9.10.

Word, rod of the mouth, Is. 11.4; voice, Jn. 5.25; sword of the Spirit, Ep.6.7; incorruptible seed, 1 Pe.1.23; sharp sword,

Work, operation, Ps.28.5; labour, Job 10. 3; hand, Ex.14.1; account, Ro.9.28; to do, He.13.21; deed, Ja.1.25.
Worship, bow down, Ps.92.6; sacrifice. 1

Sa.1.3; serve, Lu.4.7,8.

Wounded, made sick, 1 Ki. 22. 34; grief, Ps. 147.3; bruised, Is. 53.5; thrust through,

Wrath, jealousy, Ps.79.5; smoke, 18.8; sore displeasure, 2.5; heart hot, De.19.6.

Yield, give the hand, 2Ch. 30.8; bring forth, Ps. 67. 6; submit, 1 Pe. 2. 13; give place, Ep. 4.27; be entreated, Ja. 3.17; return to, Je. 15, 19; grant to, Ezr. 7.6; assent, Ge. 34.15; obey, 27.8. Yoke, burden, 1s.14.25; bond, Je. 5.5.

Young, of yesterday, Job 8.9. Youth, stripling, 1 Sa. 17.55, 56; young man,

Zealous, hot within, Ps. 39.4; courageous, Jos. 23.6; valiant, Je. 9.3; fervent in spirit, Ro. 12.11; earnest, Phi. 1.20; striving, 27; contending earnestly, Jude 3.

# A COLLECTION OF THE PROPHECIES WHICH CONCERN THE CALLING OF THE JEWS, AND THE GLORY WHICH SHALL BE IN THE LATTER DAYS.

1. The Jews shall be gathered from all parts of the earth where they are now scattered, and brought home into their own land. For this, see Is.11.11; 27.12,13; 43.5,6; 49.11, 12; 60.4.

Compare Je.3.18; 16 14.15; 23.3; 30.10; 31.7.8, 10; 32.37. So Ho.11.10,11; Zep.3.10; Zec.8.7.8; 10.8-10.

- 2. They shall be carried by the Gentiles unto their place, who shall join themselves with the Jews, and become the Lord's people, Is.49.22; 14.12; 60.9; 66.19,20; 2.2-4. Compare Je. 3. 17; 16. 10; Eze. 17. 22. 23; Mi. 5. 3; Zec. 2. 11; 8. 20-22.
- contending with one another any more, ls.11.13,14; 14.1,2; Je.3.18; 50.4; Eze.37.21,22;
- (1) They shall be very numerous, and multiply greatly, Is.27.6; 44.3.4; 49.18-21; 54.1-3; 61.9; Je.23.3; 30.18-20; 31.27; Eze.34.11; 36.37,38. anno cofo

## A TABLE OF THE PROMISES, IN THE ORDER OF THE BOOKS.

#### GENESIS.

Of Christ's victory over the devil, 3.15; to Noah, of preservation in the ark, 6.18; of the several seasons, 8.21,22; of security from a flood, 9.9,11,15; of the calling of the Gentiles, 27; to Abram, to make him a great nation, 12.2,3; of the land of Canaan, and a numerous seed, 13.15-17; of a son, 15.4; and numerous offspring, 5; the return of his posterity from bondage, 15.14,16; to Hagar, of a numerous seed, 16.10; to Abram, of a numerous seed, 17. 2,4,6; to be a God to him and his seed, 7; to give him Canaan, 8; of Isaac, 16,19,21; to bless and multiply Ishmael, 20; of a son by Sarah, 18. 10, 14; to make Ishmael a nation, 21.13; of a numerous seed, 22.17, 18; to Isaac, to give him Canaan, 26.3; to multiply his seed, 4, 24; 28.13-15; to Jacob, to be with him, 31.3; of Canaan and a numerous seed, 35.11, 12; to Jacob, to bring him out of Egypt again, 46.3.4.

#### EXODUS.

To Moses, to be with him, 3.12; to give the Israelites favour with the Egyptians, 21; to teach him what to say, 4.12; to the Israelites, to bring them into Canaan and to be their God, 6.6,8; freedom from sickness upon obedience, 15.26; to the Israelites, to be his peculiar people upon their obedience, 19.5,6; of long life to honouring of parents, 20.12; of his presence and blessing in places of solemn worship, 24; of defence to obedience, 23.22; of health, 25; of long life, 26; of victory, 27; to Israel, of his presence, and to be their God, 29.45; to Moses, of his presence, 33.14; to show him nis glory, 19; of safety, when they appeared before God, 34.24.

#### LEVITICUS

Life to the obedient, 18.5; safety, 25.18, 19; plenty, 26.3-5; peace, 6; victory, 7,8; God's presence, 11-13; removal of judgments to the penitent, 40-42,44,45.

#### NUMBERS.

Of Christ and his kingdom, 24.17-19; to Phinehas, of the priesthood, 25.12,13.

#### DEUTERONOMY.

Of mercy to the penitent, 4.29-31; long life to the obedient, 40, 5.33; 6.2; prosperity, 6.3, 18; spiritual and temporal blessings, 7.12-15; long life and victory, 21-25; welfare to themselves and posterity, 12.28; blessings to the obedient, 15.4-6.18; life and the land to those that do justice, 16. 20: of Christ, 18.15, 18; victory, 20. I, 4; blessing to the charitable, 24, 19; long life to them that do justly, 25, 15; many blessings to the obedient, 28. I – I4; outward prosperity, 29.9; return from captivity to the penitent, 30.2-5; renewal of the covenant, 6; plenty, 8-10; blessing to the obedient, 16; not to fail nor forsake, 31.6,8; to Joshua, to be with him, 23; long life to the obedient. 46,47.

JOSHUA.

To Joshua, 1.5-9; 10.8.

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To Gideon, of victory, 6.16; 7.7; to Manoah, of a son that should deliver Is-

5; 11.38; to dwell among them upon their obedience, 6.12, 13; of supply to the widow of Sarepta, 17.14; to Ahab, of victory, 20.
13; of respite of judgments upon his humiliation, 21.29.

#### H. KINGS.

To the Shunammite, of a child, 4.16; of plenty in Samaria, 7.1; to Jehu, of continuing the kingdom to him for four generations, 10.30; of deliverance from enemies to those that fear God, 17.39; to Hezekiah, to defend the city, 19.30, 31, 34; of healing him and lengthening his life, 20.5, 6; to Josiah, that he should die in peace, 22.20.

#### I. CHRONICLES.

Many mercies to David and his seed, 17. 9-14; 22.9,10,13.

#### II. CHRONICLES.

To Solomon, of wisdom, riches, and honour, 1.12; pardon and audience, 7.14, 15; to Solomon, to establish his throne if obedient, 17, 18; of stability and prosperity to believers, 20.20; mercy to the penitent,

#### JOB.

Deliverance from trouble, war, famine, slanders, 5.19-22; security from mischievous accidents, 23; a comfortable habitation, 24; flourishing posterity, 25; long life, 26; to piety and sincerity, 8.5–7; prosperity and security, 11.15–19; of perseverance and growth in grace, 17.9; of good to acquaintance with God, 22.21; of wealth to the penitent and righteous, 23, 24; of defence, 25; of audience, 27; of audience and pardon to the penitent, 33,26–28; of prosperity to the obedient, 36.11.

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Of fruitfulness and prosperity to the godly, 1.3; of audience, 4.3; of blessing and favour to the righteous, 5.12; of refuge to the oppressed, 9.9; needy not always forgotten, 18; safety to the poor oppressed, 12.5; stability and perseverance to the citizens of Zion, 15, 1-5; of direction to happiness, 16, 11; to the meek, 22, 26; of blessing to the poor, 24, 45; of instruction to the penitent, 25.8; of direction to the meek, 9; of mercies to those that fear God, 12-14; of safety in trouble, 27.5; of care in distress, 10; of strength to those that wait, 14; of strength to his people, 29.11; not to be always angry, 30.5; of hiding to those that fear God, 31.20; of strength to those that hope in God, 24; of mercy to those that trust in God, 32.10; of deliverance to those that fear God, 32.18, 10; of protection, 34. 7; of no want, 9, 10; audience and deliverance to the righteous, 15.17, 10; nigh to the broken in heart, and saves them, 18; satisfaction in ordinance 66.9 in bottom in faction in ordinances, 36.8, 9; habitation and food to trusting in God, 37.3; of desires granted to delighting in God, 4; to those that commit their way to God, 5,6; of inheriting the earth to waiting on God, 9; and to the meek, II; of upholding to the righteous, 17; of a lasting inheritance to the upright, 18; food in famine, 19; of direction to a good man, 23; of upholding, 24; of inheriting the land to the righteous, 29; that steps shall not slide, 31; of not leaving the righteous in the power of the wicked, 22: to waiting on God, 24: of help

10.11; of regarding the prayer of the destitute, 102.17; not always chide, 103.9; of blessing on the posterity of those that fear God, 112.2; and wealth, 3; and establishment, 6-8; of blessing to them that fear God, 115.13-15; of security, 121.3; and preservation, 6-8; of prosperity to those that love the church, 122.6; of stability to trusting in God, 125. 1,2; of deliverance from oppression, 3; of joy, 126. 5, 6; of sundry blessings to those that fear God, 128.1-6; of redemption from sin, 130.8; to David, 132.11-18; of deliverance from enemies, 138.7; to the upright, 140.13; to calling upon God, 145.18; of fulfilling their desires, 19; of preservation to those that love God, 20; of help for those in distress, 146.7-9; of healing to the broken in heart, 147.3; to the meek, 6

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Of safety, 1.33; of knowledge to those that seek it, 2.4,5,9; of wisdom to the righteous, 6,7; to the upright, 21; of long life and favour, 3,2-4; of direction to those that trust in God, 5,6; of health and strength to those that fear God, 7,8; of plenty, to honouring God with estates, 9, 10; of safety and security to the obedient, 21-26; to love of wisdom, 4.8,9; righteous not famish, 10. 3; of stability to righteous, 30; 12.3.7; and a sure reward, 11.18; of blessing to him that sells corn, 26; of flourishing to the righteous, 28; just shall come out of trouble, righteous, 20, just shall happen to him, 21; to the diligent, 24; 13.4; of reward to him that fears the commandment, 13; of honour to him that regards reproof, 18; of wisdom to him that converses with the wise, 20; of good to the righteous, 21; of flourishing to the upright, 14.11; of mercy to them that devise good, 22; of audience to the righteous, 29; of quietness of mind to those that commit their works to the Lord, 16.3; of peace to them that please God, 7; to a wise and faithful servant, 17.2; of safety to the righteous, 18.10; to the charitable, 19.17; satisfaction to them that fear God, 23; of blessing to the children of the just, 20.7; and to the bounting, 9; of reformation to correction, 23. 13, 14; to good education of children, 22. 6; of joy to the father of good children, 23.24; of reward to the wise, 24.14; of blessing to them that rebuke sinners, 25; of reward to a good servant, 27. 18; to the upright, 28.10; of pardon to the penitent, 13; of safety to the upright, 18; of plenty to the diligent, 19,20; of favour to reprovers, 23; to trust in God, 25; of deliverance to the wise, 26; of plenty to the charitable, 27; to correction, 29.17; of honour to the humble, 23; of safety to them that trust in God, 25; 30.5.

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To Jeremiah, of protection, 1.8,19; 15, 19,20; of mercy to the penitent, 2.12; of rest to the righteous, 6.16; to amendment, 7.3; to obedience, 23; 11.4,5; to Jeremiah. of favour with enemies, 15.11; of flourishing and fruitfulness to those that trust in God, 17.7,8; to observation of Sabbath, 24, 25; of freedom from evil to the penitent, 18.8-10; 26.13; of a heart to know God, 24.7; return from Babylon, 27.22; 29.10-14; 30.3, 18-22; 31.8-10, 12; 32.37-44; 33. 7, &c.; 46.27,28; 50.4,5; of moderation in correcting, 30.11; of a new covenant, 31. 31-34; to Ebedmelech, of deliverance, 39, 18.

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#### DANIEL.

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#### HOSEA.

Of reconciliation and mercy, 2.14, &c.; of healing to the penitent, 6.1; of increase of knowledge to them that seek it, 2; of not executing the fierceness of anger, 11. 9; of healing their backslidings, 14.4; of growth in grace and fruitfulness, 5-7.

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Of life to the penitent, 5.4,6,14,15.

#### MICAH.

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#### HABAKKUK.

Of increase of knowledge, 2.14.

#### ZECHARIAH.

Of mercy to the penitent, 1.3.

#### MALACHI.

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#### LUKE.

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#### II. CORINTHIANS.

Of consolation to sufferers, 1.7; of bountiful reaping to bountiful sowing, 9.6.

#### GALATIANS.

Of everlasting life to those that sow to the Spirit, 6.8; of reaping in due time, 9.

#### EPHESIANS.

Of reward for any good we do, 6.8.

#### PHILIPPIANS.

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#### COLOSSIANS.

Of appearing with Christ in glory, 3.4.

#### I. THESSALONIANS.

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#### II. THESSALONIANS.

Of keeping from evil, 3.3.

#### I. TIMOTHY.

Of preservation in child-bearing, 2.15; to ministers that are diligent, 4.16.

#### II. TIMOTHY.

Of reigning with Christ to sufferers with him, 2.12; of a crown of righteousness, 4.8.

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#### JAMES.

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- 2. Christ's divinity, Jn.1.1-5,9-14.
  3. John Baptist's birth foretold, and
- Christ's, Lu. 1. 5. 4. Mary in danger to be put away, Mat.
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- K. Christ's birth, Lu.2.1-20.
- 6. Christ's pedigree both by father and mother, Mat. 1.1-17; Lu. 3.23.
- 7. Christ's circumcision; Mary's purification, Ln.2.21-40.
- 8. The wise men, Mat.ii.
- 9. Christ disputes with the doctors, Lu.
- 10. John's ministry, Mat. 3. 1-12; Mar. 1. 1-8; Lu. 3.1-18; Jn. 1.6-8. 11. Christ baptized, Mat. 3.13-17; Mar. 1.
- 9-11; Lu.3.21-23; Jn.1.15-18.
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  13. John's testimony of Christ; some disciples called, Jn.1.19.

  14. Christ's first miracle, Jn.ii.
- 15. Christ's discourse with Nicodemus, &c., Jn.iii.
- 16. John imprisoned, Mat. 14.3-5; Mar.6. 17-20; Lu. 3. 19, 20.
- 17. Christ converts many Samaritans, &c., Mat.4.12; Jn.iv.
- 18. Christ preaches in Galilee, Mat. 4. 17; Mar.1.14,15; Lu.4.14,15.
- 19 Christ preaches at Nazareth, Lu. 4.
- 20. Christ at Capernaum, Mat. 4.13-16; 8. 2-17; Mar.1.21-45; Lu.4.31-44; 5. 12-16.
- 21. Christ heals a man sick of the palsy, Mat. 9. 2-8; Mar. 2. 1-12; Lu. 5. 17-26. 22. Christ calls Peter, &c., Mat. 4. 18-22;
- Mar. 1.16-20; Lu. 5.1-10. 23. Christ calls Matthew, and eats with him, Mat.9.9-17; Mar.2.13-22; Lu.
- 5.17-39. 24. Christ asserts his Godhead, Jn.v. 25. The disciples pluck ears of corn, Mat. 12.1-8; Mar. 2.23-28; Lu. 6.1-5.

- 35. A woman anoints Christ, Ln.7.36; 8. 66. An adulteress, &c., Jn.viii.
- 36. Of blasphemy against the Holy Ghost, Mat. 12.22-45; Mar. 3.22-30; f.u. 11. 14-26, 29-32.
- 37. Christ's mother and brethren seek him, Mat. 12.46-50; Mar. 3.31-35; Lu. 8. 10-21.
- 38. The parable of the sower, &c., Mat. 12. 1-53; Mar.4.1-34; Lu.8.4-18; 13.18
- 39. A scribe will follow Christ, Mar.4.35; Mat. 8. 18-22.
- 40. The disciples in a storm, Mat. 8.23-27; Mar. 4.36-41; Lu. 8.22-25.
- 41. Christ heals the possessed, Mat. 8. 28-34; Mar. 5. 1-20; Lu. 8. 26-39.
- 42. Jairus's daughter raised, Mat. 9.18-26; Mar. 5. 21-43; Lu. 8. 41-56. 43. Two blind men cured, Mat. 9. 27-34.
- 44. Christ teacheth at Nazareth, Mat.13. 54-58; Mar.6.1-6.
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- 51. Christ's flesh must be eaten, Ju.vi.; 8.1. 52. Impious traditions, Mat. 15. 1-20; Mar.
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- 69. The seventy return, Ln.10.17.
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# THE CHRISTIAN DISPENSATION,

AS TYPIFIED IN

### THE OLD TESTAMENT.

AND ESPECIALLY IN THE

# MOSAIC 'RITES AND CEREMONIES.

BY

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## Types in General:

THEIR ORIGIN AND SCOPE.

As all things lie naked and open before God, as His thought is eternal, as He is One, there is a unity in His whole scheme, there is one grand idea harmonizing the minutest details of His plan-a plan which bridges over all time, as it reaches from eternity to eternity. As God has made the visible universe and controls all events with reference, ultimately, to spiritual beings and spiritual ends, it is natural that His thought and plan, so far as they are revealed in one era, should look to something in the times to come. Hence it is that in the realm of Nature, and yet more in God's peculiar Revelation of Himself in the Kingdom of Grace, there is a constant typical reproduction, a repetition of the Divine idea in new degrees of clearness, so that every present is an antitype of some past and a type of some future. Man, in nature, is the antitype of ages of premonition and promise. Nature herself is the type of Grace, and Grace, under the Old Dispensation, is the type of Grace under the new. "In the Divine works the least blade of grass reveals the most perfect symmetry; in God's words, even the most insignificant, there is the closest coherence." "The Bible is one Book-one grand thought, which embraces the infinite, divine whole in it, the thought which is the spring of the ages, the measure of all that is past and of all that is to come." "When a flower springs up, the spirit which is to shape it is already in the seed, and with every leaf that opens, that hidden something which is the reason of its shape is more and more revealed." "The whole Old Testament is one grand Prophecy, one grand type of that which was to come and has come."

#### SPECIAL MEANING OF THE WORD TYPE.

The word type is a Greek word in an English shape. It originally means anything produced by a blow—a print, a figure, shape, form, pattern, sample. The word type is used with various degrees of latitude. Sometimes it is employed in a sense sufficiently wide to comprehend every sort of figurative allusion which the ingenuity of the interpreter can trace in Holy Scripture. In its proper theological sense, a type is a person, a thing or an event, which either in whole or in part is divinely meant and appointed as the symbol of a person, a thing or an event not yet revealed. It is one reality hiding for a time another reality. It is a prophecy, but it is not put into language. The lamb is a symbol of Christ. The Paschal Lamb is a type of Christ in the

nite article. Thus we say Christ is the Paschal Lamb, the Atoning Sacrifice, the High Priest. A type, then, is a prophetic similitude, meant in God's mind and expressed in some other way than by words. It is a prophecy in things. It is the shadow of something coming, and, therefore, can be cast only by a substance: "Which are a shadow of things to come, but the body is of Christ." Col. ii. 17. "There are things done," says Augustine, "but prophetically done; they are on earth, but they are of heaven; they are through men, but they come from God."

#### INTERPRETATION OF TYPES.

Great care should be taken that we do not assume as types what are not types. Nothing is a type unless the Bible asserts or implies that it is, or unless it comes clearly within the scape of the same principles on which these assertions rest in other cases. The Bible settles all the principles, but it has not room for all the details. We are to get types out of the Bible, on Bible principles, not to put them into the Bible on our own. We are not to treat the types with an ill-regulated fancy which will make the Scriptures suffer for the fault of the expositor.

But it is also possible to err in the other extreme. We may mistake a rationalistic spirit of depreciation or a constitutional prosiness for sobriety of judgment. The imagination has its perils, but so has the lack of imagination. "Too sharp is dull," but dull is also dull. We must not run into the error of transfusing our own fancies into the divine record, but neither must we be insensible to the glorious richness of its poetry of symbol, allegory and type, in which there is not simply an expression of truth, but a transfiguration of it. The Bible is not only mind to mind, but is also heart to heart-God's mind and heart to ours. Nor for the space of a solitary word, are we to forget whose mind and heart we have to deal with in the Bible. That construction of the whole is most probable, all other things being equal, which is most consonant with the majesty, the depth, the omniscience, of the divine mind, the largeness, the tenderness, the pity, of the divine heart. The range of the interpreter is to be widened by the divine range, the divine range not to be narrowed by the meanness and barrenness of the expositor. There is a common guilt and a common curse to him who adds and to him who takes away. He who takes away, robs the hungry of bread; he who adds, puts husks or poison to the lips of the trusting.

But even in the sober developement of undoubted types we should carefully distinguish between the points of comparison which are dis-

#### THE MOSAIC TYPES.

"We have found Him of whom Moses in the law and the prophets did write." "Had ye believed Moses ye would have believed me, for he wrote of me." "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." "All things which are written in the law of Moses and in the prophets and in the Psalms concerning me." All the books of Moses have by pre-eminence a direct connection with the person and work of Messiah; they are the fountain-head of prophecy. Moses is the germ of all the Prophets, as Christ is the germ of all the Apostles.

GENESIS records the Fall of Man, from which arose the necessity of sending a Redeemer; it shows the certainty and character of His coming in the promises made of God to the Patriarchs, and sets forth the example of their fate in a Saviour to come, and in the earliest history of the Church presents materials for the editication of the Church of Christ to the end of time. An old divine well said, that no better title could be given to Genesis than this: "Book of the Gospel touching the promises concerning Christ."

EXODUS, in the history of the liberation from Egypt, shadows the Deliverance wrought by Christ, his character as the true Paschal Lamb and the Bread which came from Heaven, and shows in type the nature of his Priesthood and Propitiatory Sacrifice.

The Key to LEVITICUS is given in the Epistle to the Hebrews, which shows that Christ and His Redemptory Work are veiled under the whole body of the types of the Ceremonial Law.

The BOOK OF NUMBERS adds to the treasures of typical theology the type of the Brazen Serpent, the Red Heifer and the Smitten Rock.

The BOOK OF DEUTERONOMY is the repetition and sealing of the Law and of the Promises concerning Christ.

#### DIVISION AND CLASSIFICATION OF THE MOSAIC TYPES.

With reference to time, the types may be classified as the Pre-Mosaic, the Mosaic and the Post-Mosaic. We confine curselves here mainly to the second class. They have been arranged in the order suggested by Christ's Person and Office, His Priesthood, Sacrifice and Benefits. In a still more completely methodical way they have been arranged in the order of a complete system of divinity. HULSIUS arranges them as-I. Typical Sacraments: the Tree of Life; the Tree of the Knowledge of Good and Evil; Circumcision; the Paschal Supper. II. Miracles: Noah's Ark; the Passage of the Red Sea; the Pillar of Cloud and Fire; the Manna; the Smitten Rock. III. Persons: Melchizedek; Jacob and Esau; Moses; the Priests; Levites (Nethinims; Nazarites; Rechabites; Prophets; Interpreters; Wise Men; Scribes; Disputers; Rabbis; Pharisees; Essenes; Sadducees; Herodians; Galileans; Samaritans; Publicans). IV. Sacrifices. V. Ablutions. VI. Instruments: the Ark of the Covenant; Altars; the Ephod. VII. Places: the Tabernacle; the Temple; Court of the Gentiles; High Places and Groves; Gates; Cities of Refuge (Synagogues and Schools). VIII. Festivals. IX. Visions. X. Enemies.

The most natural, most compreheusive and easily remembered division of the Mosaic types is that which classifies them by their associations and connections with—I. Sacred Places. II. Edifices. III. Structures. IV. Persons. V. Offices. VI. Things. VII. Acts. VIII. Times and Occasions. IX. Events; and this is the division we shall follow.

## I. TYPES RELATED TO HOLY PLACES.

FROM its natural circumference to its divinely appointed centre, the Promised Land was considered holy. The sanctity intensified as it approached the centre, the holy passing into the more holy, the more holy into the most holy. The entire land was holy: Jerusalem was gracially

the palm, the fig, the olive and the vine. It was wonderfully guarded and blessed. Covered with flocks and herds, with its waving forests and its fertile lowlands, watered by numerous streams and rivers, wasbed by the Midland Ocean of the Mediterranean and by inland seas, it once supported a population of twenty millions, with a thousand cities and towns. The Holy Land was a typical land in all these respects, and a source of numerous images of the New Testament Church on Earth, and yet more of that Church in its heavenly glory. The Israelite passes through the desert of the world to the peace of the Church, through the desert of life to the joy of heaven. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were straugers and pilgrims on the earth," etc., Heb. xi. 13-16.

#### 2. SALEM OR JERUSALEM.

Salem, "peace," has merged its name in Jerusalem, the hallowed city, which not alone the Jew and the Christiau reverence, but which the Mohammedan calls "the place of the Sanctuary," "the Blessed Sanctity," "the Holy." Jerusalem is "the city of the great King," city of the Temple and of the Ark, devoted to God's glory, and the only place in which the full ritual of His worship could be observed. God had chosen it, that His name might be there. The fond old legendary faith of the Jew was that in Jerusalem no serpent or scorpion could hurt, no fever could burn, that nothing polluting was allowed to enter it, that no traces of the dead were left in it. "Glorious things are spoken of thee, O city of God." It is a type of the Jerusalem which is above, the great, the holy city, the heavenly; the city of the living God, the free, the mother of us all, Gal. iv. 26; Heb. xii. 22, the New Jerusalem, which cometh down out of heaven from God prepared as a bride adorned for her husband, the name of which is written on Him that overcometh. Rev. iii. 12; xxi. 2, 10-27.

#### 3. ZION OR SION,

In its widest sense, was the whole mountain range on which Jerusalem lay. In a more restricted sense it was the highest part of the range. It was the city of David, God's holy hill, the place of His choice, His desire, His founding and His dwelling, the place of sacred soug and gladuess, the point from which the law went forth. It was to Jerusalem as the soul is to the body. The glory of Jerusalem was that Zion was in it. It was the centre of the centre and heart of the heart. The whole land was counted its daughter. It was type of the Church of the New Testament, the Kingdom of the Messiah into which all nations were to be gathered. On Zion God has placed His Kingly Son. Ps. ii. 6. Zion is the habitation of the Lord. Ps. ix. 12. Help and the Redeemer comes from Zion. Ps. xiv. 7; Isa. lix. 20; Rom. xi. 26. God shines forth from it. Ps. 1. 2. In Zion the chief Corner-stone is laid. tried, elect, precious and sure. Isa. xxviii. 16; Rom. ix. 33; 1 Pet. ii. 6. To the daughter of Zion comes her King, meek and having salvation. Zech. lx. 9; Matt. xx. 5. As the Church on earth becomes the glorified Church in heaven, Zion is type of the celestial glory which shines in the city of our God. Heb. xii. 22. Beautiful for situation, the joy of the whole earth is this Zion. This is Jehovah's rest for ever. On this Mount Siou stands this Lamb, and with Him stand the happy thousands on whose forehead His Father's name is written. The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be on their head. They shall obtain gladness and joy, and sorrow and mourning shall flee away. Her priests shall be clothed with the spotless robes of salvation through a Saviour's righteousness, and her saints shall shout aloud for joy. Ps. xlviii. 2; exxxii. 13, 14; Isa. li. 11; Rev. xiv. 1.



Most High. See the passages in which the tent or covering is distinguished from the Tabernacle, as Ex. xxvi. 7, 12, 13; xxxv. 11, and in other places. Our Authorized Version ordinarily translates both these terms by Tabernacle. But one is the Tabernacle Tent, the other the Tent Tabernacle. The Tabernacle Tent is called the Tent or Tabernacle of the testimony or witness, and the Tabernacle of the congregation or assembly. The Tent-Tabernacle was the movable Sanctuary and palace of the King of Kings. The Tabernacle as moving, was an emblem of the Church in her militant and wandering state, yet as the abode of God it was a shadow of heaven where God shall tabernacle among his saints. Rev. xxi. 3. As the place of God's personal special indwelling and manifestation, it was the type of Christ, the Word who became flesh and tabernacled among us. John i. 14. Within the tent of His humanity was the Tabernacle-Shrine of His Deity.

The firm lickings of the Tahernacle are like the bonds of the saints; Its Artificers, trained of God, are like faithful ministers; the men and women who gave to it, and worked for it, are like believers who conjoin their gifts and toils in building up the Church. The cloud and fire which covered the tabernacle are emblems of the divine protection by day and night; the excellence of the shittim wood, Ex. xxv. 5, 10, 13, 23, 28, its hardness and freedom from corruption point to the firmness and Incorruptness that become saints who are the body of Christ.

In its fluctuation as a preparation for the fixedness of the Temple which followed it, it is like our earthly house of this Tabernacle, 2 Cor. v. 1-4, which we put off, 2 Pet. i. 14, that we may pass into the abiding house of our Father, the Temple not made with hands, and may in due time be clothed upon with our house which is from heaven-incorruption and immortality. But the Tabernacle itself was but a reduced copy of another typical temple. It was a miniature of the Universe, the great Temple of the Most High. The Outer Court of the Tabernacle corresponds with the natural World, the Holy Place with the Church, the Most Holy with Heaven. The whole Universe is but a revelation of God in various degrees. The lowest revelation is in Nature, the mediate is in His Word and in His Church, the supremest is in Heaven, and these three grades of revelation involve three grades of fellowship with God, the faintest through nature, the intermediate through grace, the most perfect in glory. But man himself is a miniature of the Universe, man is himself a Tabernacle, and LUTHER has traced in man the same triple idea. Man's body is the Outer Court, his soul, his powers of understanding and of knowledge is the Holy Place, his spirit is the Holy of Holies. "Man is the glory of God." See 1 Cor. iii. 16, 17.

#### THE PARTS AND DIVISIONS OF THE TABERNACLE.

The main parts and divisions of the Tabernacle were-

- 1. The Court (Ex. xxvii. 9-19; xxxviii. 9-31), the outer or great Court, the open space around the Tabernacle proper. We may call it the Tabernacle Tent.
- 2. The Holy Place (Ex. xxviii. 33, 34), or Sanctuary (Lev. iv. 6), the first or outer chamber of the Tabernacle proper (A), through which was the entrance into—
- 3. The Most Holy Place (Ex. xxviii. 33, 34), the Holiest of all (Heb. ix. 3), the inner apartment, which, in conjunction with the Holy Place, formed the Tabernacle proper, or Tent Tabernacle (B). They were separated (4) by a veil.
- 1. The Outer Court or Great Court was the Tabernacle Tent or open space in front of and at the sides of the Tabernacle. It was curtained in, and was open at the top. It contained the Brazen Laver for the ablution of the priests and the Brazen Altar for burnt offerings. In the permanent shape it took in the Temple it was divided into two parts separated by a wall. Within the wall was the Court of the Jews

wall was broken down; "in Christ Jesus there is neither Jew nor Greek," Gal. iii. 28. They "who sometimes were afar off are made nigh. He is our peace who hath made both one, and hath broken down the middle wall of partition between us." Eph. ii. 11-19.

- 2. The Holy Place was the outer apartment or chamber of the Tabernacle proper. None but the priests were allowed to enter it. In the morning it was entered to offer incense on the altar which stood there, and to extinguish the lamps of the golden candlestick, which were lighted again in the evening. On the Sabbath the shew-bread was changed.
- 3. The Most Holy or Holiest, the Holy of Holies or Oracle, was a type of the heavenly sanctuary, the central point of God's revelation of himself, the place of the immediate presence of the manifested Jehovah. Within the Most Holy was the Ark of the Covenant, which was the Propitiatory or Mercy Seat overshadowed by the Cherubim. The High Priest alone entered it, and to him it was allowed to enter only on the day of Atonement, which came but once a year.

The Jewish Talmudists and Rabbinists held that the "Tabernacle was meant to be a book of deeper wisdom, and of something more glorious than itself, and hence shadowed heavenly and eternal things." A common opinion among the Jews is that the three parts of the Tabernacle signify the three parts of the Universe. The Court open to the elements signifies the world, in which men of all classes come together. The Holy Place represents the starry heavens. The Most Holy Place is Heaven where God sits enthroned among the angels, of whom, by preeminence, the Cherubim are figures.

4. The Veil separated the Holy of Holies from the Holy Place, "the Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing." Heb. ix. 8. When our Lord yielded up the ghost, "the veil of the temple was rent in twain from the top to the bottom." Matt. xxvii. 51. In this act was implied that the Father had accepted the sacrifice of His Son as finished and perfect. The Type had vanished in the Antitype; the true High-Priest had superseded the shadow; the real Veil, the Flesh of Christ, had been rent; the true Atoning Blood had been sprinkled; the new and living Way opened by which, not alone from the Holy Place but from the outer Court, all might have boldness to enter into the holiest by the blood of Jesus. The Typical mysteries had vanished. Jew and Gentile are one—the moral Universe has uninterrupted access to the throne and heart of God.

## III. TYPICAL STRUCTURES.

OR durable parts of the furnishing of the Typical Edifices.

THE ALTARS. There were two altars in the Tabernacle. 1. The first was the Brazen Altar, the Altar of Burnt Offering. It stood within the Court, the first great object facing the entrance. In passing from the beginning to the end of the Tabernacle, the order would be—first, the great and only Altar for Atoning Sacrifice; second, the Laver for washing; third, the Holy Place with the light of its Golden Candlestick on one side, the food of its Shew-Bread on the other, the Priest at its Altar of Incense, between, but advanced toward the Veil, then, within the Veil, the Type of Heaven itself. The great Altar stood under the open heavens, accessible to all. The fire for its sacrifice had fallen direct from God, and was never allowed to go out.

Is there not a system of theology in this order? First, is the Atoning Sacrifice of an all-sufficient Saviour, which gives character and efficacy to all else. It is open as the heavens, and free to all. God has accepted it. Its efficacy changes not. In the arrangement of the application and results of His Sacrifice, we have first the Laver of Holy Baptism

ment, the High Priest sprinkled on the horas of it the blood of the sinoffering. Ex. xxx. 10. Every morning and night incense was burned on it.

The Great Altar represents Christ in his Atoning Sacrifice, the Golden Altar represents Him in His Intercessory character. The sweet Incense which arose in a cloud to cover the Mercy-Seat typified the Prayers of all saints accepted through Him, and the worship which in every place is to be offered by Him to Jehovah's name, Mal. i. 11; Rev. viii. 3. Christ is at once Priest, Sacrifice and Altar. There was hut one Altar for the whole Burnt-Offering, as there is but one Propitiatory Sacrifice for the race through all time. On this Altar were laid the gifts of God's people. The Altar sanctified their gifts, as Christ sanctifies ours. All the vessels of the Altar typified the application and method of receiving the benefits purchased for us by Christ. The Horns of the Altar show that it was to be clung to, as well as fled to; the penitent fear is to be followed by the believing trust.

3. The Brazen Laver stood between the Altar of Atonement and the entrance to the Holy Place. In its pure waters the Priests were to wash away their pollutions, under penalty of death for neglect. It typified the need of the Washing of Regeneration, the Laver of a true Baptism, the Sanctifying work of the Holy Spirit, the purchase and necessary sequence of the Sacrifice of Christ. The Laver was constructed of what had been mirrors, Ex. xxxviii. 8. The mirror could reflect, and thus make its holder more perfectly aware of the impurities he had contracted on his face and vestments, and thus could prepare him for the more effectual application of the cleansing. The Laver, with its burnished surface, may have become one vast mirror, a mirror of mirrors, which may have helped to point out to him who approached any lack of conformity with the external demands of the law. So he who comes to the cleansing must know himself, and act up a that knowledge, James i. 23, 25.

Though we be Priests of one Gcd, and in His service, we must at each approach seek a re-application of the blood of cleansing. "I will wash my hands in innocency; so will I compass thine altar, O Lord," Ps. xxvi. 6. The Christian needs not merely that great forgiveness which is once for all, and that washing of the Holy Ghost which is once for all, but needs the daily forgiveness of the tresspasses of the day, the washing of the hands which are busy in life's work, the washing of the feet which are soiled upon the road we traverse, Ex. xxx. 19. He that has had that great bathing of regeneration still needs renewed applications of the spiritual washing, John xiii. 1-10.

The Holy Spirit is the applier of the washing, for he takes of the things that are Christ's and makes them ours; but Ohrist's riven side is the source of the purifying flood—coming "not by water only, but by water and blood." "The Spirit and the water and the blood, these three agree in one," I John v. 6, 7. He is the Fountain opened for sin and for uncleanness, Zech. xiii. 1. All his loved ones are washed, sanctified and justified in his name, I Cor. vi. 11. For Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water—by the washing of regeneration and renewing of the Holy Ghost by the word, that He might present it to himself a glorious Church, holy and without blemish, Eph. v. 26; Tit. iii. 5.

4. The Golden Candlestick, in the Holy Place on the south side. On it the lamps were placed. It typifies the Church, dark in itself, but illumined by the presence and Spirit of Christ. Christ illumines the Church that the Church may enlighten the world.

Its seven parts mark its various functions and the adaptations of its various members to them. Christ is in the midst of them. The light symbolizes Him, at whose coming Zion is to arise and shine. He is the Glory of the Lord who arises upon her—a light to lighten the Gentiles

rangements connected with the Golden Candlestick were meant to keep the flame in its pure brightness, to typify the continuous brightness of the light of Grace which shines upon us, and to remind us to let our light "so shine."

5. The Golden Table stood on the north side of the Holy Place. It was designed for holding the Shew-Bread. It symbolizes the Church as that Holy Place in which Israel comes before God in the Sacrifice of Thanksgiving, and receives from God the Sacrament of Blessing.

6. The Ark of the Covenant was in the Holy of Holies, as described, Ex. xxv., xxxvii. It was prepared under the influence of the Spirit of God, in accordance with the model shown to Moses in the Mount. It was constructed of the choicest wood, and covered and lined with gold.

Inside the Ark was placed the Testimony, or Two Tables of the Law. The book of the Law, the urn which held the manna, and Aaron's rod which budded, were placed beside the Ark. The ceremonial object of the Ark was that it might be a sacramental token of the special presence of God.

As a type of Christ, the Ark symbolizes His gracious presence as God, in the Temple of His Church. Where the Ark went, divine strength and triumph attended it. It held the tables of the Law, and Christ came not to destroy the Law, but to fulfill it. The Law is heneath the Gospel, and the Gospel rests on the Law.

7. The Mercy-Seat, or Propitiatory, was the cover of the Ark of the Covenant. It was of pure gold throughout, Ex. xxv. 17. It was conceived of as a typical footstool of the throne of God, whence He revealed His mercy, for we seek mercy at the feet of our God. It was, with the Cherubim, the crowning glory of the Ark, which represented the Law. The Mercy-Seat rested on the Law, and yet was above it. That it ordinarily was in the thick darkness of the innermost shrine points to the King invisible, hidden impenetrably till the light of His own mercy reveals Him, at the entrance of the Supreme High-Priest into the Holiest of all.

God is in glory among the angels, but earth is His footstool, a lower part, but a true part, of His throne. The High-Priest himself would have been smitten to death, had he come unbidden into the Holy Place, within the veil before the Mercy-Seat, Lev. xvi. 2. When God appeared in the cloud upon the Mercy-Seat, the High-Priest was to approach with the censer, that the cloud of incense might cover the Mercy-Seat, that he die not. He was to sprinkle of the blood of the sin-offerings upon the Mercy-Seat and before it, Lev. xvi. 11-15. It was of gold, the most precious of metals; pure gold without alloy; no mere gilding or plating, but massive gold to the centre—emblem of the precious and pure mercy of God to which we have access through the atoning blood, and the High Priesthood of our Lord. "There will I meet with thee and commune with thee," v. 22. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need," Heb. iv. 16.

8. The Cherubim (the word is the Hebrew plural of Cherub) were two figures of gold, placed at the ends of the Mercy-Seat. Their faces were turned toward it, and their wings were expanded so as to touch above it. They symbolized the majesty of Jehovah, to whom all the created powers of the Universe, whether angelic, human, or physical, render homage and service—and all of which are interested, each in its own way, the highest the most deeply, in the great mystery of which the Mercy-Seat is the centre. They are the living things around the Throne. The Cherubim are not images of angels; they are symbols of angels, in common with the rest of God's creatures, and of angels by pre-eminence, as the highest of God's creatures.

## IV. Typical Persons

earth, Christ sprang from a pure Virgin. 3. Adam was formed in the image of God, Christ is the express image of His person. 4. In Adam a body derived from earth and a spirit given from heaven were uuited, in Christ were personally blended the human and divine: "the second Man, is the Lord from heaven." 5. Adam was constituted lord of the earth, to Christ all power is given, all things are delivered into His hands. 6. Adam was the guardian of Eden, Christ is the opener and restorer of Paradise. 7. Adam was endowed with peculiar gifts of understanding, Christ is the possessor of all knowledge. 8. Adam unfallen was spotless, Christ is holy, harmless, undefiled and separate from singers.

Abel, Noah, Melchizedek, Abraham, Joseph, Jonah, David and Solomon have also furnished many suggestions to those who love to trace the substance of the New Testament in the shadows of the Old.

II. In the history of ABEL, many points of association with our Lord and his Church have been found. The name Abel itself speaks of the life of mourning, to which the man of sorrows was called. Abel was a keeper of sheep, and Christ is the great Shepherd. Abel in his offering showed forth the idea of sin felt and forsaken, of Atoning Sacrifice, of God's redeeming love; and these are the great central ideas of the dispensation of our Lord. Abel and his offering were regarded with acceptance by Jehovah, as Christ was the object of His infinite love, and His sacrifice was received with the infinite complacence of the Father. Abel was the object of malicious hate on the part of his brother, as Christ was of His own race and of the unregenerate world. It was the hate which purity excites in the corrupt heart. "Cain was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Abel also embodied the great New Testament centre of personal salvation-Justification by Faith. "By Faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and hy it, he being dead, vet speaketh."

But there is contrast as well as parallel. The blood of Abel cried for vengeance against his murderer. The dying Jesus prayed for His enemies—"Father, forgive them." The plea of His blood united with the intercession of His prayer for them and for us, and "we are come to the blood of sprinkling that speaketh better things than that of Abel," Gen. iv. 10; Heb. xii. 24.

Ill. ENOCH in his translation foreshadowed the passing of our Lord hodily into the heavens. So also did ELIJAH, but in both these cases death was passed by, not overcome. Their life was made secure only by the certainty that Christ would vanquish the enemy who, though evaded, lingered in unbroken might in the rear.

IV. NOAH was, as it were, a second Adam, the new father of the spared race, and a new type of Christ. The Ark is a type of the Church. The deluge which at once destroyed and saved is a type of that holy Baptism "of water and of the spirit," which in its divine efficacy, rightly received and used, destroys the old Adam, and raises the souls that are saved into newness of life, I Peter iii. 20-22.

V. The most wonderful of the personal types of Christ, is Melchizedek, and, next to our Lord himself, the most mysterious personage of history. "Bearing a title which Jews in after ages would recognize as designating their own sovereign, bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognized as a person of higher spiritual rank than the 'friend of God.' Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand years; and then a few emphatic words for another moment bring him into sight as a type of the coming Lord of David. Once more, after another thousand years, the Hebrew Christians are taught

being by interpretation king of righteousness"-and "righteousness shall be the girdle of His loins"-"and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." "After that also, the king of Salem, which is, king of peace"-aud when He came, angels sang, "Peace upon earth." He is the "Prince of Peace." Melchizedek brings forth not an atoning sacrifice, but bread and wine for the nourishment and reviving of his great guest, Abraham, the father and type of believers, as Christ offers to the world the bread of heaven, the wine of rejoicing, and gives them supremely in giving himself, John vi., 55, 56. He was priest uniting in type the regal and sacerdotal, as does our Lord the priest-king. "He shall be a priest upon his throne," Zech. vi. 13. He was priest of the Most High God, towering in his majesty in a world utterly lapsed into idolatry. He stands before Abraham and reveals in the promise of his mystic office that in which Faith sees as present a far-off day, and rejoices in it. "And he blessed Abram, blessed him that had the promises, and without all contradiction the less is blessed of the greater." And Abram gave him tithes of all, and in Abram the tribe which was afterward exempted from tithes-paying, and received tithes, pays them to this priest who rises above the Levitical priesthood.

Melchizekek was, as priest, "without father, without mother, without descent or pedigree." His priesthood was not determined like the Levitical by natural descent—required and rested in no registry in authentication of parentage, but typified our Lord's as directly given from heaven. Christ sprang from a tribe which was as a tribe devoid of all claim to the priesthood, Heb. vii. 14.

Melchizedek, as priest, had "neither beginning of days nor end of life." His term of priesthood was not fixed by his age, beginning its days because his natural days were of this or that number, nor ending because his natural days had reached a certain bound. Ordained of God, individually his priesthood began, in God's purpose, with his very being, and ran on throughout all his life. His priestly life, as such, had no end. "Made like unto the Son of God, he abideth a priest continually," Heb. vii. 3. "Thou art a priest for ever after the order of Melchizedek." The priests under the Law "were many priests, because they were not suffered to continue by reason of death; but this man because he continueth for ever, hath an unchangeable priesthood—passing not from one to another. Wherefore he is able also to save to the uttermost—and for evermore—them that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 23-25.

VI. ABRAM was first a "high father," like a mountain standing in its grandeur, and towering in solitude. But he became ABRAHAM, the "father of a multitude." He stood no longer alone. The whole assembly of the faithful rose around him. He is the father and exemplar of all the faithful.

VII. Isaac recalls the offering made by God's love for the salvation of the World. Abraham was tested; but, at the decisive moment, God provided a sacrifice which was accepted for Isaac. But that provision itself was possible, and answered its ends, only because God would not spare himself what He spared Abraham. "God so loved the world that He gave His only-begotten Son;" He spared not His own Son. When God's best beloved lay on the Altar, no substitute was found for Him, but He endured the anguish, and died to redeem ns.

VIII. JOSEPH suggests many parallels. Like Christ "he came unto his own, and his own received him not." Rejected, he rose to the throne, forgave his brethren, saved them, euriched them, and exalted them.

In the Mosaic Economy, in connection with the richest typical period, the most prominent names are Moses, Aaron and Joshua.

IX. Moses, like Christ, was saved from the death which was threatened in his infancy by the hatred of a cruel king; like Christ, re-

ple-and Christ is our Advocate with the Father, and the Revealer of the Father to us.

X. AARON'S typical character is so merged in his High-Priesthood as to make a distinct treatment of it unnecessary. The office of Moses was unique and he had no successors. There arose no prophet like unto him—until the Supreme Prophet came, like him, yet as the light of noontide is like the light of dawn. The office of Aaron was a general one, and was transmitted—there was an order of Aaron, but no order of Moses. In Moses the office was embodied in the man, in Aaron the man was lost in the office, and we shall therefore in its place consider it rather than him.

XI. Joshua is typical of Christ in his name, which means "Jehovah Saviour." He was the servant of Moses, as Christ was the minister of the circumcision, Gal. iv. 4. He was full of the spirit of wisdom (Deut. xxxiv. 9), the spirit which rested without measure on Christ. He finished what Moses began, he brought the people of God into the Land of Promise, by his victories secured it to them, and put them in possession of its rest. Christ's people in Him find rest for their souls, inherit the incorruptible, the undefiled and unfading Kingdom of Heaven.

XII. DAVID was a type of Christ. He was the great representative monarch of Israel, the victor over its enemies, the establisher of its kingdom, and, in his true, uncorrupted character, the "man after God's heart." He is the type of Christ, as Christ is related to the Church militant—the Church in her warfare, both assailing evil and assailed by it.

XIII. As David typifies Christ as the Captain of our Salvation, coming for a time to bring not peace upon earth, but a sword, so SOLOMON typifies our Lord as the Prince of Peace, Head of the Church triumphant, its enemies subdued, tranquility and joy in all its borders. With Solomon, the Tabernacle, once wandering, is fixed—is trausfigured into the Temple. This typifies the final glory of Christ's Kingdom in the New Jerusalem, where every part shall be so supremely holy that degrees of sanctity shall pass away. There shall be no Temple therein, for all shall be Temple. "The Lord God Almighty and the Lamb are the temple of it," Rev. xxi. 22.

XIV. But not only were these individuals typical, Israel Itself, as a Nation, was a typical race. The old Church foreshadowed the new in its trials, deliverance and glories. These types of the old Israel, are bound to the antitypes of the new Israel. Israel was a race of kings and priests—and we are, like them, a royal priesthood, an holy nation, a peculiar people, to show forth the praises of Him who hath called us out of darkness into His marvelous light, 1 Pet. ii. 9.

# V. TYPICAL OFFICIAL PERSONS.

1. THE High-Priest was alone in his order. He is not called the highest as if the others were like him, except in degree—as if they were high, and higher, and he simply highest. He is the High-Prest; "the chief" or head priest (Jer. xii. 24), and "chief over the chief of the Levites," Num. iii. 32. His office endured through his entire life. He was supreme in the Church. He was to possess the highest endowments of person, body, mind and character.

The anointing of the High-Priest, by which he was solemnly consecrated to his office, was different from all the other anointings. His head, not his raiment, was anointed, and the anointing was not by sprinkling, but by copious outpouring. "God hath anointed thee with the oil of gladness above thy fellows," Ps. xlv. 7; Heb. i. 9. The High-Priest is designated as "the priest that is anointed," the Messlah Priest, Lev. iv. 3. "God anointed Jesus with the Holy Ghost and with power," Acts x. 38. "God giveth not the spirit by measure unto Him," John

and as the flavor of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer; as fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones; and as a fair olive-tree budding forth fruit, and as a cypress-tree which groweth up to the clouds. When he put on the robe of honor, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honorable," Ecclus. xlv. 7; l. 6-11. The High-Priest's dress consisted of four parts in common with the other Priests, while four parts, (to-wit: the breastplate, the ephod, the ephod robe and mitre) were peculiar to him.

The High-Priest, in his exalted office and personal dignity, foreshadows the glory of the person and office of our Lord. He sought and announced the will of God by Urim and Thummim; he consecrated and initiated the Priests and Levites; he presided in the sacred conventions and directed in all matters of religion. The High-Priest alone went into the Second Tabernacle, "once every year, not without blood, which he offered for himself and for the errors of the people; but Christ being come, an High-Priest of good things to come by a greater and more perfect tabernacle, not made with hands, neither by the blood of goats and calves, but by his own blood, He entered in once into the Holy Place, having obtained eternal redemption for us," Heb. ix.

The High-Priest was to abstain at the times of deepest sorrow, from the ordinary manifestations of grief. He was, shadowing Christ, to show his separateness, even in the sphere of his sympathy. The High-Priest could marry only a pure virgin and might marry the daughter of a king—as Christ takes to himself His Church, the virgin daughter of the great King. Not till the death of the High-Priest could those who had taken refuge in the appointed cities leave them, and Christ died "that through death He might destroy him that had the power of death, and deliver them who through fear of death were all their life-time subject to bondage," Heb. ii. 14, 15.

2. The Priests (Ex. xix.) typically represent that spiritual priesthood into which all believers are callled by God for His service and into which they are introduced by Christ (Ex. xix. 6.; 1 Pet. ii. 5-9; Rev. i. 6), to offer up spiritual sacrifices. The tip of the ear, the thumb and the foot of the priests were anointed, as symbols of the total consecration of the whole priesthood, not alone in soul and spirit, but in body also-in all its senses, activities and powers. The Priest's hands were to be filled when they approached the altar, as the hand of the believer brings to God the offerings of gifts and of holy works, of religion and of charity. The official duties of the Tabernacle, the benediction of the people, the proclamation of the Festivals, the sounding of the trumpet, the teaching of the Law, the bearing of the Ark, point to the various forms of fidelity and usefulness in all believers, and pre-eminently ln the Ministers of the Gospel. The various peculiar personal duties of the Priests set forth the sanctity, sobriety and purity which become sll Christians, and especially all Ministers.

When the Priests were to be consecrated, their old garments were to be laid aside, as we must put off the old, before we can put on the new. Their bodies were washed with clean water (Ex. xxix. 4), and we are to "draw near, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. x. 22. "Christ has washed us from our sins, and made us priests unto God," Rev. i. 5, 6. The same precious oil which was poured upon the High-Priest, and which was never to be used except for holy things and holy persons, was sprinkled upon the Priests—they had the unction of the Highest, though in a less degree—as every believer receives the anointing of God (1 John v. 20, 27), in due measure, from the fulness of Him, on whom it descends without measure. After the washing and unction, the vestments were put upon them. They was not

- 3. The Levites or Priestly race (Ex. vi. 25), typify the same general truths that are typified by the Priests, hut they show forth more especially the great element of willing aid, the harmony of the lesser gift, with the greater—that, while there are differences of administration, there is one Spirit.
- 4. The Prophets were teachers of the people, expounders and appllers of the Word of God, reformers of the Church, utterers of predictions, preachers of the Law and Gospel, and performers of miracles. In this they typify the Great Prophet, the Teacher of the world who sent forth also His faithful Ministers, as the Father sent Him.
- 5. The Nazarites (Num. vi. 2-21) typify the self-sacrificing separation voluntarily made, in God's service, supremely by Christ, but, after His most blessed example, by all who are truly His.
- 6. The Kings, Ex. xv. 18; Deut. vii. 14, 15. The regal office of our Lord is typified in its true grandeur in the theocracy, when Jehovah was temporal King of His people, and in the particular kings of a later time its various features are shown forth—especially in David and Solomon.

## VI. TYPICAL THINGS, NATURAL AND ARTIFICIAL.

- I. THE Animals which God accepted in sacrifice, were to be clean and therefore proper as food, were gentle and domesticated, or associated with man and free from imperfections. These animals were:
- 1. The Ox; the Bull; the Bullock, the Heifer and Calf.
- 2. The Sheep; the Ram, the Lamb.
- 3. The Goat; the Kid.
- 4. The Turtle-dove; the Pigeon.

These all symbolize the gentleness, meekness and spotlessness of the One True Sacrifice, the Lamb of God, who was led as a sheep to the slaughter; who was like a lamb dumb hefore his shearers; whose innocent and precious blood, as of a lamb without blemish or spot, was shed for men, and whose flesh is given for the life, and is the food, of the world.

- 2. The Oil was to be of the most perfect purity, prepared direct from the fruit of the Olive—the tree of peace, the token of pardon. It fed the flame—as the Holy Ghost supplies all grace. The anointing oil, reviving and consecrating, typifies the oil of joy, shed in supremest measure on Christ, our High-Priest and King. Healing, it typifies the saving application made by the Good Samaritan to the wounds of our sinful nature. Fragrant, it symbolizes the acceptableness of the offering brought by devout hearts—and it is like pure Love, which hallows all it touches.
- 3. The Vestments, or holy garments of the High-Priest, are the subject of very minute directions, Ex. xxviii. Clothing should express character, personal or official, and be in harmony with it. The glory and beauty of the Priestly robes symbolize the majesty and loveliness of Christ in his Person, Office and Work, whom God hath clothed with the garments of salvation, and hath covered with the robe of righteousness, Isa. xi. 10. The most precious materials, the most vivid and significant colors, the most exquisite workmanship, symholizing the highest glories of earth and heaven, combined to give to the garments of the High-Priest a fitness for association with his work—in which he typified our Lord, who unites in His Nature, His Person and Character all that is fairest in the two worlds—who is "chiefest among ten thousand and altogether lovely."
- 4. The Urim and Thummim, lights and perfections, Manifestation or Revelation and Truth, were precious stones set in the Breaatplate which the High-Priest was to put on when he went in before the Lord, Ex. xxviii. 30; Lev. viii. 3; Num. xxvii. 21; Deut. xxiii. 8. They point to Christ as the Manifester of the mind of God, the source of guidance and relief in all the perplexities of His Church and of His people.

- 7. The Vestments of the Priests shared in the glory and heauty of those of the High-Priest, yet were inferior—to symbolize the fact that though His glory is given by Christ to His priestly people, He yet in all things has the pre-eminence.
- 8. The Incense, rising in clouds from the barning coals, is like the prayers and praises of the saints which soar heavenward from hearts kindled by devotion. Most of all, is it like the intercessory prayers of the great Mediator, through which all other prayer is acceptable to God.
- 9. The Colors were of the richest and most expressive nature. Principal among them were Blue, Purple, Scarlet, Crimson, Red, Golden, and White.

The Blue was the deep, dark blue of the Oriental sky. It was a natural symbol of heaven and the heavenly, of the habitation of God, and of the softened revelation of His grace and glory.

The Purple was associated with the supremest dignity, with exalted position, and therefore symbolized the regal position of God as King of Israel. The clothing of our Lord with the purple robe was unconscious confession and undesigned prophecy, Matt. xxvii. 28; John xix. 2.

Scarlet, Crimson, blood-Red, was the symbol of life and energy, of the absolute energy and immortal life of God, and of His love which imparts life and energy.

Josephus considers the four colors, White, Purple, Blue and Scarlet, as symbolizing the four great elemental parts of the Universe—the earth, yielding the flax for the white linen; the sea, from which was taken the costly shell-fish of the purple; the blue, air; and the deepred, fire.

In a brilliant and ingenius little book, lately published under the title "Solar Hieroglyphics," the whole symbolism of light and color is developed in a very suggestive manuer.

White was the color of the curtains of the fine-twined linen of the Tabernacle, Ex. xxvi. 1, and of the ephod of the priests, Ex. xxviii. 5, 6. It is the color of the apparel in Angelic manifestations, Matt. xxviii. 3; Mark xvi. 5; John xx. 12. To the Bride of Christ is granted that she shall be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. The armies in Heaven follow the Word of God upon white horses, clothed in fine linen, white and clean, Rev. xix. 8, 14. It is the symbol of triumph. When Messiah goes forth conquering and to conquer He sits upon a white horse, Rev. vi. 2; xix. 11. It is the symbol of His Eternal Deity: "His head and His hair was white like wool, as white as snow," Rev. i. 14. When He comes wearing His golden crown, and bearing the sickle for the earth's final reaping, He sits upon a white cloud, Rev. xiv. 14. Through the Book of Revelation, white is the Saviour's color, it belongs alone to Him and to them who are His. In the Transfiguration, which was a temporary revelation of our Lord in "the form of God," His "raiment was white as the light, and glistering," Matt. xvii. 2; Mark ix. 3; Luke ix. 29. White is the symbol of beauty and innocence: of majesty and glory: of eternity, wisdom, righteousness and holiness: of prosperity and gladness. It was a special symbol of the sanctity and majesty of God as the Holy and Glorious One of Israel. It shadowed forth the sanctification of God through Israel, and of Israel by God; but most of all the attributes of the revealing Jehovah, the incarnate Son of God, our Saviour.

- 10. The Perfumes embraced the sweetest principal spices: Stacte, Onycha, Galbanum. Ex. xxx. 34; Myrrh, Frankincense, Cassia, Cinnamon. The preparation of these was of the most careful kind. They typified the fragrance of holiness, and the attractiveness of the supremely holy Saviour.
- 11. The Shew-bread figured the Body of our Lord, as the Bread from Heaven, John vi., and in its place the presentation of our Lord's as-

the Ephod, Ex. xxviii. 33, and suggested the form of the knops on the Golden Candlestick, Ex. xxvi. 31; the Vine, Grapes and Wine.

## VII. TYPICAL ACTS.

GOD, as holy King, dwells in holy places, and is served by holy persons. In these places, these persons bring before Him holy things in HOLY ACTS. These holy acts are:—1. The presentation of Sacrifices and Offerings. 2. The Sacrificial Feasts and sacrifices and offerings. 3. The giving of First-Fruits. 4. The paying of tithes, or tenth-parts. 5. The making of vows. 6. The investitures. 7. The purifications under the law.

## SACRIFICES AS TYPICAL ACTS.

- 1. The Sacrifices are divided into seven classes:
- a. The Holocaust, or whole Burnt-Offering.
- b. The Sin-Offering, the Sacrifice or Offering for Sin, Heb. x. 6, 8.
- c. Trespass-Offering, Lev. v. 15.
- d. Thank-Offering, or Peace-Offering, Ex. xx. 24.
- e. The First-Born, First-Begotten, Ex. xiii. 2.
- f. Tithes of Beasts, Lev. xxvii. 32.
- g. The Paschal Lamb, Ex. xii.

These have been reduced to three general classes: the SELF-DEDICATORY, the EUCHARISTIC and the EXPLATORY.

The order of the ceremonial actions presented many points of typical suggestion:

First was the bringing or presentation of the Sacrifice. The hands were laid upon the head of the victim, and confession of sin was made, or, in the Thank-Offering, praise was given to God. The victim was slain. The blood was sprinkled. There was a waving and a heaving of the parts of the Sacrifice. The parts were laid on the altar; were salted; were laid upon the fire; certain parts of the Sacrifice were eaten, some by the Priests, others by those who brought the victims. The Sacrifice was consumed with fire.

The following points may be noticed in the Sacrifices as types:

- 1. All Expiatory Sacrifices were types of the One Atoning Sacrifice, made for the sins of the whole world, by our Lord, through His most perfect obedience, His sufferings, and His death on the Cross.
- 2. The system of Sacrifices was ordained for the cleansing of men from sin, and "now once in the end of the world hath Christ appeared to put away sin by the sacrifice of Himself," Heb. ix. 26.
- 3. All the Sacrifices were to be perfect and spotless. "Whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you," Lev. xxii. 19, 20. "This is the offering, two lambs without spot," Num. xxviii. 3. Christ offered himself without spot to God, Heb. ix. 14. He is a Lamb without blemish and without spot, 1 Pet. i. 19.
- 4. The person offering was to confess his sins, Lev. v. 5; and if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, 1 John i. 9.
- 5. He was to put his hand on the head of the Burnt-Offering, Lev. i. 4. It was a solemn act of transfer, in which, in faith in God's assurance, he realized that the penalty of his guilt was to be laid upon a True Sacrifice, of which the ritual Sacrifice was a type. "Surely He hoth borne our griefs and carried our sorrows. He was wounded for our transgressions; He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed. . . The Lord hath laid on Him the iniquity of us all," Isa. liii. 4-6. Faith is the hand of the soul, the power by which it lays hold. By it resting on Christ, we rejoice in the assurance that He has taken our sins on His sinless head; "that God hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," 2 Cor. v. 21.
- 6. The victim was slain, Ex. xxix, 11. Our Lord was brought as

- 7. The victim was slain before the Lord, by His appointment, in the way, at the time and place, appointed by Him, God looking upon it and accepting it. Christ is no self-elected, self-imposed sacrifice, but is the Lamb ordained and accepted of God.
- S. It was slain at the door of the Tabernacle—brought within the sphere of the supernatural, and standing in relations not of this world. The sacrificial efficacy of Christ's blood is not derived from the ideas and relations of the world of nature. The sphere in which His sacrifice is operative is that of the True Tabernacle which the Lord pitched and not man, a greater and more perfect Tabernacle, not made with hands, the temple of the tabernacle of the testimony in heaven, Rev. xv. 5.
- 9. The blood was taken. This, says our Lord, is my blood of the New Testament—the New Testament in my blood.
- 10. The blood was taken, for the Sacrifice was not only to be made, but was to be applied. "Take," says our Lord—"this is my body." The glorious distinctive work of the Spirit is the work of reception in order to impartation. "He shall glorify me; for He shall receive (take) of mine, and shall show it unto you." The Sacrifice made would not avail, if it were not a sacrifice taken and applied.
- 11. The blood was applied to the Altar also. Nothing of earth is 50 pure as not to need the cleansing power of the atoning blood. None of the attendant things, separable from Christ's work, added to its efficacy. He hallows the Cross, not the Cross Him, and all He sanctifies are things of association with Him. The Cross is itself the dark and accursed instrument of torture and murder. Yet the blood which has sprinkled has made it a symbol of the world's hope and joy. "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."
- 12. The blood was applied with the finger. This symbolizes the divine care, and the solicitous exactness and perfect adaptation in the application of the atoning blood. The Bible speaks of the arm of God, the hand of God, and the finger of God, Luke xi. 20. All these express power, but the finger is the instrument of power as most minutely and specifically directed; it marks individualizing power.
- 13. A portion of the blood was poured out at the bottom of the Altar, Ex. xxix. 12. The blood of our great Sacrifice was freely poured forth for men, and the Altar of the world's redemption has the blood of Christ on it, and at its base.
- 14. The typical Sacrifice was considered in two great aspects: First, as typical of the Saviour's merit—its richest portions, expressive of value, were laid upon the Altar and received there of God, Ex. xxix. 13. Secondly, as typical of the odiousness of sin—Christ as our representative was made sin and a curse for us, and representatively bore the wrath of God, Ex. xxix. 14. "The bodies of those beasts, whose blood is brought into the sanctuary by the High-Priest for sin, are burned without the camp; wherefore Jesus also, that he might sanctify the people with His own blood, suffered without the gate," Hebrews, xiii. 11, 12.
- 15. The blood was sprinkled. Sprinkling is the act of distribution. The efficacy of the Atonement is as broad as it is specific. It is applied to each alone; it is applied to the many in masses. As the finger marks the perfection of its adaptation, the sprinkling marks its freeness. Messiah is to sprinkle many nations, Isa. lii. 15. The blood of Christ is that blood of sprinkling which speaketh better things than the blood of Abel, Heb. xii. 24; by it we have our hearts sprinkled from an evil conscience, Heb. x. 22; for we are chosen unto sprinkling of the blood of Jesus, l Pet. i. 2.
- 16. The blood was to be sprinkled seven times. Seven is the number symbolic of perfection. The blood of Christ is perfect in its virtue; God uses the means for its perfect application, and it cleanses from all sin.

17 When the Birk Drive and 10 to 12

sins, Lev. xvi. 14-16. These typical acts closely associate the efficacy of Christ's blood with His efficacy as Intercessor, His redemption with His character as the Propitiation (the Mercy-Seat), for God has set Him forth to be a Propitiation (or Mercy-Seat) through faith in His blood, Rom. iii. 25. We approach the Father by approaching Christ. The atoning blood of Christ gives Him the character of the Mercy-Seat. Where Christ is, there, says God, "will I meet with thee, and I will commune with thee from above the Mercy-Seat," Ex. xxv. 14-22. Christ is our mighty intercessor in the Heaven of heavens, in which He appears, and pleads the merit of His blood.

It was to be sprinkled eastward, toward the sun-rising-emblem of spiritual hope and joy, suggestive of the bright and Morning Star, Rev. xxii. 16, and of the rising of the Sun of Righteousness, with healing in His wings, Mal. iv. 2, and of "the tender mercy of our God; whereby the Day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide the feet of the pernlexed into the way of peace," Luke i. 78, 79. The blood of Christ is a nower within the Veil. The type foreshadowed the acceptance in the highest Heaven of what was done on Earth, and our hope enters with our Forerunner, Christ, into that which is within the Veil, Heb. vi. 19, 20. The great underlying thought is, that the Atoning blood of Christ touches heaven as well as earth, is to God-ward as well as to Manward, is not a mere appeal to man, but is a governmental necessity of God, that it is not needed alone to reconcile us to the Father—as much of the shallow thinking of the hour considers it—but also is needed to reconcile the Father to us. The sacrifice of Christ is not merely au atone-ment, as the means of bringing about unity, but it is a propitiation. Christ is the propitiation for our sins, sent by the Father to this great end, 1 John ii. 2, iv. 10-that is, there is just wrath to be averted, undeserved favor to be conciliated, equity to be harmonized with pity. Christ is our absolute need, for we should perish without Him; but He is also the relative need of God-that is, God's administration needs Christ for the voluntary ends of its all-embracing mercy. The Atonement is not a mere argument from God reconciled in advance of it, and aiming by it at a mere breaking down of our reluctance to be at peace with Him, but it is the mighty instrument by which God is reconciled; by which His holiness can be harmonized with His pity; by which God might be just, and yet the justifier of him which believeth in Jesus.

18. One of the most striking acts of the sacrificial ritual was the waving and heaving up of the offerings. They were put on the hands of the Priests and waved, shaken to and fro, for a wave-offering before the Lord, Ex. xxix. 24-27. As the waving was from side to side, the heaving was an upward motion. The offering was swung to and fro, and then with the impetus thus given was raised aloft. The sheaf of first-fruits was also to be waved hefore the Lord, to be accepted for the people, on the morrow after the Sabhath, Lev. xxiii. 11, 12. The lamb for the poor man's trespass-offering was to be waved to make an atonement for him, Lev. xiv. 21-24. Waving and heaving formed one of the most striking and common actions of the ritual.

The taking of the offerings into the priestly hands marked them at once as separated from their natural connections. The wave-offering was the accompaniment of peace-offerings. The Rahbis explain the heaving of the shoulder as an acknowledgment that God has His throne in Heaven, the waving of the breast that He is present in every quarter of the Earth. The one rite testified to his eternal majesty on high, the other to His being among and with his people.

19. Every oblation of the Meat-offering was seasoned with salt. They were not to suffer the salt of the covenant of their God to be lacking. With all their offerings they were to offer salt, Lev. ii. 13. Salt is the symbol of resistance to change, hence the symbol of covenant relation of personal incorruption, of preservation through grace.

20. The consummation of the sacrificial act was by fire: it was burned

inteuse and consuming sorrows and sufferings of the Saviour in His passion and bloody death.

21. The Expiatory Sacrifices were always to be accompanied by the Eucharistic Sacrifices, to symbolize the duty of showing forth the praises of Him who hath redeemed us. The Meat-Offerings, the Peace-or Thank-Offering, and the other Eucharistic Sacrifices were a sign of thankful services. "The characteristic ceremony in the Peace-Offering was the eating of the flesh by the sacrificer (after the fat had been burnt before the Lord, and breast and shoulder given to the Priests). It betokened the enjoyment of communion with God 'at the table of the Lord' in the gifts which His mercy had bestowed."

22. "It is clear that the idea of sacrifice is a complex idea, involving the propitiatory, and the dedicatory and the eucharistic elements. Any one of them taken by itself, would lead to error and superstition. The propitiatory alone would tend to the idea of atonement by sacrifice for sin, or being effectual without any condition or repentance and faith; the self-dedicatory, taken alone, ignores the harrier of sin hetween man and God, and undermines the whole idea of atonement; the eucharistic alone leads to the notion that mere gifts can satisfy God's service, and is easily perverted into the heathenish attempt to thribe' God by vows and offerings."

The Sacrifices of the Mosaic Economy open with the Passover, which is pre-eminently typical of the Paschal Festival of the New Testament, because in the Passover, we have a Sacrifice, which prepares the way for a Sacrament, the Passover being both Sacrifice and Sacrament. In a Sacrifice we give to God. in a Sacrament God gives to us; in a Sacrifice we impart, in a Sacrament we receive. The typical relation between Christ and the Paschal Lamb may be presented in this—

### TABLE OF PARALLELS.

#### THE PASCHAL LAMB.

- 1. Was to be a male of the flock.
- 2. Without spot.
- 3. Slain, and roasted.
- 4. His legs were not to be broken.
- 5. Was to be slain between the evenings.
- 6. The lintel and posts were to be struck with the blood.
- 7. The destroyer was not suffered to come in where the blood was sprinkled.
- 8. The lamb was to be eaten entire.
- 9. To be eaten without leaven.
- 10. To be eaten with bitter herbs.
- 11. To be eaten in haste, with the loins girded as for a journey.
- 12. To be eaten by those only who were in the covenant.

#### CHRIST.

- 1. Was to be true man.
- 2. Without sin.
- 3. Suffered and was crucified, "onr passover is sacrificed [or slain] for us," 1 Cor. v. 7.
  - 4. Not a bone of Him was broken.
- Died in the third hoor of the afternoon.
- 6. His blood is sprinkled for the saving of the soul, Heb. xil. 24; 1 Pet. i. 2.
- 7. The blood of sprinkling speaketh better thiogs than that of Ahel.
- 8. Christ is ours, and is to be taken wholly.
- 9. "Let us keep the feast with the unleavened bread of sincerity and truth," 1 Cor. vii. 8.
- 10. Bitter is the bondage from which Christ redeems us.
- 11. "Let your loins be girded about, and ye yourselves like unto men who wait for their Lord," Luke xil. 35, 36.
- 12. Christ in the power of His saving blood is received only by those embraced in the new covenant.

Next to the Paschal Lamb in the uniqueness and richness of suggestion is the Red Heifer, Num. xix. 2-10. The points that nave been specially noted in regard to the Red Heifer in the original and the later ritual, are these:

a. The Heifer of pure red color was very rare in Palestine, and of great price. The Red Heifer of this rite was to be without spot or blemish, no yoke was to have come upon her.

b. The Heifer was to be given the Priest of special dignity, the Sagan or representative of the High-Priest, who at the time of the institution of the rule, was Florest the rule.

- e. The Heifer was then completely burned in his sight. The skin, the flesh, the blood, everything was burned. During the burning, cedar-wood, hyssop, and scarlet wool were cast into the flame.
- f. The Ashes of the Heifer were carefully gathered, and separated into three parts. One part was kept on Mount Olivet, and was mingled with living water, and used to purify the children of Israel. Another part was taken to the Temple for the purification of the Priests. The third part was reserved as a memorial.
- g. The burning of the Red Heifer was a rite of very rare occurrence. The Jewish doctors say that it took place but once in the era of the first Temple (including the time of the Tabernacle), and this while Moses was living. The other eight occasions were during the time of the second Temple.

There are great writers on Typology who consider the Red Heifer the most complete of the Types of Christ.

The red color marks the hue of sin, Isa. i. 18, which Christ bore in its penalty and curse as our representative. The Heifer, though bearing the hue of sin, was to be without spot or blemish, and Christ, though He was made sin for us, knew no sin, He was without spot or blemish, holy, harmless, undefiled, and separate from sinners, Heb. vii. 26; 2 Cor. v. 21. The Heifer was to have known no yoke, and Christ's submission to the Law was purely spontaneous. He was "made under the law, to redeem them that were under the law." He lay down His life of Himself. The Red Heifer was slain outside of the camp in the presence of all the people. "The bodies of those beasts whose blood is brought into the sanctuary by the High-Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp bearing His reproach," Heb. xiii 11-13. On the Mount of Olives the first blood-shedding of the Atonement took place where our Saviour's blood fell, mingled with His sweat, to the ground. Nor is it a mere matter of accidental coincidence that the chief priestly actor in the Sacrifice of Christ was not Annas, who was the High-Priest, but Caiaphas, his son-in-law, who was his Sagan or vicar. The purification by the sprinkling of the ashes of the Heifer points to the cleansing efficacy of the sacrifice of Christ: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix. 13, 14.

The sense of the need of sacrifice has "been deeply rooted in men's hearts, and has been from the beginning accepted and sanctioned by God, and made by Him one channel of His revelation. In virtue of that sanction it has a value partly symbolical, partly actual, but in all respects derived from the one True Sacrifice of which it was the type. All its ideas are capable of full explanation only by the light reflected back from the Antitype."

# VIII. TYPICAL TIMES AND OCCASIONS.

THE typical times and occasions may be classified with respect to the frequency of occurrence, as, daily, the times of daily service; weekly, the Sabbath; monthly, the New Moon; annual, the three great Festivals, the Passover, the Pentecost, and the Feast of Tabernacles; the New Year or Day of Trumpets, and the Day of Atonement; every fifty years, the Year of Jubilee.

1. Every day a bullock was to be offered for a Sin-Offering for Atonement. It was to be day by day continually, Ex. xxix. 36. Two lambs were to be offered, one in the morning, the other in the evening. It was an affecting confession of a need constantly existing and

- 3. The New Moon was the calendar of all infant nations. The sun marked the day, the moon the month, and the division of the lunar month into quarters gave the weeks. The New Moons are constantly referred to by Moses as already familiar to the people in sacred connections. The New Moon called the people to thanksgiving for the mercies of the month, the mercies which came from the Father of light, in whom is no variableness nor shadow of turning. It gave the great lesson of finding in all the visible and changing the reminders of what we owe to the invisible God, and to our unchanging and faithful Saviour.
- 4. The day of the Passover was Israel's birthday as a distinct and chosen nation, and shadowed forth the transition of the New Testament Israel into the glorious liberty, purchased by Christ's Death and sealed by His Resurrection. Its typology centres in the Paschal Lamb and the Paschal Supper.
- 5. Pentecost came on the fiftieth day after the second day of the Passover. It is called the Feast of Weeks and Feast of the Seventh, because it followed the seven weeks—the seven sevens—after the Passover. It was also called the Feast of Harvest, because by the time of its coming the harvest, which began at the Passover, was ended. It occurs at the general time of the giving of the Law on Sinai, and hence the Rubbis call it the Day of the Giving of the Law.

On Pentecost, the fiftieth day after our Lord's Resurrection, the Spirit was poured out upon the disciples. It marks the harvest consummation of the great work begun at the Paschul Sacrifice of the Lamb of God. It was to be kept with a tribute of a free-will offering according as the Lord had blessed the giver, and thust taught us to honor the Lord with our substance, to lay by us in store as God hath prospered us, knowing that if there be a willing mind it is accepted of God, according to that a man hath, Deut. xvi, 9, 10; Prov. iii. 9; 1 Cor. xvi. 2; 2 Cor. viii. 12.

The wave-loaves of fine flour offered at this feast were to be baken with leaven, for leaven not only symbolizes change and corruption, but also symbolizes self-diffusing, self-assimilating power, and in this latter aspect "the Kingdom of Heaven is like leaven, which a woman took and hid in three measures of meal till the whole was leavened," Lev. xxiii. 17; Matt. xiii. 33. And in this way the link of association is made between typical reference of this Festival to the Pentacostal effusion of the Spirit and the Parable of the Leaven. The Pentacost points out who it is, by whose most blessed work the Gospel is to be spread abroad in all the world, even the Holy Ghost, and the Parable points out how and through what the work is done, even the Word of God, with its self-diffusing, all-assimilating, all-leavening power.

Here also, as in all types, by the very nature of the case, there are contrasts as well as likenesses. For as we know of what a shadow is the shadow, by its likeness to the thing which casts it—so we also know that it is the shadow, and not the thing itself, by its contrast with that thing. We know the shadow of a man by its conformity, so far as its nature allows, with the man who casts it; but it is so unlike him that we contrast it even more than we compare it with him. Contrast the giving of the Old Covenant with the smoking and quaking mountain, the trembling and appalled people, its thunders and lightnings, its awful trumpet-peal as if the judgments of a violated law were already bursting on the world-contrast these with the gentler, yet no less expressive tokens of the Christian Pentecost, the rushing mighty wind, emblem of the Spirit in His world-wide breathings, the cloven tongues of fire, which told of the divine flames which human tongues taught of God were to kindle. The Old Pentecost commemorated the giving of a Lsw written on those stones which imaged the hardness of the natural heat, the New Pentecost was accompanied by the outpouring of that Spirit, who takes away the heart of stone, and on the tenderer heart, the heart of flesh, which is his own work, writes the New Law of Love, Heb. xil. 14-24. The offering of the firstlings in the Old speaks of that more alarious bringing in as at a c

After observing every precaution necessary for the strictest purity, he hathed, robed himself in white, offered cacrifice for himself and for the people. He burned iocense in the Most Holy, so that the mercy-seat peor side by clouds of smoke, and sprinkled the blood before the mercy-seat seven times, toward the East. Passing from the Most Holy into the Holy Place, where none but he was permitted at this time, he parified it by sprinkling blood on the Altar of inceuse. The rites involved all the chosen race, beginning with the High-Priest and his family and ending with the entire people. It was kept five days before the Feast of Tabernacies, in its atoning significance and deep sadness preparing for that great feast of rejoicing. It was the Kyrie before the Gloria in Excelsia. It tells us that the shedding of blood is needed for Remission, and that the penitent seeking of pardon is the pathway to the assurance of faith. The great central act in the part of the High-Priest points to Christ, who "is not entered into holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer Himself often, as the High-Priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself," Heb. x. 24-26.

7. The Day of Preparation for the Day of Atonements was "a memorial of blowing of trumpets." On that day in the Tabernacles, and subsequently in the Temple, were blown, from early dawn until night, not the silver trumpets of gladness, but the winding trumpets of ramshorns. It was a sound of sadness they gave forth, and was meant to call men to that penitential preparation which is needed for the Day of Expiation. The Word has lts note of sadness as well as of joy. The Word makes tears before it dries them. Only in the heart saddened by a true repentance, claimed by the fore-running Law, springs up the joyous assurance of the Gospel flowing from faith in the Atonement. It was also called the beginning of the year, because it was fixed for the first day of the month Tiari, which, though the seventh month ecclesiastically, was the first month of the civil year. It was related to the great day for which it made men ready as the ministry of John the Baptist was to the work of our Lord. It prefigured a ministry of preparation, a going before the face of the Lord-a lifting up of the voice like a trumpet to show God's people their transgressions, and the house of Jacob their sins, Luke i. 76; Isa. lviii. I.

8. The Feast of Tabernacles is also called the Feast of Ingathering. It commemorates trials and changes past, and toil rewarded by the gathering of its fruits. As the Day of Trumpets immediately preceded and prepared for the Day of Atonements, the Feast of Tabernacles followed that day of deep and awful significance—as it were the rejoicing in the results which Faith embraced and made her own. As the Day of Atonements was the greatest of days in its sadness, the Fast of fasts, the Day of the Festival of Tabernacles, was the greatest of days in its joys, it was the Feast of feasts. Philo calls it "the greatest of Feasts." It is the Feast, as by pre-eminence sacred and happy. The tabernacles of the jubilant people were made of fresh, leafy boughs, as remembrancers of the sole shelter which their fathers could find when they were fugitives from Egypt. The Exodus itself was the fruit of a long period of Providential toil and pain. But the Festival commemorated also the ingathered fruits of the earth, the exodus, the outcome of man's toil and pain.

The Passover is the Festival of the Church's birth, the Pentecost is the Festival of her adult endowment, the Feast of the Tabernacles points to the great Festival of her finished Redemption in Heaven, the Redemption which waited on the Day of Atonement for the world. The wilderness is passed; the changing booth, the hasty tabernacle has been exchanged for the eternal mausions; the full ripe frult has been

9. The Sabbath Year, Lev. xxv. 2, took place every seventh year. It was a year of Sabbaths. It applied to the year the same general principles which held good of the weekly Sabbath and its typology. The people were to allow the land to be still, and thus were to be taught implicit trust in God. They were to be taught tenderness to the poor, and regard even to the beasts of the field. Some Jewish and some Christian writers have connected with this Festival the idea of a Sabbatic Year of the World. The connecting of the Sabbath Year specially with the manumission of servants has arisen from a failure to notice that the Hebrew servant was to be released after six years, dating from any time at which his servitude began, Ex. xxii. 2; Deut. xv. 12.

10. The Year of Jubilee followed the seven sevens of the seventh years, Lev. xxv., xxvii. It was the great year of rest, following on the seventh Sabbath Year. It was a time of holy gladness, of music, of family reunion, of restitution and restoration of what had been forfeited and lost, of release from burdens and slavery, of free forgiveness, and of bounteous giving. It was meant to symbolize the acceptable year of the Lord, the time of the Advent of Christ, and that time of consummation when all Sabbaths of the week and year shall find their antitype in the Jubilee of Heaven.

The Feast of Tabernacles shadows heaveuly joy in its relation to the past, the Year of Jubilee shows what it is in itself, eternal rest from all ill, eternal immunity from all burdens and sorrows, eternal gladness. The Year of Jubilee is the Year of Restoration—of Paradise Restored. The inheritance once forfeited is resumed for ever. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

# IX. THE TYPICAL EVENTS; OR, HISTORICAL TYPES.

I. THAT "history repeats itself," simply means that God acts in unity and harmony with Himself; that His plans widen, but that there are no breaks in them. The first appearance of a thought of God in history, gives us a type of what will recur in innummerable combinations, but in unchanged essence and principle, again and again, till time shall he no more. Hence, listory, which relatively to the past is prophecy fulfilled, is relatively to the future prophecy unfulfilled, just as a blossom is a bud fulfilled, and a fruit unfulfilled. Moses was the greatest of prophets, not in the number of his prophecies, in the narrower sense of the word prophecy, but as the giver, beyond all men of the prophetic olden time, of the facts, the principles, the laws and institutions which shadow the future. The most prophetic part of the Old Testamen, as the Pentateuch, and the most prophetic book of the Pentateuch is Genesis-it is the great nursery for the primal plants of all prophecy and of all history. All prophecy and all history grow out of the Book of Genesis. It is, as its title and place would lead us to expect, the Book of all heginnings.

2. The Creation of the World has furnished suggestions almost ample enough in themselves for a System of Christian Divinity. It presents many images of the New Creation in individuals and in the world, of the Regeneration, whether that word means the total work of the New Dispensation, or the miniature of that work which the Holy Sprit traces in each believer. The original Creation has also been used as a type of the Resurrection of man, both spirltual and bodily.

The first Creation was the direct work of God; all the persons of the Trinity were active in it, each after his own distinctive character:

Paradise the "indicator of the future of, the Church. Paradise is the Church; its four rivers are the four Gospels; its fruit trees the saints; the fruits are their holy works; the tree of life is the Holy of Holies, even Christ; the tree of knowledge of good and evil is the free will of man." In the Church, as in Paradise, we hear the voice of God and He walks with us, we have the purest joys, the sweetest privileges given to man on earth. But the Church militant is but a prophecy of the Church triumphant, and Paradise is a type of the Church in heaven, yet more than of the Church on earth. Paradise is an image of the sinless beauty and joy of the world of the Redeemed. There are the true Tree of Life, and the river of God, the streams of whose living waters burst forth from beneath the throne of God, and the Lamb, Rev. ii, 7; xxii. 1. There the incarnate God reveals His presence for ever among His saints.

- 4. The building of the Ark presents many points of parallel with the Christian Church. Like the Ark, the Church is designed to save God's children from the flood of wrath which sweeps over the world of the godless; in the Church the saved form one family; the Church is planned and constructed by divine guidance, on the model divinely prescribed; the storms which destroy all the evil only ensure the Church's rising higher and resting more securely above all peril-"the gates of hell shall not prevail against her." Like the Ark, the Church is sailless and rudderless, yet moves and is guided, ever aright, by God's hand of Providence and Grace. The world of the godless which is not willing to he saved by the Ark yet often hears a part in building itthey that deride it shall yet seek, too late and in vain, to he saved by it. Wealth and genius and skill have been made tributary to the work of the Church; but they who possessed them were often led by an overruling Providence to use them for the welfare of others, neglecting their own.
- 5. The appearing of Jehovah in the Burning Bush, Ex. iii. The consummation is in the incarnation of Christ, where the lowly humanity shone unconsumed, in the glorious brightness of the Deity.
- 6. The sojourn of Israel in Egypt presents many interesting analogies to the Church. In distress and oppression Israel was not forgotten. All things were ripening for its redemption, and when the hour of God's deliverance came, the line was drawn between Egypt, the rich and proud oppressor, and Israel the lowly. Darkness was thick over the one, light in all the dwellings of the other; the angel of death smote the one, and passed over the other; the first-born of the one died, from the king's palace to the beggar's wayside, in the house of the other the parents and the first-born were rejoicing in the coming deliverance. In the Exodus the one stood stricken and trembling, the other went forth with a high hand, singing, the Lord hath triumphed gloriously!
- 7. The movement of the Pillar of Cloud and of Fire, Ex. xiii., was a type of Christ as God hidden and revealed in humanity, guiding His Church through the wilderness to the Land of Rest. The pillar of cloud and fire was associated with the angel of the divine presence, or the manifested Jehovah. It was cloud by day to temper the glare; it was fire by night to relieve the darkness. From it the Lord looked forth to trouble His enemies, and to comfort His people. It went before His people as their guide through the wilderness. They went in safety only as they followed it. Like our Lord it presented a union of the natural with the divine; the Deity dwelt within the cloud of bumanity. God veils and reveals himself ln clouds. At the Transfiguration, a cloud was around our Lord and His heavenly visitants. At His Ascension, a cloud received Him out of their sight, and He shall come again in the clouds of heaven, and we shall be caught up into the clouds to meet our Lord in the air. The luminous cloud is the special token of the divine presence.
  - 8. The Crossing of the Red Sea, Ex. xiv., was a type of Holy Ban-

In John vi. 32 and the following verses, our Lord contrasts the giving of Himself as the antitype and verity, with the giving of the Manna as the type and shadow. St. Paul, 1 Cor. x. 3, says: "Our fathers did all eat the same spiritual meat." In the Manna, which in virtue of its typical relation is "spiritual meat," they had the type of which Christ is the reality. He is the bread of God "which cometh down from heaven, and giveth life unto the world." "Manna," says an old divine "tasted like honey. Thus is Christ to them that love Him. honey to the heart, melody to the lips [mel in corde, in ore melos]." The Manna represents the Church as a thing of life, yet of lowliness. The bush which burned but was not consumed, imaged the Church of the past and of the future, which, amid the fire of tribulation, in which God permits His people to be tested, is not destroyed. Our God is a fireconsuming to His enemies, purifying and illumining to His children. To the good and the had alike come sorrows; but while the sorrow of the world worketh death, the light affliction which is but for a moment works a far more exceeding and eternal weight of glory for those who look in faith at the things which are unseen to the natural eve, 2 Cor. iv. 17.

But the mode of God's manifestation in this case was in keeping with His whole manner of self-revelation. The invisible God appears in the visible, the Creator in the created, the exalted in the lowly; and in this broader scope of construction the burning bush is a shadow of that whose perfect has also been compared to the Gospel, to the Eucharist, and to the joys of Eternal Life, Rev. ii. 17.

10. The Smiting of the Rock, Ex. xvii. "Our fathers did all drink the same spiritual drink: for they drank of that spiritual rock that followed the 1: and that rock was Christ," 1 Cor. x. 4. Type of the Smitten Rock of our Salvation, the source of our life, of the water of which he who drinketh thirsts no more, John vi. 35. He was smitten by the Law--"the law was given by Moses." To the stroke flowed forth responsive the blessings of salvation, "Grace and Truth came by Jesus Christ."

11. The Budding of Aaron's Rod and its being laid in the Ark, Num. xvii., Heb. ix. 4, typified Christ in His lowliness, Isa. xi. 1, and in His rejection. Ps. xxii. 16, and then in the glory of His return to life; His exaltation to eternal triumph, "believed on in the world;" His perpetual appearing in heaven, "received up into glory."

12. The making and Lifting up of the Brazen Serpent, Num. xxi. 9, points first to the nature and source of sin, of the deadly wound inflicted by this old Serpent, whose head was to he bruised by the Seed of the woman. The healing Serpent was appointed by God; it bore an external similarity to that which did the harm, as Christ appeared in the "likeness of sinful flesh," and was made sin and a curse for us. The remedy was simple: It was only look and live. It was meant for all: "Every one that is bitten;" "God so loved the world;" "Our Lord Jesus Christ by the grace of God tasted death for every man." Its power was the power of a divine promise offered to every one, and actually received in its benefits by all who believed-"When he looketh upon it, he shall live." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life," John iii. 14, 15. The Symbol of Humiliation became the Standard of Triumph. The Cross of Christ is the glory of His Church.

13. The construction of Solomon's Temple. While the Temple differed in no essential respect from the Tahernacle in its typology, it yet in certain respects presented the same points at a more advanced stage. In some measure, the Temple brought forth more perfectly the idea of the fluished structure of God, the Church triumphant, fixed and secure. "In the erection of the Temple," says Gerhard, "no sound of axe or hammer was heard: and it is by the Word and the Cross

# X. THE SECONDARY PURPOSES OF THE CEREMONIAL LAW.

1. We have seen that Christ is the supreme end of the Ceremonial Law. Its grand object was to foreshadow Him, and to prepare the way for His work. But the Law had other objects, subordinate yet real; relatively small yet absolutely great; "not glorious" with respect to the "glory that excelleth," yet with respect to all other glory full of brightness.

2. The Ceremonial Rites bound together the people of God, brought them into public assemblies for common worship, and knit them closely together by the most sacred ties. There is no external bond like that

of common religious usages.

- 3. They were marks of the profession of one Religion, the confession of one Faith. They distinguished the Mosaic polity from that of all other nations. These Ceremonies were a hedge of separation, "a middle wall of partition," between Israel and the Gentiles with their idolatrons rites. "What nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day?" "He hath not dealt so with any nation: and as for his judgments, they have not known them," Deut. iv. 8; Ps. cxlvi. 20; Eph. ii. 14.
- 4. They reminded men of sin, and continually and earnestly warned them of its verious kinds, its guilt and punishment, Heb. x. 3. The Ceremonial Law was the divine means of profoundly moral ends.
- 5. They were a solemn and constant test and exercise of obedience toward God. They helped to educate the chosen race in the worship of God, and in a true, heartfelt service of Him.
- 6. They were disciplinary, involving a correction of the tendency of the people to fall into the idolatrous habits of the surrounding nations, Deut. xii. 30. They were at once as a fire to purify and make the nation ductile, and as the mould into which the metal was to flow and be set.
- 7. They were the means of support to the Ministry, by the portion of the sacrifices, the tithes, and other forms of provision for their needs.
- 8. Rightly used, they excited the expectations, quickened the desires, and prepared the heart of the people for the advent of the "Mighty God, the Father of the era to come, the Prince of Peace." The Law was their Schoolmaster as it is onrs, to lead them, as it leads us, to Christ, that they, even as we, might be justified by Faith. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe," Gal. iii. 19-22.

# XI. ABROGATION OF THE CEREMONIAL LAW.

1. The Jew maintains that the Ceremonial Law is still in force—that the something it shadows has not come to take its place. The whole typical explanation given by the Christian Church involves that the Ceremonial is fulfilled in Christ, and is therefore abrogated by Him.

2. The Ceremonial Law shows by its very nature that it is capable of change and of abrogation. The Moral Law is written in man's nature as a responsible being, and in its essential character is unchangeable. It is the Law of all time, the Law of heaven as well as of earth, of angels as well as of men, the Law for God, as well as the Law of God. It is that Law the comple e conformity with which is the rev-

- to furnish a shadow of Christ and His kingdom, and Christ and His kingdom have come. It was to separate Israel wholly from the identity of the Pagan religion, and this, its work, has been done for ages. Israel, once insanely Polytheistic in its tendencies, is now inflexibly Monotheistic. Whatever of good the Old Dispensation bore in it, is reproduced far more perfectly in the New. With the passing away of the reason, passes away the Law itself.
- 4. The performance of the Ceremonial Law has long ceased to be possible. The persons, the places, the forms of it are lost. The Holy Land is held by the oppressors of the Jews, the Temple is gone, the Jewish race is scattered over the world. The tribe of Levi cannot be distinguished from other tribes, still less the family of Aaron be sundered from the other families as the Ceremonial Law requires. It is true the Jewish race have been driven from the Holy Land beforebut their dispersion was but for a limited and stated time-this dispersion has existed for many centuries. The distinctions were not effaced which were necessary, now they have vanished. Is it said the Jews are yet to return to their old home to restore the ancient ritual? We shall not enter into the question of the unfulfilled prophecies connected with this great and profoundly interesting race, but would ask the thoughtful Jew one question: Is it conceivable that the Jewish race, if they had Palestine in possession, would, if they could, restore the minutiæ of the Levitical ceremonies? Is there one Jew in a thousand so little influenced by the growth of religious ideas, that he could go back to animal sacrifices, and the burdensome details of the Mosaic Ceremonial Law? The cultivated Jewish thought of the world, if it does not coincide with the Christian thought, moves at least in parallelism with it. The Jew is nowhere so much at home as he is in the lands of Biblical Christianity, and if Palestine were thrown open to the Jews to-day, but with the noderstanding that they who returned to it were to conform strictly to the Levitical Law, Palestine in a little time would have fewer Jews in it than it has now.
- 5. The Old Testament itself teaches that the Ceremonial Law is to be abrogated, Ps. cx. 3, 4. See Heb. vii. 11, 12; Jeremiah xxxi. 32; Dan. ix. 27.
- 6. The New Testament teaches the same doctrine repeatedly, Gal. iv. 1-3; Eph. iv. 14; Col. ii. 14.
- 7. The New Testament economy is so diverse from the Old, that the distinctive ceremonies of the Old cannot be retained in the New, even by way of memorial.
- 8. Many of the greatest Jewish divines have confessed that when Messiah comes he will abrogate the Ceremonial Law.
- 9. But while the Ceremonial Law is abrogated as law, it still is rich in teaching and suggestion. It is still profitable for doctrine. If we cannot use the lock without the key, neither can we use the key without the lock. We must study the New Testament to understand the Old; we must study the Old Testament to understand the New.
- 10. The ceremonial law, so far as it rests on principles which are unchanged by time, the broad general principles of all worship, may furnish useful hints to be employed wisely in the exercise of Christian liberty, by the people of God through all ages. Its reverence, its care of God's prescription, its humility, its sense of sin, its confession of need of atonement, its self-sacrifice and personal consecration, its order, propriety, and richness of significance,—these are lessons, in perpetual freshness, and are "written for our learning." If we love it most for Christ's sake, yet should we love it no little for its own.
- 11. There is a sadness which lingers around fallen glory, though that glory, in its own nature, was destined to a necessary decay. The Mosaic Economy is the most majestic, the most wonderful, of superseded things. It was, as the Apostle well styles it, "glorious." The name of Moses is one of the greatest in the records of the race. He lifted a race of slaves to such a freedom as the world had not consider the lift.

So completely does Moses prepare the way for his Divine successor, that in the actual order of Providence, it is no extravagance to say, No Moses, no Christ, as it is supremely true, also, that, had there been no Christ in God's plan there would have been no Moses. Moses aud Christ are correlates in Redemption. Hence, in the New Testament the name of Moses is one which is treated with profound reverence. In the Epistle to the Hebrews, the Apostle, as he shows that Christ, as He is above Angels, must be in person God: so he shows that, as He is in office above Moses, He must be in office Messiah. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-Priest of our profession Jesus Christ, who was faithful to him that appointed (him that made him), as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the honse, hath more honor than the house; for every house \*, builded by some man, but he that hath built all things is God And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end."

"Consider the Apostle and High-Priest of our profession." On that matchless One, who blends the glory of the heavenly with the charm of a perfect human sympathy, who is very God of very God, and very

man, horn of the Virgin to our low estate—on him fix the eyes of your understanding. Gaze on Him till the light of His form brings you within its own transfiguring power, till the applying Spirit transforms you by his light and changes you into the same image from glory to glory.

Ponder with the heart what has been opened to the mind. Christ justifies a faith which banishes every fear. From Him springs a comfort which rises above all sorrows. What has grief of pain, what has death to appall him who can say, Christ is mine, and I am His? His is a Love "deeper than the Grave in which He lay, higher than the Heavens to which He rose, ancient as Eternity and undying as the Souls He redeemed."

Point others to Christ. Bring to His feet the sinners whom He has so tenderly loved. Gnide your life by His life. Build on Him, live by Him, live for Him. Know nothing among men but Jesus Christ and Him crucified. For Him the ages waited and ripened. For Him tney have expanded, in the time which has followed His coming. All that does not bow before His sceptre will be broken by it. Let it not be in vain for us, that such a Saviour was foreshadowed, that such a Saviour has been given. Woe be to us if, as we stand on the Holy Mount on which the Law and the Prophets bow before our Lord Jesus Christ, we turn a deaf ear to that voice which comes from the excellent glory—'This is My Beloved Son, in whom I am well Please?"

# THE CITIES OF THE BIBLE

# Its Mountains, Valleys, Rivers, Lakes and Countries,

ALPHABETICALLY ARRANGED,

# PRONUNCIATION AND SIGNIFICANCE OF EACH NAME

HISTORICAL SKETCH OF THE SCENES AND EVENTS RECORDED BY THE INSPIRED WRITERS.

REV. JOHN H. MORRIS.

ABII ENE (ab-i-le'ne), a small canton situated among the mountains of Antitibauus, west of Damascus, of which Lysauias was tetrarch in the time of John the Baptist. Abila was the capital.

ACCAD (ak'kad), "fortress," one of the five cities in the "land of Shinar," or Babylonia, founded by Nimrod in the beginning of his kingdom; identified by Jerome with Nisibis in the north of Mesopotemia.

ACELDAMA (ak-el'da-ma), "field of blood," a place just without the walls of Jerusalem, south of Mount Zion, so called because it was bought with the thirty pieces of silver for which Christ was betrayed, previously called the Potters' Field, being a place whence they obtained their clay, Matt. 27:7.

ACHMETHA (nk-me'thah), the ECBATANA of classical writers, the capital of Media, built by Dejoces or Phraortes, and surrounded with seven walls, Ezra 6:2. Its site is occupied by *Hamadan*, in Persia.

ACHOR (a'kor), a valley near Jericho.

ADRAMYTTIUM (ad-ra-mit'ti-um), a maritime city of Mysla, in Asia Minor, opposite the Island Lesbos, and about eighty miles north of Smyrna. It was famous for its shipping trade. It is now called Adramyt, with about fifteen hundred houses.

ADRIA (a'dri-ah), the sea on the east of Italy, called the Adriatic, or the Gulf of Venice. In Paul's time it embraced that part of the Mediterranean between Crete and Sicily.

ADULLAM (a-dul'lam), a city in the lowlands of Judah, sonthwest of Jerusalem. It was a small town for four hundred years after Christ, but even its ruins cannot now be found. The Cave of Adullam, in which David and his men concealed themselves from Saul, some identify with the Cave of Khureitum, near Bethlehem.

ADUMMIM (a-dum'mim), "red or bloody," a mountain and city of Jericho, in the tribe of Benjamin; infested with robbers, Josh. 15:7; 16:17. The parable of the Good Samaritan is founded on it, Luke, 10:30-36.

AI (a'i), "ruin," a city near Bethel, about ten miles north of Jerusalem, called also Aiath, Isa. 10:28, and Aija, Neh. 11:31. Its ruins are still seen on top of a ridge east of Bethel. 2. A city of the country of Moab, taken and pillaged by the Chaldeans, Jer. 49:3.

AIN, "a fountain," the great fountain of the Orontes now called din el-Asu, about ten miles southwest of Riblah.

AKRABBIM (ak-rab'bim), "scorpions," called also Maalen-Akrabblm, Scorpion-height, a chain of hills on the southern border of Palestine, close to the valley of the Arabah.

ALEXANDRIA (al-ex-an'dre-a), a once famous city in Format

AMPHIPOLIS (am-fip'o-lis), "around the city," a city of Enropean Turkey, formerly the capital of Macedonia, situated on the river Strymon, which nearly surrounded it, from whence it took its name. It was distant about thirty-three miles from Philippi. It was founded about 470 years before Christ; the Turks call it Emboli. It was called Popolia in the time of the Byzantine empire. A village of about one hundred houses now occupies part of its site.

ANATHOTH (an'a-thoth), "answers"—i. e., to prayer—a city of Benjamin, about three Roman miles north from Jerusalem; was the birth-place of Jeremiah. Now Anata, a village of fifteen or twenty houses.

ANTIOCH (an'te-ok), the capital of Syria, on the banks of the river Orontes, about thirty miles from where it falls into the Mediterranean, and about one hundred and eighty miles north of Sidon, and three hundred north of Jerusalem. It was built by Seleucus Nicator, B. C. 301, and was the residence of the Syrian kings, the Seleucidæ. It was ranked the third city of the earth. The term Christians was first used here. From it Paul started on his missionary journeys. It was the scene of the birth and earlier labors of the celebrated Greek Father Chrysostom. It has been besieged and plundered no fewer than fifteen times, and has been visited by four earthquakes, in one of which 25,000 persons are said to have perished. It is little else than a heap of ruins.

ANTIOCH OF PISIDIA, a city of Asla Minor, about twenty-five miles northeast of Seleucia, in which Paul and Barnabas preached the Gospel, Acts 13:14.

APPII-FORUM (ap'pe-i-fo'rum), a town on the western coast of Italy, on the great road (*Via Appia*) from Rome to Brundusium, about forty-three Roman miles south of Rome. Here Paul met a band of Christians from Rome, when he was on his way thither as a prisoner.

AR (ar), "a city," the capital of Moab, south of the river Arnon, and on the east of the Dead Sea. The ruins bear the name of Rabba,

ARABAH (ar'a-bah), "desert," the name given to the whole Jordan valley down to the eastern gulf of the Red Sea, a distance in a!l of about one hundred and fifty miles. The name is found only once in the Euglish Bible, where it is the name of a district in Benjamin, called also Beth-Arabah.

ARAD (a'rad), "a wild ass," a city in the south of Palestine.

ARAM (a'ram), "high region." See SYRIA.

ARARAT (ar'ar-at), the name of a portion of Armenia, on the "mountains" of which the ark rested after the flood. It is nowhere in Scripture given as the name of a mountain. The "mountains" of Ar-

from north to south, and fourteen from east to west. It contained sixty walled towns; "and though a vast majority of them are deserted, they are not ruined."

ARIMATHEA (ar-e-ma-the'a), "the double heights," a city of Judah, the birth-place of Joseph the counselor, in whose sepulchre our LORD was laid. Some have identified it with Ramleh.

ARMAGEDDON (ar-ma-ged'don), "the mountain of Megiddo," a name used emblematically for a place of great slaughter and mourning, Rev. 16:16, aliusion being made to that great battle-field, the plain of Esdraelon, on the southern border of which stood Megiddo. See JEZREEL.

ARMENIA (ar-me'nya), "high-land," a large country of Western Asia on the north of Mesopotamia, and on the east of Cappadocia. It is generally mountainous, and gives rise to the Tigris and the Euphrates. It is four hundred and thirty miles from east to west, and three hundred from north to south. It is divided into fifteen provinces, of which Ararat is the central. It was reduced to a Persian province by Cyrus. The Armenians profess Christianity, but in a very corrupted state, having departed very far from the purity of the Gospel both in doctrine and worship. Armenia is now aubject to the Turks. In 2 Ki. 19: 37, and Isa. 37: 38, the Hebrew word Ararat is rendered by the word Armenia. This country is identical with Togarmah.

ARNON (ar'non), "noisy," a small river east of the Dead Sea, the houndary between Moab and the Amorites, rlaes in the highlands of Moab and falls into the Dead Sea.

AROER (ar'o-er), "heath," a city on the north bank of the river Arnon. It is now a ruin called *Arair*. 2. A city near Rabbath-Ammon, and another in Judah, 1 Sam. 30:28.

ARPAD (ar'pad), or ARPHAD, "support," a city of Syria.

ARVAD (ar'vad), "wandering," or Aradus (a-ra'dus), a small island and city off the north coast of Phœnicia. It is now called Ruad, and has about 3.000 inhabitants.

ASHDOTH-PISGAH (ash'doth-piz'gah), a place near the base of Mount Pisgah. It is called the Springs of Pisgah, Deut. 4:49.

ASIA (azh'ya), one of the quarters into which geographers have divided the earth, has been the scene of the most wonderful events in the history of man; here the human race was created, the Jews were planted, the Sacred Scriptures chiefly indited, the Son of God accomplished our redemption, and from it the Gospel was diffused through the world. Asia, mentioned in the New Testament, for the word is not found in the Old Testament, is usually divided into two parts, Asia Major and Asia Minor. Acia Major comprehends by far the most extensive eastern parts of the continent: Canaan, Assyria, Syria, Arabla, Persia, Mesopotamia, Armenia and Chaidea. Asia Minor, in the form of a peninsula, is bounded on the north by the Euxine Sea, on the south and west by the Mediterranean Sea, and on the east by Armenia, etc. It is about nine hundred and sixty miles in length, and four hundred in breadth; and the chief divisions of it are Mysia, Lydla, Caria, Lycia, Pamphylla, Pisidla, Galatia, Lycaonia, Phrygia, Bithynia, Paphiagonia, Pontus, Cappadocia, Cilicla and the islands of Cyprus and Rhodes. As used in Acts 2:9; 6:9; 19:10, 22, 26, 27; 2 Tim. 1:15; 1 Pet. 1:1, the name applies to Proconsular Asla, comprehending only Phrygia, Mysia, Caria and Lydia.

ASKELON (as'ke-lon), "mlgratlon," one of the "fenced citles" of the Philistines, upon the coast of the Mediterranean, between Gaza and Ashdod. Is now desolate as predicted, Zech. 9:5; Zeph. 2:4.

ASSOS (as'sos, a seaport in Mysla, in the northwest of Asia Minor, about twenty miles south of Troas. Its ruins are still distinguishable.

ASSYRIA (as-sir'ya). The country of Assyria and the Assyrian empire are to be distinguished. The empire comprehended Babylon and Mesopotamia. In its widest sense the Assyrian empire comprehended all the countries which lay between the Meditary and the Meditary

man." Here Paul preached. It was governed by the Romans before the time of Christ; and in the fourth and fifth centuries it was pillaged by the Goths. From A. D. 1455, for a number of years, it was under the sway of the Turks. It suffered dreadfully in the war between the Greeks and the Turks, yet it bravely sustained three sleges—twice in the year 1822, and finally in 1826; and now it is free, the capital of the kingdom of Greece. Its population is about 40,000.

The Acropolis and the Areopagus, or Mars Hill. The former was the citadel of Athens, and was remarkable for the number of important edifices that crowded its summit and sides. The latter was a small eminence, a little to the northwest of the Acropolis. It was so called in consequence, as it was said, of Mars having been the first person tried there, for the murder of Halirrhothius, son of Neptune. The members of the Council or Courts were called Areopagites.

ATTALIA (at-ta'li-a), a seaport town of Pamphylia, in Asia Minor, situate about thirty miles southwest of Perga.

AVEN (a'ven), "iniquity," a city of Egypt eastward of the river Nile, elsewhere called On or Heliopolis.—See On.

AZOTUS (a-zo'tus), Acts 8:40, the Greek form of Ashdod (ash'dod), one of the five cities of the Philistines, midway between Joppa and Gaza. Here was the temple of Dagon in which the Philistines deposited the ark. Here Philip was found, after baptizing the eunuch, Acts 8:40; it is now an insignificant village called Esdud.

BABYLON (bab'e-lon), "confusion, mixture," in Hebrew and Chald. Babel, the capital of the country called Shinar in Genesis, and in the later Scriptures Chaldea. Besides its application to the city of Babylon, the name (in Heb.) is also used to denote the district of Chaldea lying between the Tigris and the Euphrates, as well as Babylonia, the province of the Assyrian empire, and also Persia, Ezra 5:13. The city of Babylon was the capital of the province of Babylon, and of the Chaldean Empire. It was one of the most magnificent cities that ever existed. It was built by Nimrod, the great-grandson of Noah, in the place where the tower of Babel had been. This city was an exact square, built on a large plain, and was fifty-six miles in circumference, fourteen miles on each side. The walls were eighty-seven feet thick, three hundred and thirty-five in height, with one hundred gates of soild brass, twenty-five on each side. It had fifteen streets crossing one another at right angles, each one hundred and fifty feet wide; and the whole city contained six hundred and seventy-six squares. The famous hanging gardens were a succession of terraces, raised on arches. The river Euphrates ran through this city. The inhabitants became remarkable for their superstitlous, lewd and debauched practices. Darius, king of Persia, demolished its gates and walis, B. C. 538; Xerxes pillaged the temple of Belus in the year 478; Alexander the Great intended to renew it, but he soon died, 323; Seleucus Nicanor, carried away about 500,000 people to a new city called Seleucia on the Tigris; a few people continued thit the first century of Christ; but in the second it was deserted, and fell into ruins. The ruins of this once famous city are found near the modern village of Hillah, on the west bank of the Euphrates, about fifty miles south of Bagdad. The most remarkable of all the mounds found in that region is the vast ruin called Birs Nimrud, about six mlles southwest of Hillah, and which is supposed by some to represent the tower of Babel. The mound called Babel la supposed to represent the temple of Belus; the mound of the Kasr ("palace") the great palace of Nebuchadnezzar; and the mound of Amram the "hanging gardens." There are many other great masses of ruins on both sides of the Euphrates not yet fully explored.

BASHAN (ba'shan), "fruitful, or light, sandy soli," a district east of Jordan reaching from Gliead to Hermon; high bill of, called the bill of God, Ps. 68:15; its fruitfulness and rich pastures are especially noticed repeatedly, the district is now called Hauran. The cities of

BEREA (be-re'a), "heavy, weighty," a city of Macedonia, lying shout twenty mlles west of Thessalonica. It now bears the name of Veria, in Roumelia, and has a population of about 20,000.

BESOR (be'sor), "cold," a brook in the south-west corner of Canaan, falling into the Mediterranean a few miles to the south of Gaza, supposed to be that in which the Ethiopian eunuch was baptized, Acts 8: 26, etc.

BETHABARA (beth-ab'a-ra), in the best MSS. Bethany, a place on the Jordan east of Jericho where John baptized, John 1: 28.

BETHANY (beth'a-ne), "house of dates," a village of some note, situated on the east side of the Mount of Olives, about fifteen furlongs (two Roman miles) from Jerusalem, was the residence of Lazarus, Martha and Mary, where Jesus was wont to spend His few hours of relaxation in social conversation with that faithful family. Here our Lord performed His marvelous miracle of calling Lazarus back to earth after he had been four days dead; here Mary anointed Christ; from its vicinity Christ ascended into heaven. It is now but a small and poor village of about twenty families. It is called by the Arabians el' Azariyeh.

BETH-AVEN (beth-a'ven), "house of nothingness, or of iniquity,"

BETHEL (beth'el), "house of God," a city twelve miles north of Jerusalem, originally called Luz; was first called Bethel by Jacob, Gen. 28: 19; here Jeroboam set up his idol calf, 1 Ki. 12: 28, 29; called for this reason Beth-aven, Hos. 4: 15; 10: 5. It is now a mass of ruins called Bettin. The name Bethel was also applied to a small town in the south of Judah, Josh. 12: 16; 1 Sam. 30: 27; called also Chesil, Josh. 15: 30; Bethul, 19: 4; and Bethuel, 1 Chr. 4: 30.

BETHESDA (beth-ez'da), "house of mercy," a pool on the east of Jerusalem famed in the time of Christ for its healing virtue, John 5: 2.

BETH-GAMUL (beth-ga'mul), "house of a camel," a city of Moab, now called Um el Jemal. "This," says Mr. Graham, "is perhaps among the most perfect of the old cities I saw. It is surrounded by a high wall forming a rectangle, which seems to enclose more space than the modern Jerusalem. The streets are many of them paved. There were some very large public buildings. The houses were some of them very large, consisting usually of three rooms on the ground-flour and two on the first story, the stairs being formed of large stones built into the housewalls and leading up outside. The doors were, as usual, of stone; sometimes folding-doors, and some of them highly ornamented. . . . Taking my rifle with me, I wandered about quite alone in the old streets of the town, entered one by one the old houses, went up stairs, visited the rooms, and, in short, made a careful examination of the whole place; but so perfect was every street, every house, every room, that I almost fancied I was in a dream wandering alone in this city of the dead, seeing all perfect yet hearing not a sound."

BETHLEHEM (beth'le-em), "honse of bread," is often mentioned in the Old Testament. It was originally called EPHRATH or EPHRATAH, Gen. 35: 19; 48: 7, and whence it derived its later name is not known.

Bethlehem lies a little east of the road from Jernsalem to Hebron, about six miles from the former. There is a long lime-stone hill running east and west, with deep valleys to the north and south. The east end of this hill is bold; on the west it slopes gradually to the valley. On the sides of the hill are terraced gardens, with olive trees, fig trees and vines; and on the top to the east and north-east lies the village, now called "Beit-lahm," with a population of about three thousand. In the most easterly part is the celebrated Church of the Nativity, which owes its foundation to the empress Helena, mother of Constantine the Great. It is enclosed within the walls of the convent, which is now parceled out among the Greek, Latin and Armenian monks. Two spiral staircases lead down to the cave or grotto of the nativity twenty feet below the floor of the church; in a smell semi-circular rich to the

where Jerome lived and studied, and chapels dedicated to Joseph and other saints. The probability of our Lord's having been born in a cave need not here be discussed. A long current of tradition is in favor of it; and it is possible that the place where Mary took shelter, there being "no room in the inn," might be one of the caverns in the limestone-rock. But certainly the place where the eastern sages visited the Saviour was a "house," Matt. 2: 11. The traditional scene of the angels' appearance to the shepherds is a plain about a mile away, where is a miserable village, called "Beit-Sahur;" while the traditional Well of David is half a mile to the north of the town; but, according to Dr. Robinson, there is "no well of living water" near.

There is little note of Bethlehem in the early Israelitish history; it is not even numbered in the list of the towns belonging to Judah. But Salma, or Salmon, and Hur, both of the tribe of Judah, are said to have been each "the father of Bethlehem"—that is, to have colonized it.

Here was born King David, and here he was anointed king by Samuel, and it was in consequence called "the City of David." Here, too, was born Jesus, the Christ. Indeed, it was in New Testament times Bethlehem had its highest honor. Thither Joseph and Mary had to repair, as descendants of David, to David's city. There, in the adjoining fields, the angelic host announced the glad tidings of the Saviour's birth; and there was that wonderful event consummated, when the child Jesus was born of a mortal mother. Thither also came the Eastern sages to present their offerings; and there was the cruel slaughter of the little ones by Herod, awakening as it were, again, Rachel's lamentation. Its modern name is "Beit-lahm," with about three thousand inhabitants.

BETHPHAGE (beth-fa'ge), "house of figs," a small village situated on the east side of the Mount of Olives, nearer to Jerusalem than Bethany; Jesus lodged there. No trace of it is seen.

BETHSAIDA (beth-sa'e-da or beth-sa'dah), "house of fishing," a city of Galilee, not far from Capernaum, on the western shore of the Sea of Galilee.

BEYROOT (ba'root), or BEIRUT (bi'rut), anciently BERYTUS (be-ri'tus), a town nineteen miles north of Sidon, on the coast of Syria. It was known to the Greeks by the name Berytus, and it is supposed to be the same as Berothai or Berothah of Scripture. It was an ancient town of the Phænicians; was captured by the Romans, B. C. 150; rose to great eminence, and Greek learning was cultivated with great success until an earthquake laid the town in ruins, A. D. 511. It changed masters repeatedly during the Crusades, and in 1291 the sultan took the city and reduced it to ashes. During the present century it has received a fresh impulse, and now bids fair to become the most important trading place on the coast.

BITHYNIA (bi-thin'ya), a province of Asia Minor, on the Enxine Sea and Propontis, about two hundred miles in length and one hundred and twenty in breadth, and separated from Enrope by the narrow straits of Bosphorus. Paul designed to visit it, but was forbidden by the Holy Spirit, Acts 16: 7; Christian congregations were early formed in it. It now forms one of the districts of Turkish Anatolia. Its capital is NICE, anciently NICÆA, now called Isnik. The city is renowned in ecclesiastical annuls for the great Nicene Council that convened here in A. D. 325 at the call of the emperor Constantine to settle the differences that had arisen in the Church in respect to the doctrines of Arins. It was attended by two hundred and fifty Bishops, besides a large number of Presbyters, Deacons and others from different parts of the Christian world. This Council did not give peace to the Church, as the controversy still went on.

BOZRAH (boz'rah), "enclosure," a city of Moab in "the land of Mishor," Jer. 48: 24. Identified with Busrah, a village about sixty miles south of Damascus. 2. An ancient city the capital of Edom, in

the Crusades the city was taken in 1101 by King Baldwin, and retaken and destroyed in 1187 by Saladin. Only now extensive ruins, called Kaisariyeh.

CÆSAREA PHILIPPI, a city that stood between Sidon and Damascus, near the source of the Jordan. Its ancient name was Paneas. It was enlarged and embellished by Philip the tetrarch, who called it Cæsarea in honor of his emperor, Tiberius Cæsar, adding Philippi, to distinguish it from the Cæ-area on the sea-coast. It is now called Baneas, a wretched village of about forty houses. The ruins cover a wide space.

CATRO (ki'ro), for many years the capital of Egypt, is situated near the east side of the Nile, twenty miles above the place where the river diverges into the streams that make the Delta. It is distant from Alexandria, the great port of Egypt, one hundred and thirty miles, and for several years past these cities have been connected by a railroad which is carried over the Nile by an enormous viaduct. Cairo contains upward of 400,000 inhabitants, and it occupies the second place for size, population and importance in the Turkish empire. It was founded A. D. 970.

CALAH (ka'lah), "vigorous old age," one of the most ancient of the cities of Assyria, Gen. 10:12; probably represented by the modern Nimrud.

**CALNEH** (kal'neh), "fortified dwelling," a city on the west bank of the Tigris, built by Nimrod, supposed to be the same as Calno, Isa: 10: 9, and Canneh, whose inhabitants traded with the Tyrians, Ezek. 27: 23; its site is identified by some with the modern Niffer, fifty miles south-east of Babylon.

CALVARY (kal'va-re), "skull," mentioned but once, in Luke 23, 33, as the place were Christ was crucified. It is a term adopted from the Vulgate version, so-called because executions were performed there, and skulls were probably left lying on the ground; or probably because it was a bare round spot like a skull. In John 19: 17 it is called Golgotha. The identity of the site of Calvary is doubtful.

CANA (kā'na), of Galilee, "reedy," a village about eight miles north of Nazareth, and sixteen from the lake. Jesus wrought his first miracle here. It was the native place of Nathaniel. The true site of Cana is disputed; the probability is in favor of Kana-el Jelil.

CAPERNAUM (ka-per'na-um), "city of consolation," a city on the north-west shore of the Sea of Galilee, and distant about ninety-six miles from Jerusalem. Here Christ preached to multitudes, and made it His chief place of residence after the people of Nazareth had attempted his life, and hence it is spoken of as "His own city." Our LORD uttered a fearful prophecy against it, on account of the unbelief of its inhabitants, notwithstanding his many mighty works performed in their midst. In Christ's day it was a flourishing town, Matt. 11:23.

CAPHTOR (kaf'tor), "chaplet," "knop," the original seat of the Philistines; called an isle or coast country, Jer. 47: 4. Some say that it was Cappadocia, others the island of Cyprus, others the coast of the Egyptian Delta. Most probably it was Upper Egypt.

CAPPADOCIA (kap-pa-do'she-a), the most eastern province of Asia Minor, extending from Mount Taurus to the Euxine Sea, and was bounded by Pontus on the north, Lycaonia and part of Armenia on the south, Galatia on the west, and by the Euphrates on the east. It contained many rich and populous cities. It became a Roman province A.D. 17. It was subsequently wrested from the Romans by the Turks, under whose dominion it continues. A number of Christians still remain, but greatly corrupted. It is now called Amasia.

CARMEL (kar'mel), "park, garden," a city in the mountains of Judah, ten miles south-east of Hebron. 2. A celebrated mountain on the coast of the Mediterranean. It is about 1728 feet high. The range extends about twenty-eight miles, and in the south-east is connected with the mountains of Samaria. For its beauty and luxuriant forests it was compared with Bashan. Carmel is now celled. The Huns.

CILICIA (sil-ish'e-a), the most south-eastern province of Asia Minor, the capital of which was Tarsus.

CNIDUS (ni'dus), a city at the extreme south-west end of Asia Minor, on a promontory in Caria; its ruins are extensive, from which it is judged to have been a very important city.

CŒLE-SYRIA is the name originally given by the Greeks to the valley or hollow between Lebanon and Anti-libanus, extending probably one hundred miles between the two mountain ranges. Cœle-Syria afterward included a much wider district, comprising the tracts east of the Jordan down to the very shores of the Red Sea, and the cities of Heliopolis, Abila of Lysanias, Damascus, Gadara, Pella, Philadelphia, etc., and even Scythopolis, on the west of the Jordan.

COLOSSE (ko-los'se), "punishment," or "correction," an ancient city of Phrygia, not far from Laodicea and Hierapolis; an epistle, written probably at Rome during his first imprisonment, Acts 28: 16, 30, was sent by Paul to the church in this city.

COOS (ko'os), "top," an island of the Mediterranean, one of the Sporades, near the coast of Caria, in Asia Minor. Its present name is Stanchio, and its population is about 8000.

CORINTH (kor'inth), the capital of Achaia, Greece, situated on the isthmus or neck of land which joins the Morea to Attica on the north. It was founded about 1514 years B. C., and therefore is one of the most ancient cities in the world. Its commodious haven and advantageous situation gave it a vast commerce and immense wealth. Riches introduced pride, luxury and lewdness to a vast degree. Here the fine arts were cultivated with the greatest success; and the splendid style of its public buildings gave rise to the most elaborate of the four orders of Grecian architecture. At the time of Paul's visit (A. D. 52), Gallio the Roman pro-consul, a brother of Seneca, resided here; here Paul preached, and met with much opposition; encouraged in a vision, a church was formed, to which he afterward wrate two epistles. After a long struggle with the Turks, the inhabitants obtained success in 1823, and it now belongs to the kingdom of Greece. Its former glory has passed away. The modern village of Corinto, or Gertho, rises up amid its ruins.

CRETE (kreet), one of the largest islands in the Mediterrauean, to the south-east of the Morea, is about one hundred and forty miles in length, and varies from six to thirty-five miles in breadth. It was originally called the happy island, from its fertility and salubrity. Some have supposed that it is the Caphtor mentioned in Scripture, Jer. 47: 4; while others think that it was settled by Philistines from Egypt, some of whom afterward passed over to Palestine, and were called Caphtorim, Gen. 10: 14, and Cherethims, Ezek. 25: 16. It contained a hundred cities or considerable towns. The present population is estimated at about 300,000, mostly Greeks. It is now called Candia.

CYPRUS (si'prus), an island of the Mediterranean, situated between Cilicia and Syria; about one hundred and forty miles in length, and varying in breadth from five to fifty miles. Some suppose it to be identical with Chittim, Num. 24: 24; Dan. 11, 30. It is nearly traversed from east to west by two lofty chains of mountains, which, during winter, are covered with snow. It was celebrated in ancient times for its fertility and beauty, for its dense population, and for the gayety and licentiousness of its inhabitants. Its fruits, particularly grapes, and its corn are of a superior quality. Its modern name is Kubris.

CYRENE (si-re'ne), a city and province of Lybia, in Africa, westward of Egypt. At the present time it belongs to the Turks. Many Jews resided here.

**DALMANUTHA** (dal-ma-noo'tha), a place on the east side of the Sea of Galilee, mentioned only in Mark 8: 10.

DALMATIA (dal-mā'she-a), a province of old Illyricum, now a

Turks. It is situated in the midst of an extensive plain, about two hundred miles south of Antioch, and one hundred and twenty northeast of Jerusalem, well watered and beautiful and fertile. It has many rivulets and canals connected with the large river the Abana (modern Barada), which runs through the city. Its population is now about 140,000, of whom nearly 15,000 are of the Greek Church, 6000 Jews, and the remainder are Arabs and Turks.

DECAPOLIS (de-kap'o-lis), "ten cities," a district of Palestine, situated on both sides of Jordan. Josephus says the ten cities were Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa and Otopos (or Canatha), all on the east of Jordan except Scythopolis.

**DERBE** (der'be), "juniper tree," a city of Lycaonia, a province of Asia Minor; Paul and Barnabas retreated to it after having been driven from Lystra.

EBAL (e'bal), "stone," a hill of Samaria from which the curses of the law were pronounced, Deut. 27:14. See Shechem.

EBENEZER (eb-en-e'zer), "stone of help," the name which Samuel gave a stone, commemorative of God's help to Israel.

EDOM (e'dom), "red," the country of Esau, formerly called Mount Seir, and subsequently ldumea.

EKRON (ek'ron), "eradication," the most northern of the five cities of the Philistines, situated in the plain between Azotus and Jamnia. Now Akir, five miles southwest of Ramleh.

ELAH (e'lah), "terebinth or oak," the valley in which David slew Goliath; not identified.

ELAM (e'lam), "age," south of Assyria, and east of Persia Proper. Its capital was called Susa. The name Elam was at one time given to the whole of Persia. It was called Susiana by the Greeks and Romans. ELATH (e'lath), or ELOTH (e'loth), "trees, terebinths," a seaport town on the eastern cult of the Ball Susana trees, terebinths," a

town on the eastern gulf of the Red Sea near to which the Israelites passed.

EMMAUS (em-mā'us), "hot springs," a village "threescore furlongs," or about seven and a half miles, distant from Jerusalem, memorable for Christ's interview with two of his disciples on their way thither.

ENDOR (en'dor), "fountain of Dor—i. e., of the age," a city four miles south of Mount Tabor; is now called Endur.

ENGEDI (en-ge'di), "the fountain of a kid," originally called Hazazon-Tamar, 2 Chr. 20: 2, the name of a city on the east side of the Dead Sea about thirty miles south-east of Jerusalem. Celebrated for the excellence of its vineyards, Cant. 1: 14.

ENON (e'non), "fountain," a place near Salim where John baptized. EN-ROGEL (en-ro'gel), "fountain of the secret, or fuller's fountain," a spring on the south-east of Jerusalem, in the valley of the Kidron, the site of which is occupied by the "Fountain of the Virgin."

EPHESUS (ef'fe-sps), the capital of Ionia, and in the time of the Romans of the entire province of Asia. It was situated on the south of the river Cayster about twenty-three miles north of Miletus and forty south of Smyrna. It was chiefly famed for a magnificent temple of Diana. This is said to have been four hundred and twenty-five feet long and two hundred and twenty broad. Its roof was supported by one hundred and twenty-seven pillars, sixty feet high, twenty-seven of which were curiously carved, and the rest polished. It was hurned on the same day Socrates was poisoned, viz., two hundred years before CHRIST. It was rebuilt with more splendor; it was destroyed by an earthquake nineteen years after CHRIST, but it was soon rebuilt again. It had been seven or eight times destroyed before Pliny wrote. The rulns of the temple have recently been explored, and several sculptured pilasters, etc., have been exhumed. The city is now in utter ruin. A small portion of its site is occupled by the Turkish village **A**yasaluk

EPHESUS, the first mentioned of the cities to the churches of

called "the great river," Deut. 1:7: Josh. 1:4. It has two sources in the mountains of Armenia. The westero, called Kara-su (black river), after flowing 270 miles, joins the eastern, called the Murad, at a point about 400 miles from its source. These two tributaries thus united form the Euphrates properly so called. After many windings it is united with the Tigris at Kurnah, and at length falls Into the Persian Gulf. Its entire course is about 1500 miles. It is navigable for large vessels as far up as Bassora. It flowed through ancient Babylon. Like the Nile, it overflows its banks at certain seasons of the year, which renders a great part of the country exceedingly fertile.

FAIR HAVENS, a harbor on the south side of the island of Crete. GADARA (gad'a-ra), one of the ten cities called Decapolis, the metropolis of Peræa, about six miles from the Sea of Galilee, where Christ permitted the devils He had ejected to destroy a herd of swine. Its ruins are called *Um-Keis*.

GALATIA (ga-lā'shya). The Galatians were of Celtic origin. After varions wanderings they crossed over into Asia Minor, and, about B. C. 280, settled in that part of Phrygia which was afterward called Galatia, or Gallo-Græcia. About B. C. 26, they were conquered by the Romans, and their country was made a Roman province, and together with Lycaonia placed under a Roman governor. About A. D. 266 it was overrun by the Goths, and afterward became a province of Turkey. It is now called Natolia.

GALILEE (gal'I-le), "circle," "circuit," a large and fertile territory in the north of Canaan, twenty cities of which Solomon gave to Hiram, 1 Kings 9: 11; the upper part was called GALILEE OF THE GENTILES, from its containing many Gentile inhabitants; their dialect was corrupted, and hence Peter was detected by his speech. Here Jesus dwelt from His youth; from it He came to John the Baptist; here He preached and performed miracles; here He met with His followers after His resurrection; there were numerous churches in Galilee, Acts 9: 31.

GATH, "a wine-press," one of the five citles of the Philistines, has been identified with Tell es-safieh, a hill ten miles east of Ashdod.

GAZA (ga'zah), "strong," the capital and stronghold of the Phillstines, situated toward the southern extremity of Canaan, and about sixty miles south-west of Jerusalem, was an important city before the time of Abraham, Gen. 10. Its modern name is Ghuzzeh, containing about 1500 inhabitants.

GERGESA (ger'ge-sa), a city on the eastern shore of the Sea of Galilee. The country might thus be called either that of the Gadarenes or of the Gergesenes, Matt. 8: 28; Mark 5: 1.

GERIZIM (ger'e-zim), a mountain of Samaria, on which the Samaritans erected their temple, in opposition to that at Jerusalem.

GETHSEMANE (geth-sem'a-ne), "oil-press," or "oil-garden," in John 18: 1 called "a garden," in Matt. 26: 36 "a place," was a retired spot on the west of the Mount of Olives, and in the vicinity of Jerusalem. Here our Saviour, on the night before His crucifixion endured His agony and was betrayed and apprehended, Matt. 26: 36; Mark 14: 32; and previous to this, Jesus with His disciples frequented this beautiful spot, John 18: 1, 2. The probable garden consists of a small plot of ground, with a low euclosure of stones. There stand in it eight venerable-looking olive-trees, which seem as if they might have remained from time immemorial.

GIBEON (gib'e-on), "belonging to a hill," one of the four cities of the Hivites. A small village remains, called et-Jib, about six miles north-west from Jerusalem. The ruins are quite extensive.

GIHON (gi'hon), "a stream," originally the name of one of the four heads of the rivers which watered Eden, Gen. 2: 13; was also subsequently the appellative of a fountain on the west of Jerusalem, the scene of the anointing of Solomon as king.

CTT DOA (will have be seen as king.

"beyond Jordan," Matt. 4: 15; John 1: 28. It abounded with trees which produced a valuable gum, called the balm of Gilead.

GILGAL (gil'gal), "a rolling away," a celebrated place on the west of Jordan, where the Israelites were circumcised.

GOMORRAH (go-mor'rah), "submersion," one of the five cities of the plain. It was next to Sodom in importance as well as in wickedness.

GOSHEN (go'shen), a very fertile province in Egypt which Joseph procured for his father and brethren, and where the Israelites dwelt during the whole of their sojourn in that country. It probably lay to the east of the Nile in Lower Egypt.

GREECE (greess), an extensive country on the south-east of Europe, and including Ionia and Asia Minor. In the Old Testament, Greece and Greeks are mentioned under the name of Javan. It was probably peopled soon after the flood by the descendants of Japheth in the line of Javan. In the days of Alexander the Greeks were masters of Egypt and Syria, the countries beyond Euphrates, and other provinces. Few countries are more favored by nature as to soil, climate and productions. In the arts and sciences Greece attained a great eminence, as also in poetry and eloquence. After a long and grievous oppression (from the fall of the Byzantine empire), the Greeks arose in 1822 against the Turks, and ultimately gained their independence. The modern Kingdom of Greece was established in 1832. In 1863 it was enlarged by the annexation of the Ionian Islands. Its population is about 1,500,000. The Greeks profess Christianity, but in a corrupted form.

HADAD-RIMMON (ha'dad-rim'mon), "the name of two Syrian ldnis, Hadad and Rimmon," a place in the valley of Megiddo, near to which the good king Josiah was slain, and his army routed.

HARAN (ha'ran), "mountaineer," also called Charran, Acts 7: 2, 4, was a place in Mesopotamia, or more properly in Padan-Aram. It is identified with the modern village called Harran on the banks of the Belik, which flows into the Euphrates.

HAURAN (how'ran), "caves, cave-land," a country north-east of Canaan and south of Damascus, embracing a portion of the kingdom of Bashan. It is identical with the Greek province of Auranitis.

HAVOTH-JAIR (ha'voth-jā'r), "villages of Jair"—i. e., those which Jair took from the Ammonites, on the north of Mount Gilead.

**HEBRON** (he'brnn), "fellowship," the oldest town in Palestine, and one of the most ancient and renowned cities of the world, called Kirjath-Arba, Jud. 1: 10; Mamre, Gen. 33: 19; 35: 37. Its modern name is *el-Khulil*, "the friend," with a population of about one thousand, including about sixty Jewish families.

HERMON (her'mon), or SION (si'on). See LEBANON.

HERMONITES, properly Hermons, the (three) summits of Hermon. HESHBON (hesh'bon), 'reason, intelligence,' chief city of Sihon, king of the Amorites, about twenty miles east of the river Jordan. It was famous for its fish-pool, Cant. 7: 4; its rnins are still seen.

HIERAPOLIS (hi-er-rap'o-lis), a "sacred or holy city," a city of Phrygia, in Asia Minor, in the neighborhood of Colosse; here Christianity was early planted, Col. 4:13. Its modern name is Pambuk Kalessi, about five miles north of Laodicea.

HINNOM (hin'nom), "lamentation," a deep and narrow ravine to the south and west of Jerusalem. It is first mentioned in Josh. 15: 8; 18: 16. From the time of Joshua it became the common cesspool of the city. It is said that perpetual fires were kept up in it to consume all that was combustible. It was called the "valley of the son" or "children of Hinnom," Jer. 19: 2. By the later Jews it was called Ge-Hinnom, Gehenna, as a type of the place of eternal punishment.

HOR is a conspicuous object in the Edomitish chain, rising just to the west of the city of Petra, 4800 feet above the sea level. It is entirely of sandstone, and has a double top. In the little hollow between the peaks it has been supposed that Aaron died. On the highest, the northernmost, is a small building 28 feet by 32 inside.

IDUMEA (id-n-me'ah), "red," the Greek form of Edom, originally called "Mount Seir," a country bordering on the Holy Land, possessed by the Edomites or descendants of Esau; was bounded on the north by the Dead Sea and Moab, and extended southward to the eastern gulf of the Red Sea.

ILLYRICUM (il-lir'i-kum), a country in Enrope lying between Pannonia and the Gulf of Venice, now called Sclavonia, and about four hundred and eighty miles in length and one hundred and twenty in breadth. Dalmatia, which Titns visited, 2 Tim. 4: 10, was the southern part of this province.

ITALY, a well-known and highly-celebrated country in the south of Europe. It is bounded on the north by the Alps, which separate it from Austria and Switzerland, on the south by the Mediterranean, on the east by the Gulf of Venice, and on the west by France and the Mediterranean. It is about 700 miles in length, and from 100 to 320 ln breadth. In 1859 the greater part of the peninsula was erected into the Kingdom of Italy. In 1866 Venetia was added, and in 1870 the incorporation was completed by the removal of the seat of government to Rome, Its climate is generally mild and genial, and the soil is fertile. The Roman Catholic religion is established, but under the new government a great measure of liberty is enjoyed by Protestants.

TTUREA (it-u-re'ah), a small province of Syria, in the north-east of Palestine, where Philip was tetrarch. It derived its name from Jetur (1 Chron. 1: 31), son of Ishmael; now called Jedur.

JABBOK (jab'bok), "a pouring out," a rivulet falling into the Jordan about thirty miles below the Sea of Galilee. Now called Zurka, or Blue River.

JABNEEL (jab'ne-el), "God causeth to be built," probably the same as Jabneh, called by the Greeks and Romans Jamnia. Now called Yebna, about eleven miles south of Jaffa. Its population is about 3000.

JACOB'S WELL, a well of water near the city of Shechem, at which CHRIST instructed the woman of Samaria. Still known by the same name, about half a mile south-east of Nablus, at the foot of Mount Gerizim.

JERICHO (jer'i-ko), "place of fragrance," the largest city in the valley of Jordan, about twenty miles north-east from Jerusalem. First mentioned in Num. 22:1, and repeatedly afterward. Near it Christ healed two or perhaps three blind men. It is called "the city of palm trees," Deut. 34:3; 2 Chron. 28:15. It is now a small village called Riha or Eriha, with about two hundred inhabitants.

JERUSALEM (je-ru'sa-lem). First of the "CITIES OF THE BIBLE" in the sacred associations that cluster around its history, and precious to the Christian, not only in its associations, but more as the Divinely indicated type of the city not made with hands, eternal in the heavens.

It is first mentioned in the Sacred Writings by the name Jerusalem in Joshua 10: 1, but was a city of renown long before. It is distant from the Dead Sea and Jordan valley fifteen miles, and from the Mediterranean thirty-one miles. It was called Salem, "peace," in the time of Abraham, Gen. 14:8; Heb. 7: 2, when Melchizedek was its king. It is called also in Ps. 76:2; and it was called Jebus, "habitation" or "foundation," at the time Israel obtained possession of the Holy Land, Josh. 15: 8; 18: 28; 1 Chron. 11:14. It seems probable, therefore, that the name Jerusalem is merely a compound of the terms Jebus and Salem. It is called "Zion," 1 Ki. 8: 1; "City of God," Ps. 46: 4; "City of the Great King," Ps. 48: 2; "the Holy City," Neh. 11: 1-18; "City of Solemnities," Isa. 33: 20.

In its most flourishing state it consisted of four parts, built on four hills; namely, Ziou, Akra, Moriah and Bezetha. In fact, the whole foundation was a high rock, with four heads or hills, and with steep ascents on every side, except the north; and surrounded with a deep valley, which was embosomed with hills.

traveler approaching Jerusalem from the west or east it must always have presented the appearance beyond any other capital of the then-kaown world—I may add beyond any important city that has ever existed on the earth—of a mountain-city, breathing, as compared with the sultry plains of the Jordan or of the coast, a mountain-air, enthroned, as compared with Jericho or Damascus, Gaza or Tyre, on a mountain-fastness."

From the plain of Esdraelon, southward, runs a broad mountainridge, forming a precipitous wall to the east, but sinking gradually toward the western sea-coast. This ridge is rocky and uneven, cut up by deep ravines, generally running east or west. Some distance south of the open plain round Gibeon two such valleys begin; and on the toague of elevated land between them stands Jerusalem. One valley, to the north-east, runs nearly due south-it is the valley of the Kidron or Jehoshaphat; the other, to the west-the valley of Hinnom-runs a while south, then, bending to the east, it joins that of the Kidron, the further course of which is to the Dead Sea. The city therefore is separated on the east, south and western sides by deep and precipitous raviaes, as it were the ditches which encircle some great natural fortress. There is another ravine running from the upper level, north and south, through the city itself, dividing it into two unequal portions. This, or nart of it, was called the Tyropeon. On the west of this was the upper city, or Mount Zion, on the east was Mount Moriah, also Akra or the lower city, less elevated than the western part. From this central vallev a branch about halfway up extended westward; and there was another depression north of Moriah, between it and Bezetha, the new city. It was among the advantages of the position of Jerusalem that, defended as already noted to the east, south and west, by deep ravines, it had room for enlargement on the north and north-west. The heights of different points in and near the city above the level of the Mediterranean are-North-west corner of the city, 2610 feet; Mount Zion, 2537; Mount Moriah, 2429; bridge over the Kidron, near Gethsemane, 2281; Pool of Siloam, 2114; Bir Eyub, at the confluence of the Hinnom and Kidroa, 1996; Mount of Olives, Church of Ascension on summit, 2724.

We may perhaps form some idea of the ancient city from the modern aspect of Jernsalem. Many of the great features of the scenery must be the same. Doubtless there was then life-stirring life-whereas now there is desolation and death. There were round the city inviting gardens and orchards, especially to the north, and in the valley of Hinnom. And there were pleasant slopes, instead of the huge mounds of rubbish from the demolition of buildings, giving a dull monotonous bue to the general view, while the houses look dingy and dilapidated. Still, the houses of the ancient city were most probably of the same character as those st present existing, with flat roofs and few windows; and probably the streets were as narrow; and the shops or bazars presented a similar sppesrance. And those of one trade congregated together. Thus we read of a "bakers' street," Jer. 38: 21. The line of walls and towers must in some places occupy the former sites, though both to the north, and in the upper city to the south and south-east, the extent is very much contracted, much being now bare that once was covered with houses. There were anciently many gates, and of course there must have been corresponding roads into the country. Solomon is said to have carefully paved them with black stone. But probably even then there were not above two or three of what we may call principal roads to the capital. At the gates, were open spaces, often called streets in our version (e. g. 2 Chron. 29:4; 32:6; Ezra 10:9; Neh. 8:1, 3, 16), where large assemblies could gather. For the supply of water there were pools, conduits, etc. We also find burial-places mentioned. Those of the kings were in the City of David (2 Chron. 12: 16; 14: 1 and elsewhere). But some of the sovereigns were not buried in the royal sepulchre (28: 27). Many tombe were in the --

did were the ceremonies with which His worship was celebrated by the multitudinous priests who ministered in the sanctuary. Well might all nations flow to the "mountain of the Lord's house" "established in the top of the mountains," Isa. 2: 2.

The history of Jerusalem, from the time when it was taken by the children of Judah until the time of our LORD, is given in all its remarkable details in the Sacred Scriptures-its prosperity; its sins and God's repeated rebukes and warnings; its sad vicissitudes-its up and downs are all depicted by the Inspired Writers. Its history, subsequently to the Scripture records, may be briefly told: About seventy years after CHRIST it was besieged, taken, sacked and burned by Titus. Above one million of the Jews perished, and ninety-seven thousand were taken prisoners; and our SAVIOUR'S prediction-that it should become a heap of ruins-was fully verified. It gradually became settled again; but in the year 134 the emperor Adrian banished all the Jews, prohibiting their return on pain of death. The temple was demolished, and the site ploughed up. Several hundred years after, the city was again rebuilt. In the year 614 the Persians captured it, and ninety thousand Christians were slain. In 637 the Saracens seized it, and kept it till 1079, when the Turks became its masters. It was taken by the first Crusaders in 1099, and held by the Christians till 1187, when it was taken by Saladin. After various changes it was taken by the sultan Selim I. in 1517. In 1542 its present walls were built by Soliman the Magnificent. In 1832 the pasha of Egypt occupied it, but in 1841 it once more passed under the Turkish sceptre. Under the anspices of the "Palestine Exploration Fund" it is now being explored by means of excavations, which have already brought to light many very interesting facts regarding the ancient city, over the ruins of which the modern one is built. Its present population is about sixteen thousand, of whom four thousand are Moslems, eight thousand Jews, eighteen hundred Greeks, thirteen hundred Latins and about nine hundred of various nations.

Of the great features of Jerusalem we can recognize enough for satisfaction. Here are the slopes and here the valleys of which Scripture tells; here is the city which sages and monarchs and prophets of old time inhabited. Within the small circuit on which you look, JESUS taught and suffered and rose again. But when you want to fix exactly upon the spot where this or that great event occurred, you are at fault: you have the broad outlines of the picture, you cannot discern the minuter touches. To reconstruct the ancient city is impossible. But as Dr. Thomson reminds us, when contemplating the ruins of the city of David, "there is another Zion, whose towers are still more glorious, and shall never be overthrown." "GoD is known in her palaces for a refuge," Ps. 48:3. And "this GoD is our GoD for ever and ever." How often is this name synonympus with the Church of the living Gon! and no other spot but one can divide with it the affection of His people; no other name but one can awaken such joyful hopes in the Christlan's heart. The temporal Zion is now in the dust; but the true Zlon is rising and shaking herself from it, and putting on her beautiful garments to welcome her King when He comes to reign over the whole

Jernsalem is a type of the Jerusalem which is above, the great, the Holy City, the heavenly, the City of the Living God, the free, the mother of us all, Gal. 4:26; Heb. 12:22; see also Ezek. 48:30-45. John describes the New Jerusalem, the name of which should he written on the Christian Conqueror, Rev. 3:12, as of unequaled magnificence, "descending out of heaven from God," with twelve foundations of precious stones, and twelve gates of pearl, her streets of rich gold, the whole glowing with clear light, resplendent, not with sun or moon, but with the glory of God and of the Lamb. The gates stand ever open, and ample are the dimensions, Rev. 21:10-27. The city is called

JOPPA (jop'pah), "beautiful," called Japho, Joshua 19:46, a seaport town, on the shores of the Mediterranean Sea, about thirty-seven miles north-west from Jerusalem, is repeatedly mentioned in Scripture. The modern name is Jafa or Jaffa, and it has about 5000 inhabitants of whom one hundred and fifty are Jews, six hundred nominal Christians, and the rest Moslems. "Among its population are fugitives and vagabonds from all countries."

JORDAN (jor'dan), "falling down," called "the river," Gen. 31:21, the chief river of the Holy Land, the uppermost spring of which is the Hasbany. After a course of about three miles through a beautiful valley, it enters a dark defile of six or seven miles, issuing from which it enters into a marsh of about ten miles extent, the termination of which is the Lake Merom (Huleh). Leaving this lake, it flows rapidly with increasing volume for twelve miles, when it enters the Sea of Galilee. Flowing from the south-west end of this sea, it descends with great spead till it is lost in the Dead Sea. Its whole course is in a direct line about one hundred and twenty miles, and in its windings about two hundred, and is almost throughout below the level of the Mediterranean. Its Arab name is Esh-Sheriah. "the watering place."

KIDRON, or CEDRON (ke'dron), "turbid," a brook which ran through the Valley of Jehoshaphat, on the east side of Jerusalem, between the city and the Mount of Olives. Christ passed it in His way to Gethsemane, John 18: 1. The Convent of Mar Saba occupies a considerable portion of the rocky sides of this gorge. This remarkable convent consists of a large number of caves in the sides of lofty precipices, enlarged in some cases. and fashioned into houses or cells by the aid of walls closing apertures and connecting jutting strata. It has been aptly called a "beehive."

KIR, "a wall," the country between the Black Sea and the Caspian, to which the Syrians, and part of the Hebrews, were carried captive by the Assyrians.

KIR-HARE-SHETH (kir-har'e-sheth), "brick fortress," a principal city of the Moabites, called also Kir-Haresh, Isa. 16:11; Kir-Haraseth, 2 Ki. 3:25; and Kir-Heres, Jer. 48:31, 36. It stands on the southern frontier of Moab, ten miles from the south-east corner of the Dead Sea.

KISHON (ki'shon), "tortuous, winding, stream," an "ancient river," a brook in the Holy Land, which rises in Mount Tabor, and flows nearly westward into the Mediterranean, near the northern base of Mount Carmel. Its modern name is Nahr Mukutt.

LAODICEA (la-o-di-se'ah). There were six cities so callad in Asia; that mentioned in Scripture was in Southern Phrygia, about forty miles east of Ephesus. It was originally called Diospolis, and afterward Rhoas. It was destroyed by an earthquake in A. D. 63, but was soon rebuilt. It became a Christian city of eminence. It was destroyed by the Mohammedans, and is now a scene of utter desolation.

LEBANON (leb'a-non), "whiteness," always with the article the in prose. It is so called either because the whole range is composed of whitish limestone rock; or more probably because snow covers its summits during most of the year. It consists of two distinct ranges, which run parallel for about one hundred miles. The eastern range is designated Antilibanus, the southern peak of which is Hermon, or Sion. The average height of the Lebanon is about 7000 feet; that of the Anti-Lebanon, about 5000, the Hermon being 10,000 feet high.

LIBYA (lib'ya), Heb. Phut, a genernal name for Africa, but properly that part of it which lay on the south coast of the Mediterranean westward of Egypt; its inhabitants were a warlike race.

LYCAONIA (ly-ka-o'ni-a), a province of Asia Minor, bounded by Cappadocia on the east, Galatia on the north, Phrygia and Pisidia on the west, and by Cilicia on the south. Its chief cities were Iconium, Derbe and Lystra.

LYCIA (lish'va). a province in the south-west of Asia Minary

LYDIA (lid'e-a), a maritime province in the west of Asia Minor. That mentioned in Ezek. 30: 5 was Lud, a place on the continent of Africa, compare Isa. 66: 19; Ezek. 27: 10.

LYSTRA (lis'tra), a city of Lycaonia, in Asia Minor, about forty miles west of Iconium.

MACEDONIA (mas-se-do'ni-a), a large country north-east of Greece, peopled by the descendents of Javan. In the time of the Romans the whole country between Tæuarus (Cape Matapan) and the valley of the Danube was divided into three districts, viz., Illyricum, Achaia and Macedonia (which included Thessaly, and formed with it one province). Its metropolis was Thessalonica. It was a famous monarchy under Philip and his son Alexander the Great.

MACHPELAH (mak-pe'lah), "portion, lot, double cave," the name of the burying-place of the patriarchs, which Abraham bought from Ephron the Hittite for a burying-place for Sarah; Abraham himself was buried there; also Isaac, Rebekah and Jacob. Over this spot the celebrated Mosque El Haran stands.

MAGDALA (mag'da-la), "a tower," a town on the west of the Sea of Galilee, either the same with Dalmanutha or near it, Matt. 15: 39, compare with Mark 8: 10. Now a small village, called Mejdel, about three miles north of Tiberias, containing about twenty wretched hovels

MAHANAIM (ma-ha-na'im), "camps," a town east of Jordan, of the north bank of the Jabbok.

MARCH OF THE ISRAELITES FROM EGYPT TO THE PROMISED LAND

The history of this great march is full of interest for the Bible student and equally full of warnings, and of important lessons to the devout Christian as he wanders in this world's wilderness on his way to the Land of Promise beyond the Jordan of death. We present here but the briefest ontline of this history with such references as will enable the reader to fill in the details.

The forty-sixth chapter of Genesis tells us of Israel's journey to Egypt, and from that to the second of Exodus details the subsequent history to the birth of Moses.

The Israelites sojourn in Egypt 430 years, from Abraham, B. C. 1913, to B. C. 1491, Gen. 15: 13; Ex. 12: 40, 41; Acts 7: 6; Gal. 3: 17-idolatry of, in, Ezek. 20: 6-9; Ezek. 23: 8-multiply in Egypt, Ex. 1: 7-20; Ps. 105: 24; Acts 7: 17—Pharaoh's cruelty and oppression, Ex. 1: 8-22; 2: 11, 5; Acts 7: 18-21-God promises deliverance, Ex. 2: 23-25. Moses sent to them, Ps. 78; 105-107; 136; Acts 7-murmur against Moses, Ex. 5: 20, 21; 14: 10-12-exempt from the plagues of Egypt, Ex. 8: 22, 23; 9:4-6, 26; 10:23; 11:7; 12:13—keep the first Passover, Ex. 12:1-28, 50-obtain jewels from the Egyptians, Ex. 11: 2, 3; 12: 35, 36; Ps. 105: 37-depart from Rameses, Ex. 12: 31-42; 13: 3, 4; 14-number of, Ex. 12: 37-none feeble, Ps. 105: 37-accompanied by a mixed multitude, Ex. 12: 38; Num. 11: 4—their herds and flocks, Ex. 10: 9, 24; 12: 38; 34: 3; Num. 11: 22. Led by the angel of the LORD, Ex. 23: 20-23; 32: 34; 33: 2, 14; Ps. 78: 51-54; Isa 63: 11-14-order of marching and encamping, Num. 2; 10: 14-28. March from Rameses to Succoth, Etham, Pi-hahiroth, Ex. 12: 37; 13: 20; 14: 2; Num. 33: 5-7. Passage of the Red Sea-destruction of Pharaoh, Ex. 14; Deut. 11: 4; Ps. 78; 105-107; 136-song of Moses and Miriam, Ex. 15: 1-20. March three days through the Wilderness of Shur to Marah, Ex. 15: 23; Num. 33: 8-murmur at the bitter water-it is sweetened, Ex. 15: 24, 25. March to Elim, Ex. 15: 27; Num. 33: 9. To the Red Sea, Num. 33: 10. To Desert of Sin, Ex. 16: 1; Num. 33: 11-murmur for bread, Ex. 16: 2, 3-manna sent, Ex. 16: 4-36-quails sent, Ex. 16: 13. March to Dophkah, Alush, Num. 33: 12, 14; Ex. 17: 1. To Rephidimmurmur for water, Ex. 17: 2, 3-water brought from the rock at Massah or Meribah, Ex. 17: 5-7-Amalekites defeated, Ex. 17: 8; Dent. 25; 17, 18. March to Desert of Sinai in the third month, Num. 33: 15; Ex.18:

36: 3-7; Num. 7—make the Tabernacle, Ex. 35: 30-35; c. 36-40—second Passover kept, Num. 9: 1-5—numbering of the people, Num. 1: 1-46; Ex. 38: 25, 26. March to Taberah—murmuring punished by fire, Num. 11: 1-3; Deut. 9: 22; March to Kibroth-hattaavah, Num. 11: 34; 33: 16—seventy elders appointed, Num. 11: 16, 17, 24-30—murmuring for flesh, Num. 11: 4-9; Ps. 78: 18—quails sent, Num. 11: 18-23, 31, 32; Ps. 78: 26-29—punished by plague, Num. 11: 33, 34; Ps. 78: 30, 31. March to Hazeroth, Num. 11: 35; 33: 17. To Kadesh, in the Desprt of Paran, or Zin, Num. 12: 16; 13: 26; 33: 36; Deut. 1: 2, 19—spies sent to Canaan, Num. 13; 32: 8; Deut. 1: 22, 25; Josh. 14: 7—Discouraged and rebel at their report, Num. 14: 26-35; 9:23—spies die of plague, Num. 14: 37—Israel defeated by Amalek at Hormah, Num. 14: 40-45; Deut. 1: 41-44—dwell at Kadesh, Deut. 1: 46.

They turn back from Kadesh and wander for thirty-eight years by the Red Sea, Num. 14: 25-34; Deut. 1: 40; 2: 14-stations visited by them, Rithmah to Ezion-Geber, Num. 33: 18-36-all but two die from twenty years old, Num. 14: 28-30; Deut. 2:14. Return to Kadesh, Num. 20: 1; 33: 36; Jud. 11: 16, 17-Sabbath-breaker stoned, Num. 15: 32-36-rebellion of Korah, Num. 16; Deut. 11: 6-fourteen thousand die of plague, Num. 16: 41-50-Miriam's death, Num. 20: 1-murmur for water at Meribah-refused a passage by Edom, Num. 20: 14-21. March from Kadesh to Beeroth and Mount Hor, or Mosera-Aaron's oeath, Num. 20: 22, 29; 33: 37; Deut. 10: 6-defeat King Arad, Num. March to Zalmonah and Punon, Num. 33: 41, 42; 21: 6; Dent. 2: 8-murmur-bitten by serpents-healed on looking to the brazen serpent. Num. 21: 4-9. March to Oboth to the mountains of Abarim or Pisgah, Num. 21: 10-20; 33:43-47; Deut. 2: 13-24-defeat the Amorites, Num. 21: 21-31; Deut. 2: 26-37. March by Bashan to the plains of Moab, opposite Jericho, Num. 21: 33; 22: 1; 33: 48, 49 - defeat Og, king of Bashan, Num. 21:33-35; Deut. 3:1-17-Balak sends for Balaam to curse them, Num. 22: 24; Deut. 23: 3, 4—corrupted by the Moabites, Num. 25—the plague stayed by Phinehas, Num. 25: 5-18 conquest of Midian. Num. 31-numbering of the people, Num. 26-covenant with the LORD, Dent. 29-death of Moses-mourning for him, Deut. 34. Their provision in the wilderness, Deut. 8:4; 29:5, 6; Neh. 2: 21-circumcision omitted, Josh. 5: 5, 7-piety of those who entered Canaan, Josh. 23: 8; Jer. 2: 2, 3; Judg. 2: 7-10.

Joshua appointed to succeed Moses, Num. 27: 18-23; Deut. 31: 23.

MEDIA (me'di-a), "the middle land," the country of the Medes, bounded on the north by part of the Caspian Sea; on the south by Persia, Susiana and Assyria; on the east by Partbia and Hyrcania; and on the west by Armenia Major. It was partly into this country that Shalmaneser carried the ten tribes captive. The Medes and Persians, who were both branches of the great Aryan family of nations, were united under Cyrus into one monarchy, B. C. 558. It is now included under the dominion of the shah of Persia.

MEDITERRANEAN SEA. This name is not found in Scripture, but the sea is frequently referred to. It is spoken of as the "great sea," Num. 34:6, 7; Josh. 1:4; Ezek. 47:10, 15, 20; "sea of the Philistines," Ex. 23:31; "sea of Joppa," Ezra 3:7; "the sea," Josh. 15:4, 46; "hinder sea," Zech. 14:8; "utmost sea," Deut. 11:24.

MEGIDDO (me-gid'do), "place of troops," an ancient royal Canaanitish city at the north-east base of Mount Carmel. The plain on the southern border of which it stood is called the "valley of Megiddo," 1 Chr. 35:22; Megiddon, Zech. 12:11.

MELITA (me-le'tah), now called Malta (maul'ta), an island in the Mediterranean Sea, twenty miles long and twelve broad, on the coast of which Paul was shipwrecked. Since 1814 it has been a British dependency. Its population is about 120,000, for the most part Roman Catholics excessively ignorant.

MESOPOTAMIA (mes-o-po-ta'mi-a), "middle of rivers," Heb.

stood onthe coast; but now, by reason of the silting up of the Meander, it is ten miles inland. The ruins of the city bear the name of *Melas* among the Turks.

MITYLENE (mit-i-le'ne), the chief city of the island of Lesbos, in the Ægean Sea. The modern town is called *Mitylen*.

MIZRAIM (miz-ra'im), "distress," "straitness," the name by which Egypt is generally designated in the Hebrew Scriptures. It is a word in the dual number signifying the two Miser—i. e., the Upper and the Lower Miser, the name by which Egypt is still spoken of by the Arabs. In Isa. 11:11 the name denotes Lower Egypt as distinguished from Pathros or Upper Egypt.

MORIAH (mo-ri'ah), "the appearance of Jehovah," a mountain within the walls of the east part of Jerusalem. The great Mosque of Omar is now on its summit.

MOSQUE OF OMAR. This Mohammedan temple stands in the Haram-es-Sherif, which certainly occupies the area of Solomen's Temple. The ROCK UNDER THE DOME, with its interesting CAVE-CHAPEL, is supposed to indicate the spot where Abraham's altar stood on which he was ready to offer Isaac.

MOUNTAINS. Palestine is very mountainous. The expression "mountain of Israel," Ezek. 36:1, denotes the entire country. The most celebrated were Carmel, near the Mediterranean, Josh. 19:26; Ebal, in Samaria, 8:30; Eugedi, near the Dead Sea, 15:62; Gaash, in Ephraim, 24:30; Gilboa, south of the valley of Jezreel, 2 Sam. 1:21: Gilead, beyond Jordan, Gen. 31:21; Gerizim, in Samaria, Judg. 9:7; Hermon, beyond Jordan, Josh. 11:3; Hor, in Idumea, Num. 20:25; Horeb, probably the same as, or the range of which Sinai was a part, Deut. 1:2; Lebanon, or Libanus, which separates Canaan on the north from Syria, 3:25; Moriah, on which the temple was built, 2 Chr. 3:1; Nebo, a peak of Pisgah, Num. 32:3; Olivet, on the east of Jerusalem, Matt. 21:1; Paran, in Arabia, Gen. 14:6; Deut. 1:1; Peor, in Moab, Num. 23:28; Pisgah, in the country of Moab, Num. 21:20; Sier, in Idumea, Gen. 14:6; Sinai, in Arabia, Ex. 19:2; Deut 33:2; Sion, or Zion, in Jerusalem, 2 Sam. 5:7; 2 Ki. 19:21; Tabor, in Lower Galilee, to the north of the great plain, Judg. 4:6.

MOUNT OF OLIVES (ol'ivz), or OLIVET (ol'i-vet), called also Mount of Corruption, 2 Ki. 23:13, a bill on the east side of Jernsalem, from which it was separated by the Kidron Valley. It derived its name from the olive trees which abounded on its sides, some of which still remain. David went up it when he fled from Absalom. It was a favorite resort of Jesus. By way of, he entered Jerusulem, Matt. 21:1; Mark 11:1; at night he abode in, Luke 21:37; John 8:1; retired to, after the Passover, Luke 21:39; Matt. 26:30; ascended to Heaven from, Acts 1:12. The ridge extends about a mile from north to south, and is about two hundred and twenty feet above the site of the temple. It has three summits with distinct names.

MYRA (mi'rah), a city of Lycia, near the Mediterranean Sea, and forty miles east of Patara; here Paul embarked for Rome. Now called Dembra.

MYSIA (mis'i-a), the north-west province of Asia Minor on the Ægean Sea.

NAIN (na'in), "beauty," a town of Galilee, about two miles south of Mount Tabor, memorable as the place where Christ restored to life the son of a widow. The place exists under the name of *Nein*.

NAZARETH (naz'a-reth), "separated," "sanctified," a small city of mixed race, in Lower Galilee, about seventy miles north of Jerusalem, six west of Mount Tahor and twenty-four south-east of Ptolemais. It is not mentioned in the Old Testament. It was noted for the wickedness of its inhabitants, so much so that Nicodemus' first query, on hearing the Lord called "Jesus of Nazareth," was, "Can any good come out of Nazareth?" Here Jesus dwelt from his childhood till He

NICOPOLIS (ni-kop'o-lis), "a city of victory," the name of several encient cities. That to which Paul refers was probably in Epirus. It was founded by Augustus to commemorate the battle of Actium.

NILE, a celebrated river of Egypt which flows from south to north. It begins to swell at the middle of June, attains its greatest height in September, and subsides to its usual level about the end of October, and, on the northern part of Egypt, it spreads about twenty miles on each side. When the waters subside, the inhabitants sow their seed, which settles into the mud, and without further troubie produces a rich crop. It is called Sihor, "the black river," Josh. 13:3; Jer. 2:18; and the river of Egypt, Heb. Nahar Mitzraim, Gen. 15:18.

NINEVEH (nin'e-veh), "habitation of Ninus," the ancient capital of Assyria. Its founder, according to Assyrian mythology, was the son of Nimrod. It is said to have been sixty miles in circumference, and in the time of Jonah its population must have been 600,000. It catstripped even Babylon itself in its dimensions. Its walls were sixty miles in compass, one hundred feet in height, and so thick that three chariots abreast could be driven along their top; and they were defended by 1,500 towers, each 200 feet high. In the year 601 B. C. it was completely destroyed by fire, and soon after the time of Christ not a trace of it could be found. By recent excavations on the site many remarkable sculptured monuments have been discovered, which from their structure and inscriptions, iliustrate certain notable features of that ancient city, and confirm notices of it in the histories of ancient authors.

NO, "piace," "portion." a once populous city of Egypt, generally thought to be Thebes or Diospolis. In Nah. 3:8 it is called "populous No," in the Heb. No-Amon-i. e., No of Amon, meaning the place or possessions or chief seat of the Egyptian god Amon. It originally stood on both sides of the river Nile, about five hundred miles from its mouth. In the time of its splendor it extended on both sides as far as the mountains; it had one hundred gates, and on an emergency could send into the field by each of these gates twenty thousand fighting men and two hundred chariots. About 81 B. C., after a siege of three years, it was finally destroyed by Ptoimy X. Extensive ruins still mark its site. 1t is impossible to wander among these scenes and behold these hoary yet magnificent ruins without emotions of astonishment and deep solemnity. Everything around testifies of vastness and of utter desolation. All is gloomy, awful, grand. The wails of all the temples are covered with hieroglyphics. Many of these afford happy illustrations of Egyptian history.

NOB (nob), "a high place," a small town built on a conical rocky tell about two miles north of Jerusalem.

NOPH noff), a city of Egypt, the ancient Memphis, capital of the country in the time of the patriarchs.

ON, "light," "the sun," rendered in the Septuagint version Heliopotis, "city of the sun," one of the oldest citles in the world. In Jer. 43:13 It is called Beth-Shemesh, in Ezek. 30:17 Aven. It was situated in the land of Goshen, in Egypt, about twenty miles from Memphis. The site of the city is now occupied by low mounds, the only remains of its famous temple being a granite obelisk about sixty-eight feet high.

OPHIR (o'fir), "abundance," a country which abounded in gold and precious stones. Its locality has not been identified; some place it on the east coast of Africa, and some in India.

PALESTINE (pal'es-teen), "land of strangers or emigrants," called Canaan, Num. 33:5; Land of Promise, Gen. 13:15; Land of Jehovah, Hos. 9:3; Land of Israel, 1 Sam. 13:19; Immanuei's Land, Isa. 8:8; the Hoiy Land, Zech. 2:12. The Hebrew word Pelesheth, usually rendered Palestine, is also sometimes rendered Philistia, Ps. 60:8; 87:4; 98:9, and Palestina, Ex. 15:14; Isa. 14:29, 30. The name Palestine originally meant only "the land of the Philistines." Its boundaries are described by Moses, Num. 34:1-12. Modern Palestine is divided into two pashalics—Sidon, including Western Palestine, and Democrate

PATARA (pat'a-rah), a seaport town of Lycia, in Asia Minor, with a large harbor on the east side of the river Xanthus, and about forty miles west of Myra. The site of the city is now a desert. Ruius of great extent are seen rising above the mounds of sand which cover the place.

PATMOS (pat'mos), one of the Sporades, "the scattered isles," a rocky and bare island in the Ægean Sea, situated about forty-five miles westward of Miletus. It is about thirty Roman or twenty-eight Euglish miles in circumference. It has a safe and large harbor. It is now called *Patino*, with a population of about 4,000. It was the place of John's exile, where he wrote the Revelations.

PEOR (pe'or), "the cleft," a mountain in Moab, near to Pisgab.

**PERGAH** (per'gah), a city of Pamphylia, on the Cestrus, about forty miles north from the Mediterranean shore.

PERGAMOS (per'ga-mos), "height, elevation," a city of Mysia, in Asia Minor, situated about twenty miles from the sea on the river Calcus, "in one of the most lovely and fertile valleys of the world." Under the Romans it became the capital of a province called Asia Propria. It was famous for its immense library, collected in rivalry of that of Alexandria. From it our "parchment" (pergamenum) derives its name. It was the headquarters of the opposition to Christ and His Gospel in that region, Rev. 2:13. The modern city, called Bergamo, abounds in rnins of great extent. Its population is estimated at from 14,000 to 30,000, of whom 3,000 are Greeks, 300 Armenians and the rest Turks.

PERSIA (per'zhya, Heb. Pharas), an ancient kingdom of Asia. In the height of its glory it was 2,800 miles long and 2,000 broad, and included parts of Europe, Asia and Africa. From the south of the Caspian Sea to Hindostan, a continued chain of deserts extends; and in the southern provinces the plains, as well as the mountains, are sterile and bare. The northern districts, on the contrary, are remarkable for their beauty and fertility. The rivers of Persia are few and small; and instead of falling into the sea, most of them flow into lakes in the interior. The established religion is the Mohammedan, but there are still some who adhere to the ancient worship of fire.

PHENICE (fe-ni'se), "paim," a seaport town, more properly Phænix, now Lutro, on the south-west shore of the island of Crete.

PHILADELPHIA (fil-a-dei'fi-a), "brother love," a city of the province of Lydia, ln Asia Minor, about twenty-five miles south-east of Sardis, and about seventy north-east of Smyrna. Its modern name is Alla Shehr. The population is about 15,000, most of whom are Turks. It contains the ruins of some twenty-five churches.

PHILIPPI (fil-lip'pi), "warlike men," "lovers of horses," one of the chief cities of Macedonia, lying on the borders of Thrace, and on the banks of the river Gangitis (now Angista), a deep and rapid stream about seventy miles north-east from Thessalonica. It was repaired and named by Philip, the father of Alexander the Great. The city is now wholly in ruins.

PHILISTIA (fii-lis'ch'a), "land of strangers," or the "land of the Philistines," embraced the coast plain on the south-west of Palestine, extending for about forty miles from Joppa to the valley of Gerar on the south, and with a breadth of from ten to twenty miles. The Philistines probably emigrated originally from Crete elther directly or through Egypt Into Palestine.

PHCENICIA (fe-nish'i-a) or PHCENICE (fe-ni'se), a small country on the coast of Syria, stretching from the promontory of Carmel about one hundred and twenty miles north, with an average breadth of twenty miles. The name is probably derived from the Greek phanix (a paim tree); it does not occur in the Oid Testament. Tyre and Sidon were the principal cities of Phanicia.

PHRYGIA (frij'ya), "dry, barren," an inland province of Asia Minor. Its boundaries are not clearly defined. Its principal cities were PISIDIA (pi-sid'e-a), "a pitch tree," a mountainous province of Asia Minor, having Phrygia on the north and Pamphylia on the

PONTUS (pon'tus), "the sea," a province of Asia Minor, bounded on the north by the Pontus Euxinus (Euxine Sea), whence it took its name, on the south by Cappadocia, on the east by Colchis, and on the west by Paphlagonia and Galatia. Under Nero it became a Roman province along with Cappadocia.

PTOLEMAIS (tol-e-ma'is), a seaport town of Canaan, on the shore of the Mediterranean, about twenty-seven miles south of Tyre. It was an important city, well fortified, in the reign of Ptolemy Philadelphus, the king of Egypt, who greatly enlarged and beautified it. On his third missionary journey Paul visited it, and "saluted the brethren and shode with them one day;" it was formerly called Accho, Ju. 1:31; is now called Akka or St. Jean d' Acre. Its population at present is about 5000.

PUTEOLI, a seaport of Campania in Italy, in the Bay of Naples. Here the apostle stayed a few weeks on his way to Rome, Acts 28:13, 14. The present city is called *Pozzuoli*.

QUICKSANDS, or SYRTES, sand-banks on the coast of Africa over against Sicily, fatal to ships, Acts 27:17.

RABBAH (rab'bah), "a great city," the capital city of the Ammonites, stood near the source of the river Jabbok, called Rabbath-beni-Ammon, Dent. 3:11; Rabbath of the Ammonites, Ezek. 21:20. Its modern name is Ammân. Its ruins lie twenty-two miles east of Jordan

RAMAH (ra'mah), "a high place," a city of Benjamin, near to Giheah; here the Jewish prisoners were disposed of after their capital was taken, which occasioned the mourning of Rachel's daughters, Jer. 40:1; 31:15. It has been identified with Er-Ram, a small Arab village about five miles north of Jernsalem. 2. A city on the frontiers of Asher. Identified with Rameh, about seventeen miles south-east of Tyre. 3. One of the fortified places of Naphtali.

RAMESES (ra-me'ses), one of Pharaoh's treasure cities of Lower Egypt, in the land of Goshen, was built by the Israelites. The site some suppose is to be sought in the ruins of Aboo-Kesheyd, north-east of Heliopolis.

RHEGIUM (re'ji-um), "breach," a city on the south-west coast of Italy, opposite Messina, in Sicily. Paul landed on his way to Rome, Acts 28:13. Its modern name is Reggio, the capital of Calabria, with a population of about 10,000.

RHODES, an island of the Mediterranean, about seventy-five miles east of Crete, and about one hundred and twenty miles in circumference. The city of Rhodes was celebrated for the Colossus, a brazen statue of Apollo, one hundred and five feet high, which was erected over the entrance of the harbor. The population of the island is about 20,000.

ROME (rome), the capital of Italy, on the river Tiber, about fifteen miles from its mouth, long the mistress of the world; was founded about 748 B. C., and increased to such an extent that it covered seven hills, whence it was called urbs septicolis, "city of the seven hills." In Nero's reign (A. D. 64), about two-thirds of it was destroyed by fire, but it was rebuilt with great splendor. In the reigns of Vespasian and Trajan the population was about 2,000,000. Rome is not mentioned in the Old Testament; but the empire of Rome is referred to by Daniel, under the name of the "fourth kingdom," Dan. 2:40; 7:7, 17, 19; 11:39, 40. The population of the Roman Empire in the time of Christ is estimated at 85,000,000. Strangers from Rome were among those at Jerusalem on the day of Pentecost; from lt Claudius commanded all Jews to depart; Paul was carried to it a prisoner, and remained there two years preaching. He sent an epistle to the saints there, written from Corinth, A. D. 57 or 58. It is called "that great city which reigneth over the kings of the earth," Rev. 17:18. For centuries this great city was the capital of the "States of the Church," where the Pope had sway as a temporal prince.

SALUM (sa'lim), "peace," an ancient city, about six miles northeast of Jerusalem, near the river Jordan.

SALMONE (sal-mo'ne), the eastern promontory of the island of Crete. SALT SEA, the name of that lake at the south-east of the Holy Land which separated it from the country of the Moabites, Gen. 14:3; Deut. 3:17; it is called also the Sea of the Plain, Deut. 4:49; the Sea, Ezek. 47:8; the East Sea, Joel 2:20; the Asphaltic Lake. The Arabs called it the Dead Sea and the Sea of Lot (Bahr Lut). It is about forty-six miles long, and a little more than ten miles broad, although these dimensions vary according to the season of the year. Its greatest depth is about thirteen hundred feet. Its surface is twelve hundred and eighty-nine feet below the level of the Mediterranean. Its waters contain twenty-six and a quarter per cent. of saline particles, while those of the ocean contain only four per cent. Its specific gravity is 1.172, so that a traveler floated in it "easily in an upright position, with head and shoulders above the water." The land around it is gloomy and barren, and an awful silence hangs over the whole scene.

SAMARIA (sa-mā'ria), a "watch-height," in Heb. Shomeron, corrupted by the Greeks into Samaria, was the capital city of the Ephraimites, situated about forty-two miles north from Jerusalem, and called after the name of the original owner (Shemer) of the hill on which it was built, about B. C. 925, by Omri the sixth king of Israel. For two centuries it was the capital of the kingdom of Israel, till the carrying away of the ten tribes by Shalmaneser, B. C. 720. The site of the city is now covered with terraced vineyards and corn-fields, amid which are groups and long ranges of columns. On one section of it stands the small village of Sebustieh, a corruption of the Greek Sebaste. The name is also applied to the country of the Ephraimites; in the New Testament, it always means the country between Judea and Galilee. west of Jordan, which belonged to the tribes of Ephraim and Manasseh. Christians were scattered through this region by persecution; Philip preached Christ to its inhabitants, and they received the Word.

SAMOS (sā'mos), an island in the east of the Mediterranean, about nine miles from the coast of Asia Minor, south of Ephesus. It is about seventy-two miles in circumference, and contains about 12,000 inhabitants.

**SAMOTHRACIA** (sam-o-thra'shya), a small island in the northeast part of the Ægean Sea, about thirty miles distant from the coast of Thracia. It is seventeen miles in circumference, is now called Samothraki, and contains only a single village.

SARDIS (sar'dis), capital of the ancient kingdom of Lydia, in Asia Minor, situated at the foot of Mount Tmolus, in the plain watered by the river Pactolus. Its modern name is Sart Kalessi, consisting of only a few miserable dwellings amid the ruins of former grandeur.

SAREPTA (sa-rep'tah), Luke 4: 26, a Phœnician town on the shores of the Mediterranean between Tyre and Sidon. The Old Testament name is Zarephath (zar'e-fath).

SEA. The Hebrew word (ydm) rendered "sea" is applied to the ocean, Gen. 1: 2, 10; lakes, Job 14: 11; great rivers, as the Nile, Nah. 3: 8: Isa. 19: 5; Amos 8: 8; the Euphrates, Jer. 51: 36; the sea of Gennesareth or Galilee, Matt. 4: 18; the Sea of Jazer, beyond Jordan, near the city of Jazer, Jer. 48: 32; the Dead or Salt Sea, Gen. 14: 3; the Red Sea (called the Egyptian Sea, Isa 11: 15), Ex. 10: 19, and twenty-five other passages; the Great Sea (called also the "hinder"—i.e., the western—sea, Dan. 11: 24; Joel 2: 20); the Mediterranean, which washes the whole western shore of Canaan, Ps. 104: 25; the molten lava in the temple, 1 Ki. 7: 23; 2 Chr. 4: 2; the whole mighty ocean which shall give up its dead, Rev. 20: 13.

The SEA or LAKE OF GALILEE (gal'i-le), a lake in the Holy Land about fourteen miles long and seven broad in the widest part. Its surface is six bundred and fifty-three feet below the level of the Mediterranean. It is called by Moses the SEA OF CHANNER WAY.

Seir is often put for Edom or the Edomites, Ezek. 25:8. It extended from the Dead Sea to the Elanitic Gulf. 2. A mountain named as one of the landmarks on the north boundary of Judah, Josh. 15:10.

SELA, or SELAH (se'lah), "a rock," the capital of Idumea, situated near the base of Mount Hor in the Wady Mousa. Is usually known by the name Petra, which is the Greek equivalent of Sela. It consisted of dwellings cut out of the rock. It is now a lonely, deserted ruin, according to the words of the prophets.

**SELEUCIA** (se-leu'shi-a), a city of Syria, situated on the shores of the Mediterranean, about five miles north of the river Orontes, and about sixteen miles west of Antioch.

**SEPHARVAIM** (sef-ar-va'im), "the two Sipparas," a city of Mesopotamia whence colonists were brought to Samaria. It stood on the Euphrates above Babylon, on both sides of the river.

SHEBA (she'bah), "covenant," or Seba. The country or kingdom of this name comprehended the greater part of Arabia Felix, the Saba of profane history.

SHECHEM (she'kem), "shoulder, ridge," a town of the Canaanites, called also Sichem, Gen. 12:6; Sychem, Acts 7:16; and Sychar, John 4:5. It was situated in the valley between Mounts Ebal and Gerizim, about thirty-four miles north of Jerusalem and seven south of Samaria. It was called Neapolis by the Romans, a name which is still preserved in its Arabic name Nablus; it became the capital of Samaria. It has about 8,000 inhabitants, but only some fifteen or twenty Samaritan families.

SHILOH (shi'lo), "peace," a name of the MESSIAH, Gen. 49:10; comp. Mic. 5:2, 5, with Matt. 2:6, was also applied to a city of the tribe of Ephraim, among the hills half-way between Bethel and Shechem. The modern name of Shiloh is Seilun.

SHUR (shur), "a wall," a city on the confines of Egypt, somewhere near the modern Suez, and which gave name to the adjacent part of the desert.

SHUSHAN (shu'shan), "a lily," called Susa by the Greeks, the capital of the province of Elam, a fortress of the ancient Susiana or Cissia. It stood on the banks of the Choaspes. It is now a mass of ruins called Sus, lying between the Shapur and the Dizful.

SIDDIM (sid'dim), "open fields, plains," the broad plain in which Sodom and Gomorrah lay. It was "full of slime pits," Gen. 14:10.

SIDON (si'don), the Greek form of Zidon, "a fishery," the capital of Phænicia, situated on the shore of the Mediterranean, about twenty miles north of Tyre, and about twenty south of Beirut; it was founded by Zidon, the eldest son of Canaan; judgmeots against it, on account of the great wickedness of its inhabitants, were foretold by Ezekiel, 28:10, and it is frequently mentioned in the Gospel history, Matt. I1:21, 22; 15:21; Mark 3:8; 7:24, 31; Luke 4:26; 6:17; 10:13, 14. Paul, in his voyage to Rome, touched at, and found Christians there, Acts 27:3. It is now called Saida, a poor town, with a population of about 7,000 Moslems and 500 Jews.

SILOAM (si-lo'am), "sent, sending," a fountain of water rising in the southern part of the Tyropœon valley, between the upper and the lower city of Jerusalem, whence it flowed past Zion and Moriah. It is called a "pool," Neh. 3:15; John 9:7-11; spoken of as running "waters," Isa. 8:6. There were probably two pools, the upper, Isa. 7:3 (called also the King's Pool, Neh. 2:14), and the lower pool, Isa. 22:9.

SINAI (si'ni), "bush of the Lord," a mountain in the desert of Arabia, situated in the peninsula formed by the two gulfs of the Red Sea. The area of the peninsula is about 11,500 square miles. It is one of the most mountainous and intricate regions on the face of the earth. It is a desert of rocks, gravel and boulders; of gaunt mountain gorges and arid valleys and plateaus. Horeb was probably the name of the mountain group of which Sinui formed a peak. There is much different and the state of t

north of Ephesus. It is now called *Ismir* by the Turks. Its population is estimated at about 130,000.

SODOM (sod'om), "burning," a city in the "plain of Jordan," near by, or on the ground now covered with the Dead or Salt Sea; on account of the extreme wickedness of its inhabitants, it was cousumed with fire from heaven, and swallowed up by an earthquake. The name is used metaphorically, Rev. 11:8. Sodoma is the Greek form, Rom, 9:29.

SYENE (si-e'ne), "opening or key," an ancient city in the southern frontiers of Egypt, on the east of the Nile, and about five hundred miles south of Alexandria. The modern city of Aswan stands near its ruins.

SYRACUSE (sir'a-kuse), a noted city on the south-east coast of the island of Sicily. In the modern town, which is a place of some importance, are to be found some ruins of the ancient city.

SYRIA (sir'e-a), an ancient kingdom, situated on the north frontiers of Canaan, and of which Damascus for a long time, and afterward Antioch, was the capital. It was known to the Hebrews under the name of Aram.

TABOR (tā'bor), "mound, quarry," a celebrated mountain in Pales. tine, six miles east of Nazareth, on the northern side of the plain of Esdraelon, with a graceful, rounded summit. Its height above the sea is 1,865 feet. It is supposed, but not proven, to be that on which Christ was transfigured, and which is called by Peter the holy mount. 2. A city at the foot of the mountain, also called Chisloth-Tabor. 3. An oak or grove of oaks in Benjamin, 1 Sam. 10:3.

TADMOR (tad'mor), "palm tree," a city once in great renown, built by Solomon in the midst of a desert, about halfway between Damascus and the Euphrates, at the foot of a range of chalky hills. It retained this name till the conquest of Alexander the Great, when it was changed to Palmyra. Its ruins exhibit innumerable and most magnificent specimens of architecture, covering several miles.

TAHAPANES (1a-hap'a-nes), an ancient city of Lower Egypt, called Tehaphnehes, Ezek. 30: 18; Tahpanhes, Jer. 43: 7; 44: 1; 46: 14, and Hanes, Isa. 30: 4.

TARSHISH (tar'shish), "hard," an old celebrated, opulent, cultivated, commercial city, which carried on trade in the Mediterranean and with the seaports of Syria. This was probably the city of Tartessus, in Spain, then a Phænician colony.

TARSUS (tar'sus), the capital of Cilicia, in Asia Minor, on the banks of the river Cydnus, the native place of Paul, Acts 21: 39. As a seat of Greek philosophy and literature it ranked with Athens and Alexandria.

TEKOA or TEKOAH (te-ko'ah), "a pitching of tents," a city six miles south of Bethlehem, the ruins of which bear the name Teku'a.

**THEBEZ** (the'bez), "brightness," or **Thebes**, not the celebrated Egyptian city (see No), but a city of the tribe of Ephraim, situated near to Shechem and thirteen miles south-west of Bethshan. It is represented by the modern village of *Tubâs*.

THE HOLY LAND was bounded by Arabia on the east; on the south by the wilderness of Paran, Idumea and Egypt; on the west by the Mediterranean; and on the north by the mountains of Lebanon. Canaan proper was about one hundred and fifty-eight miles long, and on an average about forty broad. As occupied by all the tribes, including those on the east of Jordan, it consisted of about 19,000 square miles. But as extended by conquest in the time of David and Solomon the kingdom reached to the Euphrates, and to the remotest confines of Edom and Moab, 1 Ki. 4: 21. It has been distinguished by various names, such as Canaan, the Land of Promise, Judea, Palestine and the Holy Land. It is described as "a land flowing with milk and honey." It was well watered, very fruitful, abounding with rich pastures and flowers, and much diversified with hills and valleys.

sanctuary, 45: 1, etc.; for the city, 6; for the prince, 7; its boundary, 47:13; its division by lot, 48:1. At the time of CHRIST it was divided Into five provinces, Judea, Samaria, Galilee, Perea and Idumea. This once beautiful land has been constantly suffering under the horrors of servitude and frequent wars. After the destruction of Jerusalem, A.D. 71. the land remained almost desolate till about the fourth century, when pilgrims began to resort to it. In the beginning of the seventh century it was occupied by the Saracens, who held it till it was taken by the Crusaders in the twelfth. For about eighty years after that it was the scene of constant wars between the Christians and the Saracens. After passing through various revolutions it was finally absorbed in the Turkish empire in 1317. Its once noble cities are now poor villages, and most of the former villages are utterly extinct. Its barren, poverty-stricken and altogether ruinous condition affords a remarkable example of the fulfillment of the divine threatening, "He turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein." Ps. 107: 33, 34.

THESSALONICA (thes-a-lo-ne'ka), the capital city of Macedonia, situated on the Thermaic Gulf (Gulf of Saloniki). It was anciently called *Therma*. Here Paul, Silas and Timothy planted a church, and to the Christiana here Paul sent two epistles. Its modern name is Saloniki, and it has a population of about 70,000.

THE THREE TAVERNS, a place on the Appian Way, about thirty-three Roman miles south of Rome.

THYATIRA (thi-a-ti'rah), a city of Lydia, in Asia Minor, about twenty-seven miles north of Sardis, and fifty-six north-east of Smyrna. Its modern name is Ak Hissar, with a population of about 15,000, between 300 and 400 of whom are nominal Christians.

TIBEREAS (ti-be'ryas), a city on the western shore of the Sea of Galilee. It was built by Herod An'ipas, the murderer of John the Baptist, in honor of the emperor Tiberius, and during the Roman supremacy was the metropolis of Galilee. It was noted for several centuries after the destruction of Jerusalem for its rabbinical academy. Herethe Jewish Mishna was com leted. The modern city is called Tubarieh. In 1837 it was nearly destroyed by an earthouake, six hundred of the inhabitants perishing in the ruins. It contains about two thousand inhabitants, of whom a few are Christians, eight hundred Jews, and the rest Mohammedaus. It is one of the four holy cities of the Jews (the others being Jerusalem, Hebron and Safed), in which prayers are offered for the world twice every day.

TOPHET (to'fet), or more correctly TOPHETH, 2 Ki. 23:10, a place on the south-east of Jerusalem, in the "valley of the son of Hinnom" by "the entry of the east gate." It became in later times the scene of sacrifices to Baal. It received its name from toph, a drum, which was beaten to drown the cries of the victims.

TRACHONITIS (trak-o-ni'tis), "rugged region," a small rocky district east of Jordan, of which Philip was tetrarch. Identified with the modern Lejah, south of Damascus, and in the centre of the kingdom of Bashan. Its Hebrew name was Argob.

TROAS (tro'as), a seaport town near to the Hellespont, between the promontories Lectum and Sigeum, south of the aite of ancient Troy; sometimes considered as belonging to the Lesser Mysia. It must, if we may judge by the ruins, have been of considerable extent. Indeed, it was of importance as the point of arrival and departure for those journeying between Macedonia and certain Asiatic districts. It was here that Paul had the heavenly vision which led him to cross over into Europe with the Gospel message. It is now called Eski Stamboul.

TROGYLLIUM (tro-gil'le-um), a cape and town on the Ionian coast, hetween Ephesus and the mouth of the Meander at the foot of Mount Mycale over against Samos.

TYRE (tire), "rock," an ancient and flourishing city of Phœnicia, on the coast of the Mediterranean Sea. There were two cities of the same name; one, the most ancient, was situated on the mainland, and was destroyed by Alexander the Great; the other stood upon a small island, about two hundred yards from the coast. It is called the daughter of Zidon, Isa. 23:12, and is frequently noticed in the Scriptures. The "coasts of Tyre" were once visited by Christ; the Gospel was received there. The predictions against Tyre have been so fully verified that it is now a miserable ruin, unoccupied except by a few fishermen as "a place to spread nets upon," Ezek. 26:14. Its modern name is Sur.

UR, "fire, light," an ancient city of Chaldea, the native place of Terah and Abraham, has been identified by some with Mugheir, some desolate mounds situated about six miles west of the Euphrates, and midway between the ruins of Babylon and the Persian Gulf. But possibly Edessa, the modern Orfah or Urfeh, occupies the site of "Ur of the Chaldees."

UZ, "sandy, soft soil," a country in Arabia, where Joh resided; its situation is uncertain, but probably it adjoined Bashan on the east; it is first mentioned in Gen. 10:23.

VALLEY, low ground lying between hills, as of Siddim, where stood Sodom and Gomorrah, Gen. 14:3; of Shaveh, or the King's Dale, 17; Eshcol, Num. 32:9; Jezreel (ESDRAELON), Hos. 1:5; Bochim, Jud. 2:5; Gad, 2 Sam. 24:5 (margin); Jericho, Deut. 34:3; Lebanon, Josh. 11:17; the Passengers, or Hamon-gog, Ezek. 39:11; Achor, Josh. 7:24; Isa. 65:10; Hos. 2:15; Ajalon, Joah. 10:12; Sorek, Jud. 16:4; Ela, 1 San. 21:9; Rephaim, or giants, Josh. 15:8; 18:16; 2 Sam. 5:18; Isa. 17:5; Berachah, 2 Chr. 20:26; Hinnom or Tophet, Josh. 18:16; 2 Ki. 23:10; Jer. 7:32; Megiddo, 2 Chr. 35:22; Zech. 12:11; Salt, 2 Sam. 8:13; Succoth, Ps. 60:6; 108:7; Baca, Ps. 84:6; Gibeon, Isa. 28:21; Jehoshaphat, or D. cision, Joel 3:2, 14; Shittim, 18; Moab, Deut. 34:6; I ephathah, 2 Chr. 14:10; Zeboim, 1 Sam. 13:18; Gerar, Gen. 26:17; Hebron, 37:14.

WILDERNESS. The Heb. word midbar, usually translated "wilderness." is derived from a root which signifies "to lead to pasture;" and means a pastoral country or district as distinguished from an agricultural. The midbar of Syria and Arabia was inhabited for the most part by nomads, who lived in tents. Mention is made of the wilderness of Arabia, Shur, Paran, Jericho, Judah, Engedi, Ziph, Maen. Beersheba, etc., Ex. 14:3; 15:22; Num. 10:12; 13:3; 14:2, 29; Deut. 1:19; 32:10; Luke 8:29; the Hebrews thus named the common ground near cities and villages, which remained uncultivated, and was destined for feeding their cattle, 1 Ki. 19:15; Isa. 40:3; Matt. 3:1; 15:33; Luke 15.

ZIKLAG (zik'lag), "pressed," a city on the south of Judea; was given by Achish, king of Gath, to David for an asylum from the rage of Saul.

ZION (zi'on), "dry, sunny mount," called Sion in the New Testament, the highest point in Jerusalem, being 2,539 feet above the level of the Mediterranean. See Jerusalem.

ZOAN (zo'an), "low," a very ancient city of Egypt (built seven years after Hebron), not far from the Mediterranean, near the mouth of the Tanitic branch of the Nile, and long of great note. It was called Tanis by the Greeks; now San, an inaignificant village.

ZOAR (zo'ar), "smallness," originally called Bela, one of the five cities which rebelled against Chedorlaomer. It seems to have stood near the base of the mountain range at the south-east corner of the Dead Sea.

# COMPLETE INDEX AND CONCISE DICTIONARY

## HOLY BIBLE:

\* WHICH THE VARIOUS PERSONS, PLACES, AND SUBJECTS MENTIONED IN IT ARE ACCURATELY REFERRED TO; AND EVERY DIFFICULT WORD BRIEFLY EXPLAINED.

DESIGNED TO FACILITATE THE CONSULTATION AND STUDY OF THIS SACRED VOLUME.

Aaron, a'roo [enlightener?], was of the family of the Kohathites and of the tribe of Levi, Ex.6.16-20. He was the son of Amram and Jochebed, and elder brother of Moses; - was called by God to be the high-priest of the Israelites;-was born in the year of the world 2430, 774 after the flood, and 1574 before Christ;—ap-pointed to assist Moses, and to be specially useful as an excellent speaker, Ex. 4. 14-16; -meets him in the wilderness, 4.27; goes with him to Pharaoh, 5. 1, &c.: - married Elisheba, the daughter of Amminadab, and had four sons, 6.23; — along with Hnr, stayed the hands of Moses while the Hebrews fought with Amalek, 17.10-12:-he and his sons set apart for the priest's office, 28. 1, &c.; 40. 13; - solemnly consecrated, Le. 8. r, &c.;-commanded to burn incense before the Lord every morning and evening, Ex. 30. 7, 8; to make atonement with the blood of the sinoffering once every year, 10;-makes the golden calf, 32. 1; Ac. 7. 40;— Moses prays for him, De. 9. 20; offers for himself and the people, Le. 9.1, &c.;—resignedly held his peace when his two sons were consumed for offering strange fire, 10.3; -- solemnly blesses the people, 9. 22, 23; - instructed how to bless the people, Nu. 6. 23-26; -he and Miriam unjustly complain of Moses, 12.1, &c.; -stayed the plague, after Korah's rebellion, by going between the living and the dead, 16. 48; - his rod buds, 17. 8; He.9.4; -sins at Meribah, for which he is not allowed to enter Canaan, 20. 7-13; - dies in Mount Hor, 20. 28; cf. De.10.6; -aged 123 years, 33. 30; - in his office as high-priest was a type of Jesus Christ, He. 5. 4,5; he is called 'the saint of the Lord,' Ps. 106.16.

Aaronites, a'ron-ites, the offspring of Aaron, 1 Ch. 12.27; 27.17;-were so numerous as to have assigned for them thirteen cities, Jos. 21. 13-19; -Eleazar, Aaron's son, was their chief. Nu.4.16.

Ab, the Chaldee name of the eleventh month of the Jewish civil year, and the fifth of their sacred; corresponding to part of our July and August; -was not used till after the return from Babylon. It does not occur in the O.T. This month is always mentioned as the 'fifth,' Zec. 7. 5; 8. 19. Abaddon, a-bad'don, and Apollyon [the destroyer], the former the He-

Moses died, lying along the north-east shore of the Dead Sea, Nu. 27. 12; 33.47,48; De. 32. 49. See NEBO, PROR, and PISGAH.

Abase, to lower, or bring into contempt, Job 40. 11; Is. 31. 4; Da. 4. 37; Mat. 23.12; 2 Co. 11.7; Phi. 4.12. Abasing, humbling, 2 Co.11.7.

Abate, to grow lower or less, Ge.8. 3; Le. 27.18; De. 34.7.

Abba, ab'bah, a Syriac word; the emphatic form of the Heb. Ab, signifying Father, Mar. 14. 36; Ro. 8. 15; Ga.4.6. As the Greek word rendered Father is always joined with it, this may express the greater ardency of affection and filial confidence in the use of the phrase.

Abda, ab'dah [the servant, i.e. of God], (1) The father of Adoniram, 1 Ki.4.6.—(2) The son of hammua, Ne.11.17 (=Obadiah, 1 Ch. ).16).

Abdeel [servant of God], the father of Shelemaiah, Je. 36.26.

Abdi, ăb'de [my servant], (z) A Levite in the time of David, z Ch.6.44. -(2) An Israelite of the 'sons' of Elam, Ezr. 10. 26.-(3) A Levite, the father of Kish. 2 Ch.20.12.

Abdiel, ab'di-el Iservant of Godl.

son of Guni, 1 Ch.5.15.

Abdon, ab'don [servile], (1) One of the judges of Israel, who left forty sons and thirty grandsons, Ju. 12.13, 14;—probably same as BEDAN, 1Sa. 12.11.—(2) The son of Micah, 2Ch. 34.20:—he is also called Achbor, son of Michaiah, 2Ki.22.12.-(3) A son of Shashak, 1 Ch. 8. 25.—(4) The first-born of Gibeon, 1 Ch. 8. 30.— (5) A Levitical town of the Gershonites, Jos. 21.30.

Abednego, a-bed'ne-go [servant of Nego], the Chaldean name given to Azariah, one of Daniel's three friends, Da.1.7; 2.49; 3.12,&c.

Abel, a'bel [vanity], the second son of Adam ;-a keeper of sheep, Ge.4. a;-his sacrifice more acceptable to God than Cain's offering, 4; He. 11.4; -a worshipper of God by faith in the Messiah, and killed by his brother Cain; the cause of this attributed to Cain's hatred of Abel's righteousness, 1 Jn. 3.12. He was the first martyr for Christ; -his blood mentioned, Mat. 23.35; Lu. 11.51; -his more excellent sacrifice, He. 11. 4;his blood, or rather the blood of his sacrifice, alluded to as speaking, He.

12.24. Abel, a'bel, GREAT STONE OF, was in the field of Joshua, near Bethshe-

15.29. It is now represented by the village of Abil-el-Kameh.

Abel-Mehola, ā'bel-me-hō'la [meadow of dancing], a city west of Jor-dan, about 12 miles south of Bethshan, io the tribe of Manasseh, 1 Ki. 4.12. It was the birth-place and residence of Elisha, 19.16. Near this city Gideon defeated the Midianites,

Jn.7.9-23. Abel-Mizraim, ā'bel-miz-rāy-im [mourning of the Egyptians], a place near Hebron, so called from the great mournings of the Egyptians and Hebrews : t the funeral of Jacob, Ge.

Abel-Shittim, a'bel-shit tim [meadow of acacias], a city about 11 miles east of Jordan, in the plains of Moab. The scene of the last encampment of Israel on that side of Jordan. Here 24,000 Israelites were cut off in one day or idolatry and uncleanness, Nu.

25.1-18; 33.49. Abez, ā'bez [lustre, tin], a city in .he tribe of Issachar, Jos. 19.20.

Abhor, to detest, or reject, De. 32.

19: Job 42.6; Ps.22.24; 89.38; 119.163;

Ro.2.22; 12.9. Abia, a-bī'a, and Abiah. See Abijah. Abi-Albon, a bi - al'bon [father of strength], one of David's thirty mighty men, a Sa. a3. 31; - called Abiel, 1 Ch. 11.32.

Abi-Asaph, a-bī'a-saf [father of gathering], the youngest of the three sons

of Korah, Ex.6.24. Abiathar, a-br'a-thar [father of abundancel, the thirteenth high-priest;son of the high-priest Ahimelech;escapes from Saul and joins David and his party in the cave of Adullam, 1 Sa.22.20; sent back to Jerusalem with the ark, when David fled from Absalom, 2 Sa. 15. 29; - joint high-priest with Zadok, 2 Sa.8.17; 15.35;—conspires to make Adonijah king in succession to David his father, 1 Ki. 1.7; -on this account, is thrust out from the priest's office by Solomon, 2.26.

Abib, a'bib [green ears], or NISAN, as it was called after the captivity, the first month of the sacred, and the seventh of the civil year; - it began with the new moon in April,

Ex. 12 2; 13.4; 23.15.

Abidah, a-bi'dah [father of knowledge], the son of Midian, and grandson of Ab aham by Keturah, Ge.

Abidan, ab'i-da. \[father of judgment],

subsequent, it was destroyed, 2 Ki. | Abi-Ezer, ab-ī-ē'zer [father of help], | (1) One of the three sons of Hammoleketh, 1 Ch.7.18;-called also Jeezer, Nu. 26. 30. - (2) One of David's thirty chief warriors, 2 Sa. 23.27; 1 Ch.

Abi-Ezrite, ab-i-ez'rite, the descendant of Abiezer, Ju.6.11,24.

Abigail, ab'i-gale or ab'i-gal [father of joy], (1) The wife of Nabal;-her behaviour to David, 1 Sa.25.14, &c.; -married to him, 39;-taken captive, 30.5;—rescued, 18.—(2) Daughter of Nahash or Jesse, David's sister, and wife of Jether, an Ishmaelite, 1 Ch. 2.16,17; 2 Sa. 22.25. Abihail, ab'i-hale [the father o.

strength], (1) The second wife of Rehoboam, and the 'daughter' (=descendant) of Eliah, 2Ch, 11, 18,-(2) The father of Zuriel, Nu. 3. 35.—(3) The wife of Abishur, 1 Ch. 2. 29.—
(4) The son of Huri, 1 Ch. 5. 14.—(5) The father of Esther, and uncle of Mordecai, Es. 2.15; 9.29; cf. 2.7.

Abihu, a-bī'hu [my father, He], second son of Aaron, Ex.6.33;-is consecrated priest, 28.1; -- offers strange fire, and perishes Le. to. 1, 2. See NADAB.

Abihud, a-bi'hud [father of praise], the son of Bela, and grandson of Benjamin, z Ch. 8. 3; — called Ahi-

hud, 7. Abijah, Abiah, or Abia, n-bi'jah [father (i.e. possessor) of Jehovah], (1) A son of Becher, 1 Ch.7.8; there in the form Abiah. -(2) A daughter of Machir, 1Ch.2. 24.—(3) Second son of Samuel, 1Sa. 8.2; 1Ch. 6.12.—(4) One of the descendants of Eleazar, and chief of the eighth of the 24 courses of the priests, 1 Ch. 24. 10. To this course belonged Zacharias, the father of John the Baptist, Lu. 1. 5. - (5) The second king of the separate kingdoms of Judah, 1 Ch. 3.10;-reigned 3 years, 2Ch. 12.16; 13.1,2;-his character, 1 Ki. 15. 3;his wives and children, 2 Ch. 13.20-22; -he is also called ABIJAM, I Ki. 14. 31;15.1,7,8.-(6) The only pious son of Jeroboam, died in early youth, 1 Ki. 14. 1-18. - (7) Daughter of Zechariah, and mother of King Hezekiah, 2Ch. 29.1; -she is also called ABI, 2 Ki. 18. 2. - (8) One of those who affixed their signatures to the covenant made by Nehemiah (10. 7), probably the same as in Neh. 12.4. Abilens, ăb-bī-lē'ne, a small canton

situated among the mountains of An-

tilibanus, west of Damascus, of which

Lysanias was tetrarch in the time of

Abishai, ab-bī-shā'i [father (i.e. desirous) of a gift], son of David's sister. Zerujah, 1 Ch.2.16:- a noted warner: -asked liberty to kill Szul, but himdered by David, 1 Sa.26.7;—desired to kill Shimei when he cursed David, 2 Sa. 16. 9; - pursues and slays Abner, 2 Sa. 3. 24-30; -- slays a mighty giant, 21.17; -with his spear cut of 300 men, 23. 18;-one of the three who fetch water for David from the well of Bethlehem, 1 Ch. 11.15-20. Abishalom, ab-bi-sha'lom, a fuller form of the name Absalom, 1 Ki.15. 2: 2 Ki.11.21.

Abishua, ab-bi-shū'ah, (1) A soa of Bela and grandson of Benjamin, 1 Ch. 8.4 -(2) The son of Phinehas, and father of Bukki, being the fourth Jewish high priest, 1 Ch 6.4,5,50. Abishur, ab'i-shur [father of the wall].

1 Ch. 2. 28. Abital, ab'ī-tal [father of dew], David's fifth wife, 2Sa.3.4; 1 Ch.3.3. Abitub, ab'i-tub [father of goodness].

1 Ch.8.11.

Abind, ab'i-nd or a-bi'ud, the Greek form of the name ABIHUO, Mat.1.13. Abjects, low base men, Ps. 35.15. Abner, ab'ner [father of light], son of Ner, captain of Saul's host, 1 Sa. 17. 55; - makes Ishbosheth king:-

his men and those of David fight,

- dies, 54. - (4) Interchanged for ACHISH, king of Gath (in title of Ps. xxxiv.)—(5) Son of Abiathar, a high-priest in the time of David.

1 Ch. 18.16. Abinadab, ab-in'a-dab, [father of nobleness or willinghood), (1) The second of the eight sons of Jesse, 1 Sa. 16.8;17.13.—(2) The third of the four sons of San', 1 Ch. 8. 33; 1 Sa. 31.2; 1 Ch. 10.2.-(3) Solomon's son-in-law, 1 Ki. 4. 11.-(4) A Levite in whose house the ark of the covenant was deposited, 1 Sa. 7. 1; - it remained there for 70 years, 2Sa.6.3,4.

Abinoam, ab in no am [father of grace], the father of Barak the judge. Ju. 4.6,12; 5.1,12.

Abiram, a bi ram, (1) With his brother Dathan, and Korah, conspired against Moses and Aaror, for which God caused the earth to swallow them alive, Nu.16.1; Ps.106.17. See Ko-RAH.-(2) The eldest son of Hiel the Bethelite, 1 Ki. 16.34.

Abishar, ab'hi-shag or a - bi 'shar [father of (i.e. given to) error], a woman of Shunem, who cherishes David in his old age, 1 Ki.1.4; -asked of Solomon for a wife to Adonijah,

others more correctly render the expression in Daniel 'the abomination of the desolator,' and refer it to the of the desonator, and refer it to the pollution of the temple by Antiochus Epiphanes in erecting an idol altar on the altar of burnt-offering.

Abominations, things hateful, Ge. 43.32:46.34:—sins in general, Is.66.3; Je.444; -idols so called, 1 Ki. 11. 7; 2 Ki. 23. 13; Is. 66. 3; -- sacrifices and prayers of the wicked are abomination to God, Pr. 15.8; 21.27; 28.9.

Abound, to have great plenty, Pr.28. 20; Mat. 24. 12; Ro. 5. 20; 6.1; 2 Co. 1.

5; 8.7; 2 Pe. 1.8. Abraham, a'bra-ham [father of a multitude], son of Terah, Ge. 11.26. 27;-born e.c. 1996;-was a native of Chaldea, and descended through Heber, in the ninth generation, from Shem, the son of Noah;-called at 75 years of age to leave his native country and kindred, Ge.12.1; -God promises to make him the father of a great nation, and of the Messiah. 2,3:-he departs with Sarai his wife. and Lot his brother's son, 4,5;—builds altars in Canaan, and calls on the name of the Lord, 7,8;—goes into Egypt on account of a famine, 10; from fear of the king denies his wife, 14-20;-returns to Canaan, 13. 1;-separates from Lot; dwells at Hebron, Ge.xiii.; 14. 13; 35. 27; -God renews his promise to him, 14, &c.;-rescues Lot, 14. 14, &c.;-is blessed by Melchizedec, 18, &c.;-a son promised to him, 15.4; - Sarai gives him Hagar to be his wife, 16.3; who bears him Ishmael, 15; -God renews his promise and covenant with him and his seed, on which occasion his name is changed from Abram to Abraham, 17. 1-14; -- circumcises all the males of his household, 23, &c.; entertains three angels, 18.1.&c. - promise of a son by Sarah renewed to him, which she hearing, laughed, 12; -intercedes for Sodom, 22 &c.; -sojourns in Gerar, 20, 1; a second time denies his wife, 2;enters into a treaty with Abimelech. 27, 22, &c.;-Isaac is born to him, 21.1, &c.;-casts out Hagar and her son, 9, &c.;-called to offer Isaac, 22. 2, &c.; - purchases a buryingplace for Sarah, 23.1, &c.; -sends his servant for a wife to Isaac, 24.1, &c.; -his sons by Keturah, 25.1,&c.;his age and burial, 7; -his faith and character, Ge. 18. 19; 22. 12; Ne. 9. 7. 8; Ps. 105. 6; He. 11. 8-19; -called the friend of God, 2 Ch. 20.7; Is. 41.8; Ja. 2.23:--Christ's discourse concerning his seed, Jn. 8. 37-58; -justified before God, not by works, but by faith, Ro. 4.1-22;-he and his believing seed the true church, Ga. 3.7;4.22;-justified before men, or proved to be a believer, by works, Ja. 2. a1; - reverenced by the Jews, Mat. 3.9; Lu. 13. 16,18; Jn. 8.33-40.

Abram, a'bram [high father, father of elevation]. The original name of Abraham, and uniformly given to him up to Ge.17.4,5;-also so named in 1 Ch.1.27, and Ne.9.7.

Absalom, ab'sa-lom [father of peace], the third soo of David, and his only one by Maacah, the daughter of Talmai, king of Geshur, 2 Sa. 3. 3; 2Ch.3.2;-kills his brother Amnon, \$ Sa.13.23; -flees to Talmai, king of Geshur, 37; - recalled, 14. 21; -his beauty, &c., 25; - brought to his father, 33;-rebels, 15. 1, &c.; - defeated and slain, 18.9; - David's lament for, 2 Sa. 18. 39; 19.4. ABSALom's PILLAR in the King's Dale,

2Sa. 18. 18. Absent, not present, Ge.31.49; 1 Co. Accad, ak'kad [fortress], one of the five cities in the 'land of Shinar,' or Babylonia, founded by Nimrod in the beginning of his kingdom, Ge.10.10; -identified by Jerome with Nisibis in the north of Mesopotamia.

Accept, to receive favourably, Mal. 1. 10,13;-to esteem highly, Ac. 24. 3;-God accepts men's persons and services only through Christ, Ep. 1. 6; 1 Pe.2.5.

Acceptable, agreeable, kindly received, Ps. 19. 14; 69. 13; Is. 49. 8; Lu. 4.19; Ro. 12. 1,2; Ep.5.10.

Access, free admission to God only through Christ, Jn. 14.6; Ro. 5. 1, 2; Ep. 2. 18; 3. 12; He. 7. 25; 1 Pe. 3. 18 Access by the agency of the Spirit, Ep. 2. 18;—by the instrumentality of faith, Ro.5.2; Ep.3.12; He.11.6; -by prayer in seeking mercy, He.4.16;freedom to exercise it, Ep.3.12; He. 10. 19, 22; - earnestly desired by saints, Ps. 27.4; 42.1,2; 63.1; 84.2;—blessedness of it, Ps. 16.11; 36.8,9; 65.4; 73.28. Examples, Ge. 18.23, 33; Ex.24.2; 34.4-7.

Accho, ak'ko, now called Acre or Acca, also St. Jean d'Acre, and Ptolemais, a seaport of Canaan, about 30 miles south of Tyre, Ju. 1. 31. It was an important city, well fortified, in the reign of Ptolemy Philadelphus, the king of Egypt, who greatly enlarged and beautified that place. Its population at present is about 5000. Accompanied, joined, Ac. 10. 23; 11,

12; 20.4, 38 Accomplish, to perform or fulfil, Le. 22.21; Job 14.6; Ps.64.6; Is.55.11; Da. 9.2; Lu.g. 31,

Accord, to unite or agree with, Jos.9. 2; Ac. 1.14; 2.1,46; Phi. 2.2; -of its or his own accord, freely, without pains or constraint, Le. 25.5; 2 Co. 8.17.

Account, to esteem or judge, Ps.144. 3; Mat. 18. 23;—to give account, or have conduct tried, Mat. 12. 36; Ro. 14.12; He.13.17; 1 Pe. 4. 5;-God giveth no account of his doings, is not responsible, Job 33.13.

Accursed, or Cursen, devoted to destruction, as were the idolatrous nations of Canaan, Nu. 21. 2, 3; De.7. 2,26;-separated from the church, or excommunicated, Ro. 9. 3; -- consigned to eternal misery, 1 Co. 16.

Accusations, false charges brought against, Lu. 19. 8; 1 Ti. 5.19; -instances of, Ge. 31. 30; 39.13;-rash. See

Aceldama, a-cel'da-ma [field of blood]. a place just without the walls of Jerusalem, south of Mount Zion, so called because it was bought with the thirty pieces of silver for which Christ was betrayed, Mat. 27.8; Ac. 1. 19; - previously called the Potters' Field, being a place whence they obtained their clay, Mat. 27.7.

Achaia, a-kā'yah, under the Romans Greece was divided into two provinces-Macedonia and Achaia. The latter province occupied the northwest portion of the Peloponnesus. and included Corinth as its capital. Churches in, visited by Paul, Ac. 18. 1-12; 2Co. 1. 1; 11. 10;-contribute to the saints at Jerusalem, Ro. 15. 26.

Achaicus, a-kā'ī-kus, a Christian of Corinth who visits Paul at Rome, 1 Co. 16. 17.

Achan, ā'kan, or Achar, ā'kar Itroubler], the son of Carmi, stoned to death in the valley of Achor for coveting and concealing the accursed spoil at the taking of Jericho, Jos. 7.

22; 22.20; 1 Ch.2.7. Achaz, ā'kaz, Mat. 1. 9; elsewhere his court David withdrew from Saul's persecution, 1 Sa. 21.10; -before him David feigned himself mad, 13:some years after, gave David Ziklag to reside in, 27.5,6.—(2) Another king of Gath, to whom the two servants of Shimei fled, 1 Ki. 2.39,40.

Achmetha, ak-me'thah, the ECBATA-NA of classical writers, the capital of Media, built by Dejoces or Phraortes; and surrounded with seven walls, Ezr.6.2. Its site is occupied by the modern city of Hamadan, in Persia.

Achor, āk'or [trouble], a valley near Jericho, Jos. 7. 26; Ho.2.15. It re-ceived this name from the trouble Achan's trespass brought on Israel. Achsah, ak'sah [anklet], daughter of Caleb, Jos. 15.16; 1 Ch. 2.49, Achsa. Achshaph, ak' shaf [fascination], a royal city of the Canaanites;-Joshua smote the king of it, and gave it to the tribe of Asher, Jos. 12. 20. It

was not far from Accho, Jos. 19.25. Achzib, ăk'zib [falsehood], (1) A city of the tribe of Asher, on the shore of the Mediterranean Sea, about 12 miles north of Accho, Jos. 19. 29.-(2) A town in the plain of Judah, Jos. 15. 44. It is probably the same as CHEZIB, Ge. 38.5.

Acknowledge, to confess or approve, De. 21. 17; Ps. 32. 5; Pr. 3. 6; Is. 33. 13; 1 Co.14.37; 16.18; 2 Co.1.13.

Acquaint, to inform or make known, Job 22.21; Ps.139.3; Ec.2.3; Is.53.3. Acquaintance, familiarity, or a person with whom we are acquainted, Job 19.13; Ps. 31.11; Ln. 2.44; 23.49. Acre, a portion of land, in English measure, 4840 square yards; in Scripture the translation of the Heb. tse'med, which means a voke, i.e. as much as one yoke of oxen can plough in a day, 1 Sa.14.14; Is.5.10.

Activity, the quality of being active; also the habit of diligent pursuit of business, Ge. 47.6.

Acts of the Apostles, one of the sacred books of the New Testament, written by Luke (comp. Lu. 1.1-4 with Ac.1.1), and which contains the history of the infant church for about thirty years after Christ's death.

Acts, deeds, exploits, or achievements, De. 11. 3.7; Ju. 5. 11; 2Sa. 23. 20; 1Ki. 11. 41; Ps. 103. 7; 145. 4. Ada, ADAH, ā'dah [ornament], (1) One

of the two wives of Lamech, and mother of Jabal and Jubal, Ge.4.19, 20,23.-(2) The daughter of Elon the Hittite, and the first of the three wives of Esau, Ge.36.2,4,10.

Adadah, a town in Judah, Jos. 15.22. Adah, one of the wives of Esan, Ge. 36.2,4, 10; called BASHEMATH, Ge. 26.34; 28.9.

Adaiah, ad-a-ī'ah [adorned by Jehovah], (1) The father of Jedidah, 2 Ki. 22. I. - (2) The son of Ethni, and father of Zerah, 1 Ch. 6.4: - apparently the same as Iddo, 21 .- (3) The father of Maaseiah, 2 Ch. 23. 1; apparently the same as Juda, Lu.3. 30.-(4) The father of Hazaiah, of the tribe of Judah, Ne. 11. 5.-(5) A priest, son of Jeroham, 1 Ch.9.12; Ne. 11.12.-(6) A son of Bani, an Israelite,

Ezr. 10.29, also Ezr. 10.39. Adalia, ad-a-li'ah, one of the ten sons of Haman, Es.o.8

Adam, ad'am [red, hence the earth], the first man, created in the image of God, Ge. 1. 27; -put into the garden of Eden, 2.15; -gives names to all terrestrial creatures, 19; - obtains a help-meet, 22;-prohibited from eating of the fruit of the tree of knowledge of good and evil, 17;-violates the divine law, and is banished from

to, Eze. 3.9;-wicked men's hearts, Zec.7.12; -used to convey an idea of extreme hardness or obduracy.

Adami, ăd'da-mi [red earth], a city near the border of Naphtali, Jos. 19. 32;-called also ADAMAH, 36.

Adar, ad'ar [large], (r) The name of the twelfth month of the Jewish sacred year, and the sixth of their civil, agreeing to our February, Ezr. 6. 15. - (2) A contracted form (Jos. 15.3/ of the name of the place elsewhere called HAZAR-ADDAR, Nu. 34.

Adbeel, ad-be'el [miracle of God], the third of the twelve sons of Ishmael, Ge.25.13; 1 Ch.1.29.

Add, to join, De.4.2; Ac.2.41; 2 Pe.1.5; -to increase, Pr. 16. 23;-to bestow, Ge.30.24;-to proceed to utter, De.5.

Addar, ăd'dar, a son of Bela, and grandson of Benjamin, 1 Ch. 8. 3:elsewhere called ARD, Ge.46.24. Adder, a venomous serpent, brought forth alive, and not hatched from an egg. It is smaller and shorter than the snake, and has black spots on its back. It, and all serpents in general, are charmed by music. The deaf adder mentioned, probably means one so full of venom as to be insensible to sweet sounds, Ps.58.4; - the name adder is used as the translation of four different Heb. words, In Ge.49.7 it denotes the cerastes, a serpent of the viper tribe. In Ps. 58. 4, and 91.13, it probably denotes an

Addi, ăd'dī, the father of Melchi (= Mnaseiah, 2 Ch. 34.8) in the maternal ancestry of Christ, Ln. 3.28.

Addon, ad'don [lord], a city of the Babylonish empire, Ne.7.61.

Adiel, ad'i el [ornament of God]. (1) One of the posterity of the patriarch Simeon, 1 Ch. 4. 36.—(2) The father of Azmaveth, 1 Ch. 27. 25. — (3) A priest, the father of Maasiai, 1 Ch.

Adin, ad'din, the head of one of the Israelitish families, Ezr. 2.15. Adithaim, ad-ī-thā'im, a town in the

plain of Judah, Jos. 15. 36. Adjure, to bind hy an oath, under the penalty of a curse, Jos. 6. 26; Mar. 5.7;—to charge solemnly, Mat. 26.63;

Ac. 19.13. Adlai, ad-la'i or ad'la-i, the father of Shaphat, who was herdsman under David, 1 Ch. 27.29.

Admah, admah, one of the five cities in the vale of Siddim, Ge. 10.19. See SODOM and SALT SEA.

Admatha, ad'ma-tha, the third-named of the seven princes or courtiers of Xerxes, Es.1.14.

Administration, those to whom the care of public affairs is committed. 1 Co.12.5; 2 Co.0.12.

Admiration, high esteem, Jude 16; Re.17.6.

Admonish, to warn a brother of a fault; our duty, Le.19.17; Mat.18.15; Lu.17.3,4; 2 Th.3.15; He.3.13;-how to act when admonition is neglected, Mat. 18. 16, 17.

Adnah, &d'nah, (1) A chiliarch of the tribe of Manasseh, 1 Ch. 12.20.-(2) A general under Jehoshaphat, 2 Ch. 17.

Ado, trouble, bustle, Mar. 5.39. Adonibezek, a-don'i-bē'zek [lord of Bezek], took seventy kings captive, and cut off their thumbs and great toes, and fed them with crumbs from his table, Jn.1.7;-fled from the armies of Israel, but was caught and disabled by having his thumbs and great toes cut off, 1.6;-died at Jerusacollecting tribute for Rehoboam, z Ki. 12. 18; 4. 6, 14; 2 Sa. 20. 24; -called ADORAM, 1 Ki. 12. 18; also HADORAM. 2 Ch. 10, 18

Adoni-Zedek, a-don'i-zē'dek flord of justice], king of Jerusalem, then called Zedek;-enters into alliance with five other kings to oppose Joshua, Jos. 10. 3-5; -the sun stood still a whole day till Joshua discomfited

them, 12-14.
Adoption (NATURAL), an act by which one takes another into his family, and treats him as his own child: -thus Pharaoh's daughter adopted Moses, Ex.2.10; Mordecai adopted Esther, Es.2.7;-adoption was confined to sons.

-(National), by which God takes a whole people to be his visible church, and to enjoy many privileges, Ro.g.4.

(Spiritual), consists in God's receiving sinners into his family of grace, and constituting them his sons, 2 Co.6.18; - preceded by the new birth, Jn.1.12,13;-is of God's grace, Eze.16.6; 36.26-28; Ep.1.5.6; -faith instrumental in it, Ga. 3.7, 26; -bestowed through Christ, Jn.1.12; Ga. 4. 4, 5; Ep. 1. 5 .- Marks of adoption: renunciation of all former masters, Is. 26. 13;-love to God, 1 Jn.4. 7;—the spirit and practice of prayer, Ga.4.6:-the Holy Spirit witnessing of it, Ro. 8. 16; 2Co. 1. 22; -looking daily up to God for instruction, Ps. 25.4,5;-obedience to his will, Mat. .21 ;--longing for the heavenly inheritance, Ro.2.7; 2 Co.4.18.-Privileges of the adopted: God is their Father, 2Co. 6. 18; -made heirs of God, Ro.8.17; Ga.4.7; Re.21.7, Mat. 25.40; Jn.20.17; 1 Co. 9. 5;-Christ is their brother, He. 2. 11; -the Spirit is their leader, Ro.8.14;-God gives them a new name, Is.56.5; Re.2.17; 3.12; 14.1; -a new spirit, Ro.8.15; instruction, Ps. 32.8;—protection, Ps. xxxiv.; -provision, Is 33.16; Pr.10.3; -guidance, Is, 58. 11; - correction, De. 8.5; 2 Sa. 7.14; Pr. 3.11,12; He. 12. 6-11; -- access in prayer, Ps. 34.15,17; -a guard of angels, He.1.14; -a glorious inheritance, Mat. 13. 43; Ro. 8. 17; Ga. 3.29;4.7; Ep. 3.6. - Duties of the adopted: they are bound to love their heavenly Father, De. 6. 5;-to venerate and honour him, Mal. 1.6: -to obey him, Je.7.23; 1 Pe.1.14;to filial and confident reliance on him, Mat 6. 26, 32; - to love their brethren, 1 Jn.4.7;-to seek after holiness, 2 Co.6.17,18; Phi.2.15; 1 Jn.3. 2. 3.

(GLORIOUS), in which the saints, being raised from the dead, are, at the last day, solemnly owned to be the children of God, and enter into heaven, Ro.8.23.

Adoraim, ad-o-ra'im, a town in the south-west of Judah, 2Ch.11.9. Adoram, a-do'ram, David's tribute-

gatherer, 2 Sa. 20.24; elsewhere called ADONIRAM. Adoration, the holy and reverent ascription of divine honours to God, Ps. 104.1-6; 102.25-27; Is.6.1-3; 40.22;

Re.4.11; 5.12; 19.1-6. Adorn, to deck or beautify, Is.61.10: Je.31.4; Lu.21.5; 1 Ti.2.9; 1 Pe.3.3,5;

Adrammelech, ad-ram'me-lek [glory of the kingl, (1) Son of Sennacherib. king of Assyria ;-he and his brother murder their father, 2 Ki. 19. 37. -(2) An idol of this name worshipped by the inhabitants of Sepharvaim, 2 Ki.

Adramyttium, ad-ra-mit' ti-um. maritime city of Mysia in Asia N

sons by her, who were slain, in revenge for the cruelty of their grand-father, by the Gibeonites, 2Sa.21.8,9. Aduliam, a-dul'lam, a city in the low-lands of Judah, south-west of Jerusalem, Jos.15.35:—Joshua killed the king of, 12.15;—rebuilt by Rehoboam, 2Ch.11.7;—to be taken and plundered, Ni.1 15. It was a small town for four hundred years after Christ, but even its ruins are not found.

AFFECTIONS

THE CAVE OF, in which David and his men concealed themselves from Saul, 1 Sa. 22. 1, 2; 2 Sa. 23. 13. Some identify it with the Cave of Khureitûn, near Bethlehem.

Adultery, uncleanness between a man and woman, one or both married,forbidden, Ex.20.14; Le.18.20; De.5. 18;-punishable with death, Le. 20. 10; De.2e.22;-will be punished by God, Mal. 3. 5; 1 Co. 6. 9; He. 13. 4;not to be committed in thought, Mat. 5.28:-the temporal evils of it, &c., Pr.6.26, 32; -motives to avoid it, 5.15; 6, 32; -idolatry so called, Je. 3. 2; 13. 27; Eze.23.37; and also unbelief and irreligion, Mat. 12.39; 16.4; Mar. 8.38; —of David with Bathsheba, 2 Sa. 11. 2, &c.; - at one period held by heathens as a great sin, Ge.20.9;-God appointed certain means for detecting it in suspected persons among the Jews, Nu.5.12-31. There is no instance on record of the actual application of the means.

Ádum mim, a -dum mim Ired or bloodyl, a mountain and city of Jeritho, in the tribe of Benjamin;—infested with robbers, Jos. 15.7;18.17; parable of the good Samaritan founded on it, Lu. 10. 30-36.

Advantage, gain, benefit, Job 35. 3;

Advent of Christ, or his second coming, predictions of, Mat. 16.27; 25.31; 26.64; Mar. 8.38; 14.62; Jn. 14.3; Ac. 1. 11; 1Th.4.16; -called his appearing, 1 Ti.6.14; 2 Ti.4.1; 1 Pe.1.7:—his day, 1 Co. 1. 8; Phi. 1. 6, 10; - when he comes, it is to judge the world, Mat. 16. 27; 25. 31, 32; Ac. 17. 31; 2Ti. 4. 1; Jude 14, 15; Re. 20.11. The coming of Christ refers, in some instances, to the destruction he brought on Jerusalem and the Jewish nation by the Romans, and which had been predicted as a punishment of their inveterate unbelief, Mat. 24. 29, 30; Mar.13.24-31; Lu.21.25-38.

Adventure, hazard, Dc.28.56; Ju.9. 17; Ac.19.31.

Adversary, an enemy or opposer, Ex.23.22; 1s.50.8;—to be appeased, Mat. 5.25; Lu.12.58;—Satan so called, 1 Pe. 5.8.

Adversity, distress, 2Sa.4.9;Ps.31.7;
—how to behave under. See AFFLIC-

Advertise, inform, Nu.24.14; Ru.4.4. Advice, counsel, to be asked in cases of difficulty, Pr.11.14[13.1015.22]20.18;—the advantages of it, 27.5;—to be given by a friend, Ps. 55.14; Pr. 27.0. See ADMONITION.

Advocate, one who pleads the cause of another;—Christ is our advocate with the Father, Ro.8.34; He.7.2559.
24; Jn.2.1; Jn.xvii. The word rendered 'Comforter' in Jn.14.16; 15.26;
16.7, is the same as that elsewhere rendered 'Advocate.' See INTER-CESSION.

Æneas, e-nē'as, a paralytic of Lydda, healed by Peter, Ac. 9.33,34.

da, healed by Peter, Ac. 9.33,34.

Enon, e'non [fountain], a place near
Salim where John baptized, Jn. 3.23.

Affairs, concerns, Ps. 112.5; Ep. 6.21,

fections, Ro. 1. 26;— they who are Christ's have crucified such, Ro.6.6;

Affinity, agreement, connection with, 2Ch.18.1:—relation by marriage, in contradistinction from consanguinity, relation by blood or birth;—Solomon made affinity with Pharaon by espousing his daughter, 1 Ki.3.1;—not to be formed between believers and heathen infidels, 2Co. 6. 14, 15;

Affliction, calamity, misery, or sorrow -the natural inheritance of sinful man, Job 5.6,7; 14.1;—under the appointment of God, 2 Ki.6.33; Job 2.10; 5.17,18; Is. 45. 7; Ps. 66.11; Am. 3. 6; Mi.6.9 :- the righteous consequence and punishment of sin, Ge.3.17;18. 25; Job 4.7; Is 59.2; Je.5.25; La.3.33, 39;-its degree not proportioned in this life to men's guilt, Ec.9.2; Lu.13. 1, &c.; - sometimes the immediate and visible punishment of sin, 2Sa. 12.14; Is.57.17; Da.4.30-33; 5.30; Ac. 12. 23; 13. 10, 11; 1 Co. 11. 30;—sometimes suffered in consequence of the discharge of duty, Ge.39.20; Ps.69.5, 7; Mat.10.17,18,22; 24.9;—not a mark of God's anger to his people, but of his love, Pr.3.12; Ps.119.75; 1 Co. 11. 32; He.12.6-11; Re.3.19:-for the improvement of virtue and the trial of faith, De. 8. 5; Job 5. 17; Ps. 66. 10; 78. 34; 94.12; 119.67,71,75; Pr.3.11; Ec.7. 3; Is. 26.9,16; 48.10; Je.2.30; Zep.3.7; Ro. 5. 3; He. 12. 5, 10; 1 Pe. 1. 6; is sometimes the means of bringing transgressors to a sense of duty, De. 8.5,6; 2 Ch.33.11; Job5.17; 36.8; Ps.78. 34: 94.12; 119.67,71,75; Pr. 3,11; Ec.7. 3; Is.26.9,16; Je.2.30; Zep.3.7; Ro.5. 3;He. 12.5; -- oft terminate in bringing present good, Ge. 50. 20; Ex. 1. 11, 12; Je. 24. 5,6;-to be borne with patience, Pr. 24.10; 2Ti. 2. 3; 4. 5;-instances of such behaviour, 1 Sa.3.18; Job 1.21, 22; Ac.5.41; 16.25; 2Co. 7.4; He. 10. 34:-less than we deserve, Ezr.9.13; Ps. 103.10; 130. 3;—afflictions of persons better than we have been, greater than ours, 1 Co.4.9; 2 Co.4.11; Ja.5. 10; 1 Pe. 5.9; - especially those of Jesus Christ, Ro.8.17; 2 Co.4.10; 2 Ti. 2.12; He.12.3; 1 Pe.2.21; 4.13;-God supports the righteous under them, Ps. 9.9; 34.19; 37.24:41.3; 55.22; Pr.24. 16; La.3.31, &c.; 1 Co.10.13; 2 Co.12. 8; 2 Ti. 3. 11; 2 Pe. 2. 9; -useful, in trying our faith and obedience, Ge. 22.1,2; Ex.15.23-25; De.8.2,16; 1 Pe. 1.7; Re.2.10; -in teaching us the will of God, Ps. 119.71; Is.26.9; Mi.6.0;in preventing departures from God, Job 34.31,32; Is. 10. 20; Eze.14.10,11; -in leading to seek God in prayer, Ju.4.3; 2 Ch.14.11; Je.31.18; La.2.17-19; Ho.5.15; Jonah 2.1; - in leading to confess sin, Nu. 21. 7; Ps. 32. 4, 5; 51.3-5; - in humbling, De. 8. 3, 16; 2 Ch. 7.13,14; La. 3.19,20; -in purifying, Ex. 7. 2, 3; Is. r. 25, 26; Je.9.6,7; Mal. 3.2,3;—an abundant recompense will be made for them, Mat. 5.10; Lu. 6.22; Ro.8.18; 2 Co.4.17; Ja.1.12; 1 Pe. 1.7; 2.19; 3.14; 4.13; Re.2.10; 7.13-17; we may ask in prayer to know the cause, Job 6,24; 10.2; 13.23,24; Ps.44. 24; 88.14;-we may desire, and pray for deliverance out of them, 2 Ki.20. 1; 2Ch.33.12; Ps.6.1; 7.1; 18.3; 25.17, 22; 39. 10; Is.64.9-12; Je. 17. 14; Mat. 26, 30; 2 Co. 12. 8; Ja. 5. 13; encour-

agements to saints under affliction,

Ps.27.5,6; 34.19,20; Pr.12.13; Is.25.4; 43.2; 49.13; Je.31.13; 39.17,18; 2Co.1. 3,4; 7.6; Re.3.10.— Duties resulting

from: submission, 1 Sa. 3.18, 2 Ki. 20.

19; Job 1. 21; Ja. 1. 4; imitation of

Christ, He.12.1-3; 1 Pe.2.21-23; ac-

Afraid, fearful, terrified, Le.26.6; Job

11.19: Ps.56.3; Mar.5.15.
Agabus, aga-bus, came with others from Judea to Antioch while Paul and Baruabas were there, and announced an approaching famine, Ac. 11.28;—and the sufferings of Paul at Jerusalem, 21.10.

Agag, agag, (1) A king of Amalek, spared by Saul, 1 Sa. 15.9:—put to death by Samuel, 32.—(2) The king of one of the hostile neighbouring nations at the time of the exodus, Nu.24.7.

Agagite, the name of the nation to which Haman belonged, Es. 3. 1, 10;

Agape, the church of the first ages was accustomed to connect the love feast, called by the Greeks agape, with the celebration of the Lord's supper in commemoration of the last meal Christ partook of with his disciples before the institution of that ordinance—Ac. 2. 46; 1 Co. 11. 20–22; Jude 12; 2 Pet. 2. 13, are supposed to refer to. After the close of the fourth century this feast was gradually given up.

Agar, a'gar, the Greek form of the name HAGAR, used allegorically to illustrate the dispensation given from Mount Sinai, Ca.4.24.

Agate, or RUBY, a precious stone, almost transparent, sometimes beautiful, representing trees, rivers, clouds, &c., Ex. 28. 19; Is. 54. 12; Eze. 27. 16, set in the high-priest's breast-plate, Ex. 28. 10.

Age, the whole of man's life, Ge. 47. 28; times past, present, and to come, Ep.2.7;3.5; great respect paid to the aged, Le.19.32; Job 32.4. See OLD

Agee, ăg'e-e [fugitive], a Hagarite, 2 Sa.23.11.

Ages, past times, Col. 1. 26;—future times, Ep.2.7; 3.5,21.

Ago, a long time since, 1 Sa.9.20; Is. 22.11; Mat.11.21; Ac.10.30.

Agony, the awful and mysterious conflict endured by Christ, Lu.22.44. Agreement, a compact, a bargain,

Agreement, a compact, a bargain, 2 Ki. 18. 31; Is. 28. 15; Da. 11, 6; 2Co. 6.16.

Agrippa, a-grip'pah, son and successor of Herod III. who is mentioned in Ac.12.1;—was king of several of the eastern provinces of the Roman empire;—hears Paul plead, Ac.26. 1, &c.;—declares himself almost a Christian, 28. See HEROD.

Ague, a periodical disease, consisting of alternate fits of shivering cold and butning heat, Le.26.16.

Agur, a'gur, his confession, Pr.30.1;
—his prayer, 8,9.

Ahab, a hab [father's brother], (1) The seventh king of Israel, succeeds his father Omi, 1 Ki. 16. 29; — marries Jezebel, 31:—defeats Benhadad, 20. 20, 29; — takes him prisoner and dismisses him, 33:—reproved for it, 35;—takes the vineyards of Naboth, 21. 15:—repents, 27;—his death, 22. 37.—(2) A false prophet who deceived the

Jews at Babylon;—his death foretold, Je.29.21,22.
Aharah, a-hār'ah, the third son of Benjamin, 1 Ch. 8. 1;—elsewhere called Ehi, Ge.46.21; Ahiram, Nu.

26.38; and Aher, 1 Ch.7.7. Ahasai, a-has'a-i, a form of Ahaz, Ne.

Ahasbai, a-has'ba-i, father of one of David's warriors, 2 Sa. 23. 34; called UR in the parallel passage, 1 Ch.11.

Ahasuerus, 2-has-u-ê'rus, the Hebrew form of Xerxes, (1) Astyages

sembled their second company under Ezra before setting out for Jerusalem, and where a solemn fast was observed, Ezr.8.15-21.

Ahaz, â'haz [possessor], the eleventh king of Judah, succeeds his father Jotham, 2 Ki. fd. 1; 2 Ch. 28. 1;—distressed by the Syrians and the king of Israel, 5;—encouraged by Isaiah, 15. 7. 1, &c.:—applies to the king of Assyria, 2 Ki. 16. 7; 2 Ch. 28. 16;—makes an altar like to one he saw at Damascus, 2 Ki. 16. 10;—Isaiah, Hosea, and Micah prophesied in his reign;—his death B.C. 726, after a reign of sixteen years, 20; 2 Ch. 28. 27; was refused a burnal in the royal sepulchre, 2 Ch. xxviii.; 1s. vii.

Ahaziah, a-ha-zī'ah [Jehovah sustains], (1) The sixth king of Judah, succeeds his father Jehoram, z Ki. 8. 24; 2 Ch. 21. 17, and Azarlan, z Ch. 22. 6; —joins Joram king of Israel in his wars with the Syrians, 5; —slain by Jehu, z Ch. 22. 6; —(2) The eighth king of Israel, succeeds his father Ahab, z Ki. 22. 40; —consults Baalzebub, z Ki. 12; —reproved by Elijah, 4;—sends a force to seize him, 9;—his death, 17.

Ahban, äh'ban, one of the two sons of Abishur, r Ch.2.29.

Ahoan Bela

Aher, a'her, a descendant of Benjamin, 1 Ch. 7.12;—the same person as Aharah, 1 Ch 8.1.

Ahi, a'hi, son of Shamer, 1Ch.7.34;
—also a son of Abdiel, 1Ch.5.15.
Ahiah, a-hī'ah [brother of the Lord],

another form of AHIJAH, supposed by some to be same as Ahimelech, 1 Sa.14.3; 1 Ki.4.3; 1 Sa.22.9,11,20. Ahiam, a-hī'am, one of David's thirty heroes, 2 Sa.23,33.

Ahiezer, a-hī-ē'zer, (1) Chief of the tribe of Dan at the exodus, Nu.1.12.

—(2) Chief of the Benjamite warriors that repaired to David at Ziklag, 1 Ch.12.3.

Ahihud, a-hī'ud, 1 Ch.8.7;—also another, Nu.34.27.

Ahijah, a-hi'jah [brother of Jehovah],
(1) The prophet of Shiloh, 1 Ki. 14.
2;—addresses Jeroboam, 11.29;—prophesies concerning his son, 14.5.—
(2) Son of Bela, 1 Ch. 8.7;—(3) Son of Jerahmeel, 1 Ch. 2, 2.5;—(4) Highpriest in time of Saul, 1 Sa. 14, 3, 18.—(5) One of David's heroes, 1 Ch. 11.
36.—(6) A Levite, 1 Ch. 26. 20.—(7)
One of Solomon's secretaries, 1 Ki.

4-3: Ahikam, a-hī'kam, son of Shaphan and father of Gedaliah, 2 Ki. 25, 22; De.40, 5-16:—sent by Josiah to consult the prophetess Huldah concerning the newly discovered book of the law, 2 Ki.22.12; 2 Ch.34.20.

Ahtind, a-hī'lud, 2 Sa.8.16.
Ahimaz, a-him'a-žz [brother of ander], (i) The son and successor of Zadok the high-priest;—performed important services for David during his son's rebellion, 2 Sa. 15, 27, 36, 17. 17;—runs swiftly, and reports the victory, 18.27, 28.—(2) Father of Ahinoam, wife of king Saul, 1 Sa. 14.

Ahiman, a-hī'man, one of the three famous giants of the race of Anak, Nu.13.22.

Ahimelech, a-him'e-lek [brother of the king], great-grandson of Eli, and brother of Ahia, whom he succeeds as the twelfth high-priest;—supplies David with food, when he fled from Saul, 1 Sa.21.1-6;—gives him the sword of Goliath, 9;—is accused by Doeg, 22.9;—brought before Saul, 11;—he and other eighty-five persons in the priest's office slain by

Ahira, a-hi'rah, Nu.1.15:2.29;7.78,83. Ahiram, a-hi'ram, a son of Bela and grandson of Benjamin, Nu. 26, 38: the same with AHARAH, I Ch.8.7; AHER, I Ch.7.12; EHI, Ge.40.21. Ahisamach, a-his'a-mäk, father of

Anisamach, a-nisa-mak, father of Aholiab the Danlte, Ex. 35-34; 38.23.

Ahishahar, a-hī-shā'har or a-hī'sha.
har, son of Bilhan, 1 Ch. 7.10.

Ahishar, a-hī'shar, the officer who was 'over the household' of Solomon, 1Ki. 4.6.

Ahithophel, a hit'o-fel | Drother of foolishness], a native of Giloh, famed for his wisdom, 2 Sa.15.12;—he was of the council of David, 1 Ch.27.33;—his counsel rejected, 2 Sa. 17, Libhangs himself, 23:—his son Eliam one of David's body-guard, 2 Sa. 23.34.

Ahitub, a-hi'tub [brother of good. ness], (1) The son of Phinchas, and grandson of Eli, succeeds his father in the office of the high-priesthood, I Sa. 14. 3; 22.9.—(2) A descendant of Amariah, of the line of I thamar, 1 Ch. 6.7; 8.52.

Ahlab, äh'lab, n city belonging to the tribe of Ashur, Ju.1.31.

Ahlai, äh'läi, daughter of Sheshan, 1 Ch.2.31,34,35.

Ahoah, a-hō'ah, one of the sons of Bela, the son of Benjamin, rCh.8, 4; called also Ahiah, 7;—his descendants called Ahohites, 2 Sa.23, 0.28.

Aholah, a-hō'lah [a tent], and Aho-Libah, a-hō'lib-ah [my tent in her], two symbolical names given to Judah and Samaria, under the figure of an idolatrous harlot, Eze.23.4,36.

Aholiab, a-ho'lī-ab, one of the two artificers in the precious metals at the erection of the tabernacle, Ex.35.

Aholibamah, a-ho-lī-bā'mah (tent of the height), the grand-daughter of Zibeon, and wife of Esau, Ge.36.2, 25. She is also called Judith, which probably was her proper personal name, Ge.26.34.

Ahumai, a-hū'ma-i [brother of water, i.e. dwelling near it], a descendant of Judah, 1 Ch.4.2.

Ahuzam, a-hū'zam [their possession], one of the sons of Ashur, 1 Ch.4.6. Ahuzzath, a-huz'zath [possession], the 'king's friend' of Abimelech, Ge.

Al, ā'i [ruin], (1) A city near Bethel, and about ten miles north of Jenselm;—the Israelites defeated before it, Jos. 7. 5;—taken and destroyed, 8.3-27;—called also Aiati, Is. 10.28; and Aija, Ne. 11. 31. Its ruins still seen on top of a ridge east of Bethel.—(2) A city of the country of Moab, taken and pillaged by the Chaldeans, Je. 49.3.

Aijalon or Ajalon, &d'ja-lon [deer, or of oaks], (1) A city of the tibe of Dan, near Bethshemesh, Jos.19.42; 21.24; Ju. 1.35;—being on the very frontiers of the two kingdoms it is spoken of sometimes as in Ephraim, 1 Ch. 8.69, and sometimes as in Judah and Benjamin, 2 Ch. 11. 10;—also a valley near that town, Jos. 10.12, 00w Merj Ibn 'Omeir, Ju. 1. 35.—(2) A city in the tribe of Zebulun, Ju. 12.12. Alled, in pain or sickness, Ge. 21.17;

Ju. 18.23: Ps. 114.5. Ain [a fountain], (1) A city io the tribe of Judah, Jos. 15.32: afterward of Simeon, 19.7;21.16.—(2) The great fountain of the Orontes, now called Ain el-Asy, about 10 miles southwest of Riblah, Nu. 34.2.

Air, an elastic fluid surrounding the earth to the height of about forty-five miles. It has a considerable weight

ALLEGORY

Ackub, sickub, the contracted form of 9acob.—(1) One of the Levites of who kept the gate of the temple, who kept the gate of the temple, 1Ch.9-17.Ezr.2.42.—(2) Head of one of the families of the Nethinim, Ezr. 45.—(3) A descendant of David,

r (h. 3.24. Arabbim, ak-rab'bim [scorpions], Arabbim, ak-rab'bim, scorcalled also Maaleh-Akrabbim, scorpion-height, Jos. 15.3, a chain of hills on the southern border of Palestine, close to the valley of the Arabah,

close to the value of the characteristics.

Alsbaster, called gryssim or sulfhate of lime, a substance from which pois and vessels for holding perfumes were made at Alabastron, in Egypt, hence the vessels were called by the Greeks alabastrons. At length, however, all boxes that contained odoriferous ointment were called alabaster boxes, although they were not made of the stone called alabaster. The expression used by Mark, 14-3, 'she brake the box,' means only that she opened or unsealed it.

Alammelech, a-lam'me-lek, a city on the border of the tribe of Asher, Jos.

19.20. Alarm, sudden terror or danger, Nu. 10.5, 7.9; 2 Ch. 13. 12; Je. 4. 19; 49. 2; 20. 1.16.

Albeit, notwithstanding, although, Eze.13.7; Phile.19.

Eze. 13.7; Friic. 19.
Alemeth, all'e-meth, (1) The last of the nine sons of Becher, called ALAM-ETH, 1Ch. 7. 8.—(2) The first of the two sons of Jehoadah, 1 Ch. 8. 36.—(3) A sacerdotal city of the tribe of Decision in three miles north of Jeru-

(3) A satestian state of Jerusalem, and near Anathoth, 1 Ch. 6.60; —elsewhere called ALMON, Jos. 21.18; now Almit.

Alexander, ål-ex-ån'der [helper of men], 11 A Jew, addresses the people at Ephesus, Ac. 19.33.—(2) A convert who apostatized, 1 Tl. 1.20; 2 Tl. 4.14.—3 The son of Simon, the Cyrenian, Mar. 15.21.—(4) A Jew who took part

against Peter and John, Ac.4.6.
Alexandria, al-ex-an'dri-a, a once famous city in Egypt, near the westem branch of the Nile, where it flows into the Mediterranean; it derived its name from Alexander the Great, its founder, about 332 B.C. It was one of the most flourishing and celebrated cities of the world, the metropolis of the kings of Egypt, and long the grand seat of commerce and wealth: -- Iews from it persecuted Stephen, Ac. 6. 9;-Apollos a native of it, 13.24; -in a ship belonging to it, Paul sailed for Rome, 27.6. The modern Alexandria is built on the ruins of the ancient city, about 125 ailes north of Cairo. It is the seat of an extensive and increasing commerce. Its population, of various nationalities, is above 40,000.

Alsxandrians, Jews from Alexandria, Ac.6.9.

Algum-trees, 2 Ch. 2.8. See ALMUG. Aliah, a-li'ah, or ALVAH, the second named of the Edomitish chieftains descended from Esau, Ge. 36. 40; 1 Ch. 1.51.

Alian, a-li'an, or ALVAN, the first named of the five sons of Shobal, Ge. 36.23; r Ch.1.40.

Aliant, an alien, a stranger, Job 19. 15; Ps.69.8.

Alien, a stranger or foreigner, one not having the rights and privileges of the citizens of the country in which he lives, Ex.18.3; De.14.21; 1s.61.5; La.5.2; Ep.2.12; He.11.34.

Alienate, estranged, Eze. 23. 17, 18, 22; Ep. 4. 18; Col. 1. 21.

Alive, naturally, Ge. 7. 23; 12. 12; 50. 20; -spiritually, Lu. 15. 24, 32; Ro. 6.

self; every parable is a kind of allegory. Paul applies the history of Hagar and Sarah spiritually, and in doing so, says, 'which things are allegorized,' i.e. are allegorizedly applied, Ga.4.24-31.

Allelujah, or Hallelujah [praise ye the Lord], to be met with at the beginning or end of several psalms, panicularly in the 145th, and those which follow;—and in Re.19.1-6.

Alliance, any union or connection of interests between persons, families, states, or corporations. Such alliances are occasionally referred to in Scripture by the term covenant, and were forbidden to exist between the Jews and their heathen neighbours, and, by consequence, believers are still prohibited from entering into them, Ex.23.32,33; 34.12,15; De.7.2, 3; Ju.2.2; Ezr.9.12; Is. 8. 11, 12; 30. 2; Ho.4.17;12.1; - believers not to contract such marriage alliances, 2Co. 6. 14-17; 2Ch. 19. 2; De. 7. 3, 4; Ezr. 9. 2; - all avoidable alliances to be shunned, Nu. 16. 26; Ezr. 10. 11; Je. 51.45; 1 Co.5.9-11; 2 Th.3.6; 1 Ti.6.5; 2Ti.3.5;-evil results of, De. 31. 16, 17; Jos. 23.12,13; Ju. 2.1,3; 3.5,7; 2 Pe. 2. 18, 19; Re. 18. 4. Examples: -Abraham, Ge. 14. 13; Isaac, 26. 28; Gibeonites, Jos. ix.; Solomon and Hiram, 1 Ki. 5. 12; Jehoshaphat and Ahaziah, 2 Ch. 20. 35; Zedekiah, Je. 37.7; Eze.17.15-17; &c.

Allied, to be connected or tied, Ne.

Allon, allon [an oak], (1) The son of Jedaiah, 1 Ch.4.37.—(2) A town on the border of Naphtali, Jos.19.33.
Allon-Bachuth, allon-bak'uth [oak of weeping], a place near Bethel, so called from a tree under which Jacobencamped, and where Deborah, Rebekah's nurse, was buried, Ge.35.8.
Allow, to yield or grant, Lu. 17. 48:

Ac.24.15; Ro.7.15. Allowance, a pension, 2 Ki.25.30. All to, Ju.9.53, an old English word,

meaning 'thoroughly' or 'com-

Allure, to entice by means, Ho.2.14;

Almighty, omnipotent, able to do all things;—applied to God, Ge. 17. 1; 35.11; 43.14, &c.;—applied to Christ, Re.1.8.

Almodad, al-mo'dad, the first named of the thirteen sons of Joktan, Ge. 10. 26: 1 Ch. 1. 20.

26; 1 Ch. 1, 20.

Almon, al'mon. See Alemeth.

Almon - Diblathaim, al'mon-dib-latha'im, the 51st station of the Israel-

tha'im, the 51st station of the Israelites in the wilderness, Nu.33.46; probably same as BETH-DIBLATHAIM, Ge.48.22.

Almond-tree, resembling the peach-

Almond-tree, resembling the peachtree in its leaves and blossoms;— Jacob sent its fruit to Joseph, Ge.43. 11;—the hoary locks of the aged compared to its white blossoms, Ec.12.5; —Aaron's rod of, Nu.17.8.

Almost persuaded to be a Christian, but not saved, Ac. 26. 28.

Alme-giving, recommended, De.15. 7; Job 22.7;31.16; Eze.16.49; Lu. 3.11; 11. 41; Ep. 4.28; 1 Ti. 6.18; He. 13.16; In. 3. 17; - must be accompanied with prayer, Is. 58. 7, 9; Ac. 10. 2, 4;-will be rewarded, Ps. 41. 1; 112.9; Pr. 14.21;19.17;22.9;28.27; Mat. 25. 35; Lu. 6. 38; 14. 14; 1 Ti. 6. 18.10; He. 6.10:the neglect of it will be punished, Job 20.19; Pr.21.13; Eze. 18. 12; Mat. 25. 41-46;-to be given chiefly to the pious and deserving, Ro.12.13; 2 Co. 9.1; Ga. 6.10; -not to the idle, 2 Th. 3. 10:-according to men's ability, Mar. 12.43; Ac.11.29; 1 Co.16.2; 2 Co.8.12; 1 Pe.4.11: - cheerfully and speedily,

last letters of the Greek alphabet, applied to Christ to signify his eternal existence, and that he is the All and in all in the scheme of grace, Re. 1.8, 11; 21.6; 22.13.

Alpheus, al-fe'us, the Greek name, CLEOPHAS or CLEOPAS the Hebrew or Syrian name of the same person (comp. Jn.19.25; Lu.24.10).—(1) The father of James the Less, Mat.0.3; Mar.3.18, and husband of Mary, the sister-in-law of our Lord's mother, Jn.19.25; he was one of Christ's apostles, Mat. 10.3; Lu. 6.15.—(2) The father of Levi or Matthew, Mar. 2.14, Already, now, at this time. Ex.1.5; Mal.2.2; Mat. 17.12; Jn.3.18; Phi.3.16; Re.2.25.

Altar, structure built for offering thereon sacrifices to God, Ex.20,24; -of burnt-offering, or brazen-altar, made of shittim-wood, and overlaid with plates of brass, Ex. 27. 1, &c.; 38.1;-Christ compared to it, He.13. 10; -of incense, or the golden altar. stood within the holy place; that of the tabernacle was made of shittimwood, overlaid with plates of gold: that of Solomon's temple of cedarwood, 1 Ki.6.20; 7.48; Ex. 30.1; 37.25; Le. 16. 18, 19: -- the offerings of the princes at its dedication, Nu.7.10;of brass, in the temple of Solomon, 2 Ch.4.1:- set up after the captivity, E2r.3.1, &c.

Altars, how to be made, Ex. 20. 24; De. 27. 5;—how to be anointed or dedicated, Ex. 40. 10; Le. 8. 10, 11;—offerings at the dedication of, Nu. 7. 10;—crected for the worship of the true God, Ge. 8. 20; 12. 7; 13, 4; 22. 9; 26. 25; 33. 20; 35. 10, 8c.; Ex. 17, 15;—for idolatrous purposes to be destroyed, Ex. 20;—Abraham, 12. 7, 8;—Isaac, 26. 25;—Jacob, 33. 20;—Baalam, Nu. 23. 1, 14, 29;—Joshua, De. 27, 4-7;—of Reubenites, Jos. 22. 10;—Gideon, Ju. 6. 26, 27;—Samuel, 1 Sa. 7, 17;—Saul, 14. 35;—David, 2 Sa. 24. 18;—Elijah, 1 Ki.

Alter, to change, exchange, Le.27.10; Ezr. 6.11, 12; Ps. 89.34; Lu. 9.29.

Although, notwithstanding, Ex. 13. 17; Job 2.3; Je. 31. 32; Mar. 14. 29. Altogether, completely, Nu. 16. 13; Ps.

14.3; Jn.9.34; 1 Co.5.10.
Alush, a lush, a station in the desert,

Nu.33.13. Amad, a'mad [people of duration], a town near the border of Asher, Jos.

Amalek, aní'a-lek [dweller in a valley], or Amalekites, a powerful people of Arabia Petrea, called 'the first of all the nations,' Nu.24.20; supposed by some writers to be descended from Ham, the son of Noah; —defeated in the wilderness, Ex.17; plunder Ziklag, 1 Sa.30.1;—defeated by Saul, 14.48; 15.7;—at last utterly destroyed, 1 Ch.4.47-43.

Amam, a'mam [gathering], a city in the south of Judah, Jos. 15.26.

the south of Judan, Jos. 15.20.

Amana, a-mā'nah or šm'a-nah [a covenant], a peak of one of the mountains of Lebanon, mentioned in Ca. 4.8.

Amariah, âm-a-rī'ah, (1) One of the descendants of Aaron, 1 Ch. 6, 7, 52.

—(2) A Levite, 1 Ch. 23, 19, —(3) A 'chief-priest,' 2 Ch. 19, 11. —(4) Another high-priest, 1 Ch. 6.11; Ezr. 7. 3.

—(5) A Levite, 2 Ch. 11. 15, —(6) The son of Hizkiah, Zep. 1. 1. —(7) The son of Shephatiah, Ne. 11. 4. —(8) One of the priests who returned with Zerub-babel from Babylon, Ne. 10. 3.

Amasa, a-mā'sah or ăm'a-sah [burden], the son of Ithra, and of Abigail, succeeds his father Jehoash, 2 Ki.12. 21; 2 Ch.25, 1—defeats the Edomites, 2 Ki.14, 7:—defeated by Jehoash, king of Israel, 12:—murdered, 19: 2 Ch.25, 27.—12) The idolatrous priest to the golden calves of Bethel, complained of, Am.7.10;—God's judgments upon him, 17.—(3) A Levite, 1 Ch.6.45.

Ambassador, a person sent to a foreign court as the representative of his king, 2 Ch. 32, 31; Pr. 13, 17; Is. 18. 2130, 4; 33, 7; Je. 40, 14; Paul styles himself and his fellow-apostles ambassadors of Christ, 2 Co. 5, 20.

Ambassage, a public mission, Lu.14.

Amber. Hebrew chasmil, Ezc. 1.4; 8.
2. In these passages the reference is merely to the colour of amber, a beautiful bituminous resin, mostly of a yellow or orange colour; or as others, with more probability, suppose, the reference is to a metal composed of gold and copper, or silver, of a peculiarly dazzling brightness.

Ambition, desire of honour, reproved, Mat. 18.7; 20.20; Lu. 22.24;—vanity of, Job 20.5-9; Ps. 39.5; 49.11-20;—punishment of, Pr. 17; 19; Is. 14, 12-15; Eze. 31.10, 11; Ob. 3,4. Examples of: Ge. 11.4; Nu. 12.1, 2; 2 Sa. 15.4; 1 Ki. 1.5; Is. 22.15; 16; 3].No.

Ambush, or Ambushment, soldiers or assassins secretly placed to assail their enency unexpectedly, Jos. 8, 2; Je. 51, 12; 2 Ch. 13, 13.

Amen, a Hebrew word, which signifies firm, and metaphorically faithful. Our Saviour often uses it to express the truth of what he says: Amen, amen, I say unto you,' rendered in our translation, verily, verily, Jn. 3. 3.5, -all the promises of God are amen in Christ, that is, infallibly true and certain, 2 Co.1.20;-Christ himself, the true and faithful prophet, is called the Amen, Re. 3.14;—Jehovah is denominated the God of truth, (Hebrew) the God Amen, 1s.65. 16. At the end of prayer it is used to signify our earnest desire and assurance to be heard;-anien, so be it, so it shall be, Nu. 5.22; De. 27.15; r Ki. 1.36; r Ch. 16.36; Ps.72.19; 89.52; Mat.6.13; Re. 22, 20,

Amerce, to punish; a fine or penalty, De.22.19.

Amethyst, a gem of purple colour, set in the breast-plate of the high-priest, Ex.28.19;—in the foundation of the new Jerusalem, Re.21.20.

Ami, one of Solomon's servants, Ezr.

Amiable, lovely, or pleasing, Ps. 84.1. Amiss, wrong, criminally, 2 Ch. 6.37; Da. 3.29; Lu. 23.41; Ja. 4.3.

Amittai, a-mit'tā or a-mit-tā'i, the father of Jonah, Jonah 1.1; 2 Ki.14.25. Ammah, ām'mah, a hill to the east of Gibeon, where Abner was defeated, 2 Sa. 2.24.

Ammi, am'mī [my people], a figurative name given to the people of Israel, Ho.2.1.

Ammiel, am'mi-el [people of God], (1) One of the twelve spics sent by Moses to explore the land of Canana, Nu. 13. 12.—(2) Father of Machir, 28. 9.49, 51, 72.7—(3) Father of Bathsheba, 1 Ch. 3.5 (called also Eliam, 2 Sa. 11. 3).—(4) Sixth son of Obed-Edom, 1 Ch. 26.5.

Amminad, am'mi-hud, (1) The father of Elishama, Nu. 1.10; 2.18.—(2) Father of Shemuel, Nu. 34. 20.—(3) Father of Talmai, king of Geshur, 2 Sa.13.37.—(4) Son of Omri, ch.0. 4. Amminadab, am-min'a-dab, (1) The father of Aaron's wife, Elisheba, Ex. 6.23:—mentioned among the progeni-

descended from Ben-Ammi, the son of Lot, who possessed the country on the east of the Jordan, and to the north-east of Moab;—the conquest of them forbidden to the Israelites, De. 2.19:—not to be received into the congregation of Israel, 23.3;—oppress the Israelites, Ju. 10.7;—conquered by Jephthah, 11.32;—by David, 2 Sa. 10. 14: 12. 26;—by Jotham, 2 Ch. 27.5;—the final conquest of them foreold Eze. 21. 28; 25.1; Je. 49. 1;—to be restored, 6:—God's judgments upon them, Am. 11.73; Zep. 2.8.

Amnon, am'non [faithful], (1) The eldest son of David by Ahinoam of Jezreel, 1 Ch. 3.: debauches his haifsister Tamar, 2 Sa. 13. 14:—slain by Absalom, 25.—(2) The first of the four sons of Shimon, 1 Ch. 4.20.

Amok, ā'mok, the father of Eber, and chief among the priests that returned from Babylon, Ne. 12.7, 20.

Amon, a'mon [artificer], (1) The fifteenth king of Judah, succeeds Manassch, 2 Kl.21.19; 2 Ch. 33. 20;—murdered, 24; 2 Kl. 21. 23.—[2] Governor of the city of Samaria in the time of Ahab, 1 Kl. 22. 26.—[3] The head of one of the families of the Nethinim, Ne.7.59;—called AMI, Ezr. 2.57.

Amorites, am'o-rites, a tribe of the idolatrous Canaanites, sprung from Emor, the fourth son of Canaan. Ge. 10.16: described as 'those who dwell in the mountains', Nu. 13. 29, in contrast to the Canaanites or lowlanders; —many of them were of gigantic height, Am. 2.9;—their iniquity not full in the time of Abraham, Ge. 15. 16; —to be utterly destroyed, De. 20. 17; —not wholly so in the time of the judges, Ju. 1. 34.

Ju. 1. 34.

Amos, & moz or & mos [borne, a burden], One of the twelve minor prophets, contemporary with Hosea and Isaiah, and who lived about 780 years before Christ;—the son of Nahum (or Johanan), Lu. 3. 25.

Amoz [strong], the father of Isaiah, Is.1.1; 2 Ki.19.2,20; 20.1.

Amphipolis, am-fip'o-lis [around the city], a city of European Turkey, formerly the capital of Macedonia, situated on the river Strymon, which nearly surrounded it, from whence it took its name. It was distant about 33 miles from Philippi. It was founded about 470 years before Christ:—Paul and Silas passed through it, Ac. 17, 1;—the Turks call it Emboli. It was called Popolia in the time of the Byzantine empire. A village of about 100 houses now occupies part of its

Amplias, &m'plī-as, a Christian at Rome, beloved by Paul, Ro.16.8. Amram, am'ram, (1) The son of Kohath, and the father of Aaron, Moses, and Miriam, Ex.6.20; r Ch.6.3;—died in Egypt aged 137 years, Ex.6.20.—(2) One of the 'sons' of Bani, Ezr.10. 34.—(3) A descendant of Esau, r Ch.

Amraphel, am'ra-fel [keeper of the gods], the king of Shinar, one of the confederated monarchs who made war against the kings of Sodom, and captured Lot, Ge. 14. 1, &c.;—conquered by Abraham, 15.

Amzi, ăm'zī [strong], (1) A Levite, son of Bani, 1 Ch.6.46.—(2) A priest, Ne. 11.12.

Anab, 8'nab, one of the cities in the mountains of Judah, Jos. 11.21.

Anah, 8'nah, (1) The fourth of the sons of Seir, Ge. 36. 20, 20; I Ch. 1.38.

—(2) The second of the two sons of

Ziheon, Ge. 36. 18,24.

Anaharath, an-a-hā'rath, a city on the border of Issachar, Jos. 19. 19.

Anan, a'nan [cloud], one of the chief israelites that sealed the sacred covenant on the return from Babylon,

Ananiah, (1) The father of Maaseiah. Ne. 3 23.—(2) A town in the tribe of Benjamin, Ne. 11. 32.

Ananias, an-a-nī'as, the Greek form of the name Ananian, (1) A highpriest of the Jews, unjustly commands those who stood by to smite Paul, Ac. 23. 1-5;-went to Cæsarea to prosecute the apostle, 24.1.—(2) A disciple of Christ who resided at Damascus,-the Lord Jesus appeared to him in a vision, and directed him to go to Saul of Tarsus for his instruction, Ac. 9. 10; - he objects the previous character of Saul, 13;-is again commanded. and obeys, 15-20.-(3) and Sapphira struck dead for endeavouring to impose upon the apostles, Ac. 5.1, &c.

Anath, a'nath [an answer, i.e. to prayer], father of Shamgar, Jn. 3.31. Anathema, strictly means something set apart or separated;-separation from the church, and from Christ. ANATHEMA MARANATHA, accursed, our Lord cometh, 1 Co. 16.22; - Paul, while a Pharisee, wished himself anathematized, Ro. 9. 3; - blasphemers call Christ anathema, or accursed,

t Co. 12.3. Anathoth, an'a-thoth [answers, i.e. to prayer], (r) A city of Benjamin, about three Roman miles north from Jerusalem; -given to the priests, 1Ch. 6.60 -here Abiathar the priest was canfined after he was deposed, 1 Ki. 2.26;-the birthplace of Jeremiah, Je. 1.1;-its inhabitants threatened, 11. 21; - now Anata, a miserable village of fifteen or twenty houses. -(2) The eighth of the nine sons of Becher, 1 Ch. 7. 8. -(3) One of the chief 1s. raelites after the return from Babylon, Ne. 10. 10.

Ancestors, forefathers, predecessors, Le. 26. 45.

Anchor, an instrument for fastening or stopping the course of a ship at sea; -cast from the ship in which Paul was, Ac. 27. 30, -hope is the anchor of the soul, He.6 19.

Ancient, of old time, De. 33, 15; Job 12.12; ANCIENTS, elders, Ps. 119.100; -Ancient of days, a name given to Christ because of his eternal deity, Da.7.9,13.

Ancles, or ANKLES, joints of the feet

or legs, Ac.3.7; Eze.47.3.

Andrew [manly], son of Jonas, and brother of Simon Peter, an apostle, attends Jesus, Jn. 1.40;-called, Mat. 4. 18; his answer about the loaves, Ja.6.8:-brings Greeks to Jesus, 12. 22;-asks him about the signs of the times, Mar. 13.3;-is with the disciples in the upper room, Ac.1.13.

Andronicus, an-dro-ni'kus or andron'-i-kns [man-conquering], a Jewish Christian, kinsman of Paul, and his fellow-prisoner, Ro. 16.7.

Anem, a'nem, a Levitical city of Issachar, near Bethel, 1 Ch. 6.73: Jos. 15. 34:-is called En-Gannin, Jos. 19.21;

Aner, Wner, (1) A city of the half tribe of Manasseh, on the west of Jordan, and appears to be the same with Tannach, r Ch. 6.70; Jos. 21.25; Ju. r. 27.-(2) A Canaanitish chief, Ge. 14.

Angels [messengers], celestial spirits, said to be wise, good, and immortal 2 Sa. 14. 17,20; Ps. 103. 20; Mat. 25. 31; Lu.20.36; 1 Ti.5.21; - are created and imperfect beings, Job 4. 18; Mat. 24. 36;1 Pe.1.12;-are appointed as guardians of men, Ps.34.7; 91.11; Ec.5.6; Mat. 18 10: Ac 12 17: He 7 7

42;28.2;Jn.5.4; Re.5.2;-are of different ranks, Da. 10. 13; Judeo; - are subject to Christ, 1 Pe. 3. 22; He. 1. 6;not to be worshipped, Ju. 13. 16; Col. 2.18; Re.19.10;22.8,9;-worship God, Ne.9.6; Ps. 148.2; Is.6.3; Lu. 2.13, 14; Re. 5. 11, 12; 7.11, 12;-rejoice when sinners are converted, Lu. 15. 10;conduct souls to paradise, Lu. 16.22; -will be the future companions of the heirs of salvation, He.12.22,23; Re. 5.11, 12.

Angels, messengers of God, entertained by Abraham, Ge. 18.1, &c.; -sent to Sodom, 19.1;—to Manoah, Ju.13. 3,9;—to David, 2Sa. 24.17;—to Elijah, 1 Ki. 19.5; -smite the Assyrians, 2 Ki. 19. 35;-rescue Jacob, Ge. 48. 16;speak to him, 31.11;—appear to Ezekiel, Eze. 1.9,10;—to Daniel, Da. 6.22; 10. 5-10, 16, 18; 12. 5-7; - Zechariah. Zec. 2. 3;3.1,2;4.1; - Joseph, Mat. 1.20: 2.13,19;-to Zacharias, Ln.1.19;-to Mary, 26;-deliver Peter from prison, Ac. 12. 7;-smite Herod, 23;ministering spirits, He 1.14; 1 Ki. 19. 5;Ps. 104.4; Lu. 16.22;Ac. 12.7;27.25;have communicated the Divine will to man, Da.8.16,17; 9.21,22; Mat.2. 13; Lu.1.19; Ac. 5.19,20;8.6;—encamp about them that fear God, Ps. 34.7;sing glory to God and good-will to men, Ln.2.14.

-, attend Christ on earth after his temptation, Mat. 4. 11 ;- in his agony, Ln.22.43; - roll the stone from his sepulchre, Mat. 28.2; -- announce his birth, Lu.2.9; -at his resurrection, 24.4:—at his ascension, Ac. 1. 10: will be sent to gather the wicked at the day of judgment, Mat. 13. 41;and the elect, 24.31; -to accompany Jesus at his second coming, 16.27.

, sometimes Christ appeared as one; to Abraham, Ge. 18.17; 22.15;to Jacob, 32.28;-to Moses, Ex.3.2, &c.;-to the Israelites, Jn.2.1, &c.; -to Gideon, 6. 11. The 'ANGEL OF HIS PRESENCE,' Is.63.9, is supposed to refer to the Incarnate Word. Angel of the Lord is one of the titles of the pre-incarnate Messiah, Ge. 16. 7,13; 18.2,22; 22.11,12; 31.11,13;32.24, 30; Ex. 3.2,4,6,14.
\_\_\_\_\_\_\_, some so called that sinned, 2

Pe. 2. 4;-that fell from their first estate. Inde 6

, the presiding ministers or overseers of the church, Re. 2.1,8,12,18; 3.1,7,14. They are so called because they are messengers or ambassadors of God; and as the term angel signifies messenger, it is employed to denote, in special instances, not a

nature but an office. Anger, resentment;-general advice ta repress it, Ps. 37.8; Pr. 16.32; 17.14; Ep.4.26,31; Col. 3.8; Ja. 1.19; -exposes a man, and makes him incapable of friendship, Pr. 22. 24:25.8, 28:-a mark of folly or madness, Job 5.2; Pr. 12. 16; 14. 29; 19. 11; 27. 3; 29. 20;—may bring a man to destruction, Job 5.2; Pr. 19. 19; Mat. 5. 22; -stirred up by grievous words, Pr. 15.1; Ju. 12.4; 2Sa. 19.43: persons given to it to be avoided, Pr. 22. 24; Ge. 49. 6; one of the warks of the flesh, Ga. 5.20; -comes from pride, Pr.13.10; 21.24;-its effects on others, Pr. 15.1, 18; 17.14;26. 21; 29. 22; 30.33;-may be innocent, Ne. 5.6; Ep. 4. 26; Mar. 3.5; Le. 10. 16; Nn. 16. 15; -- how pacified, Pr. 15. 1; 16. 24;21. 14; 25. 15; Ec. 10.4; Mat. 5, 25,

, examples of it, in Cain to Abel. Ge.4.5;-Potiphar's wife to Joseph, 39.13:-Simeon and Levi to the Shechemites, 34.27; 49.6; of Balaam to his ass, Nn. 22. 27; -Balak, 24. 10, 11; -Ephraimites, Ju. 8.1; 2 Ch. 25. 10; -of fearful expressions reserved for the future, Mat. 25.41; Ro. 2.5,8; 2 Th. 1.7, 8; Re.6.17; 11.18; 19.15.

Angle, to fish with a rod, line, and hook, Is. 19.8; Hab. 1.15;-the word rendered 'angle' in these passages is rendered 'hook,' Job 41.1,2.

Anguish, inward pain, Ge. 42.21; 2 Sa. 1.9;Ps. 119.143;Jn. 16.21; Ro. 2.9; 2 Co.

Aniam, a-nī'am [sighing of the people], the last-named of the four sons of Shemidah, 1 Ch.7.19.

Anim, a'nim [fountains], a city of Judah, Jos. 15.50.

Anise, a species of parsley with large sweet-scented seeds, familiarly known by the name of dill; -the Pharisees paid tithes of it, Mat. 23.23.

Anna, an'na, Greek form of the name Hannah, an aged widow, daughter of Phanuel, of the tribe of Asher:her character and prophecy, Lu. 2.

Annas, an'nas, high-priest of the Tews. along with Caiaphas, at the time of Christ's death; -continued, according to custom, to retain the title, though not actually in office; -- before him Christ was brought, Jn. 18. 13;persecutes the apostles, Ac.4.6.

Anointed, the word first used in Ge. 31.13, with reference to the pouring of oil on the stone which Jacob set up for a pillar, Ge.28.18;-of kings: Saul, 1 Sa. 9. 16 .- David, 1 Sa. 16.3, 12; -Solomon, 1 Ki.1.39, &c.; -priests, Ex.29.29; 30.30;-and prophets: Elisha, 1 Ki. 19.16;—ingredients of the aintment described, Ex. 30. 23-33. -, Christ, the Anointen, the

MESSIAH of God, Lu.4.18; Ac. 10.38. -, Christ was anointed by a woman, a sinner, I.n. 7.37; -- by Mary, the sister of Lazarns, Jn. 12. 3:-by another woman, Mat. 26. 6. The terms anoint, anointed, used to illustrate the sanctifying influence of divine grace, 2 Co. 1. 21; 1 Jn.2.20-27;

Anon, soon, quickly, Mat. 13.20; Mar.

Answer, a reply to a question, Ge. 41.16; Job 32.3; Lu. 20. 26; - answers to be deliberately made, Pr. 18.13; Jn.

Anti-Christ, a person, or power, or system of error, opposed to Christ; -his coming foretold, 2 Th. 2.3; 1 Ti. 4.1, &c.; -is said to be come, 1 Jn.2.

Antioch, an'ti-ok, (1) The capital of Syria, on the banks of the river Orontes, about 30 miles from where it falls into the Mediterranean, and about 180 miles north of Sidon, and 300 north of Jerusalem. It was built by Selencus Nicator, 8.c. 301, and was the residence of the Syrian kings, the Selencidæ. It was ranked the third city of the earth. Luke and Theophilus were born in this place. Here Paul and Barnabas preached, and had many Christian converts, Ac. 11. 20; -the term Christian was first used here, 26;-Paul reproves Peter at, Ga.2.11-15. From it Paul started on his missionary journeys. It was the scene of the birth and earlier labours of the celebrated Greek father Chrysostom. It has been besieged and plundered no fewer than fifteen times, and has been visited by four earthquakes, in one of which 25,000 persons are said to have perished. It is little else than a heap of ruins.-(2) of Pisidia, a city of Asia Minor, about 25 miles north east of Selencia, in which Paul and Barnabas preached the gospel. Ac. 12. 14 - Jews from

APOSTLES my, and prudent foresight, and from which a lesson of industry may be learned, Pr.6.6; 30.25.

Annb, a'nub, one of the sons of Coz, of the tribe of Judah, 1 Ch.4.8. Anvil, the iron block on which the smith lays his metal to be forged, Is.

Anxiety, perplexity about worldly things, to be avoided, Mat. 6.25: 13. 22; Lu.12.22; Jn.6.27; 1 Co.7.32; Phi. 4.6; 1 Ti. 6.8; - trust in God frees from, Je. 17.7,8; Da. 3. 16; -vanity of, Ps. 39.6; Ec. 4.8.

Apace, quickly, speedily, Ps.68.12. Apart, separately, privately, Ex. 13. 12; Le. 18. 19; Ps. 4. 3; Mat. 14. 13; Ja. 1.

Apelles, a-pel'les, a Christian at Rome, 'approved in Christ,' Ro. 16.

Apes, or monkeys, brought in Solomon's fleet from Ophir, 1 Ki. 10. 22;

Ch.9.21; Is.13.21; 34.14. Apharsachites af-far'-sa-kites or Ap-ARSATHCHITES, the name of one of the nations whom the Assyrian King planted in Samaria, Ezr. 5.6; 6.6; 4.9. -APHARSITES, name of another tribe removed to Samaria by the king of Assyria, Ezr. 4.9.

Aphek, a'fek [citadel], the name of several towns, but none of them of great note, Jos. 19. 30; 13.4;—called Арнік, Јил. 31; 1 Sa. 4.1; 29.1; 1 Кі.

Aphekah, a town in Judah, Jos. 15. 53. Aphiah, af-fy'ah, great-grandfather of Kish, 1 Sa.9.1.

Aphrah, a town in the plain of Judah. Mi. 1. 10.

Aphses, the head of the eighteenth of the twenty-four courses of the priests, 1 Ch.24.15.

Apiece, to each one's share, separ-

ately, Nn. 3.47; Ln. 9.3; Jn. 2.6. Apocrypha [hidden, secret], the word is used in its ordinary sense in Mar. 4. 22. About the end of the second century the word began to bear the signification 'spurious.' The name is first found in the writings of Clemens Alexandrinus (died about A.D. 215) to denote a number of books sometimes placed between the Old and New Testaments. It was not admitted by ancient Christians into the canon of Scripture. It was never received by the Jews, nor by Philo nor Josephus. Though forming no part of the sacred canon, some parts of it are of historical value, as the Books of the Maccabees.

Apollonia, ap-pol-lo'nï-a, a city of Macedonia, situated on the north of Amphipolis, and in which was a temple of Apollo;-Paul passed through it on his way to Thessalonica, Ac.

Apollos, a-pollos, a Jew of Alexandria, one of John's disciples, an eloquent preacher of the gospel;-taught assidnously while he knew only the baptism of John, Ac. 18.24; -instructed by Aquila, &c., 26;—a party at Corinth attached to him, 1 Co. 1. 12; 3.4,

Apollyon, a-pol'yon, Re.9.11. The Greek equivalent of the Heb. title ABADDON.

Apostasy, a departure from a religious profession;-the causes and danger of it, Mat. 12.43; 13.21; Jn.6. 60-66; 1 Ti. 4. 1; He. 6. 4; 10. 26, 38; 2 Pe. 2. 20; -of man, Ge. 3.6; 6.1-6; -of many of the disciples of Jesus, Jn. 6. 66;-of some early Christians, 1 Ti. 4.1; -of the last days, Da.7.25,26; 2

Th.2.3-10; 1 Ti.4.1-3. Apostles [sent forth, messengers]. power of working miracles, Mat. 10,1 8; Mar. 16. 20; Lu.9.1,2; Ac.2.43; 3.6; 19.11,12;—to do greater works than even Jesus had done, Jn. 14, 12; their words were the words of God, Mat. 10. 20, 40; 2 Co. 5. 20; 1 Th. 2. 13; 4.8; witnesses of Christ's resurrection, Ac. 1.22; 4.33; 10.40, 41; - witnessed the ascension of Christ, Lu. 24. 50,51; Ac. 1.2,9;—hated by the world, Mat. 10. 22; 24.9; Lu. 21. 17; Jn. 15. 18; - their sufferings, I Co.4.9; -- false ones complained of, 2 Co. 11.13. The name is used once in the New Testament, He 3. 1, as a descriptive designation of Christ, as emphatically the sent of

Apostleship, the office of the apostles, Ac. 1.25; Ro. 1.5; 1 Co. 9.2; Ga. 2.8 Apothecary, one who compounds or prepares drugs or perfumes, Ex. 30, 25,35; Ec.10.1.

Appaim, ap pa-im [the nostrils], the second of the two sons of Nadab, Ch. 2. 30, 31.

Apparel, clothing, garments, 2 Sa. 12. 20; Ac. 20. 33; - appearance, Is. 63. 1; Ac. 1. 10. See CLOTHES.

Apparently, visibly, openly, Nu. 12.8. Appeal, to refer to another as judge, as of Paul to Cæsar, Ac. 25.21; 26.32; 28.19. The principle of, recognized in the Mosaic law, De. 17.8,9.

Appear, to be seen, Ge. r. 9; Ps. 42. 2;-to seem, Mat. 6.16; 23.28. Appease, to remove anger, Ge. 32.20:

Es. 2.1; Pr. 15.18; Ac. 19.35. Appertain, to belong to, Le.6.5; Nu

16.30; Je. 10.7; Ro.4.1. Appetite, a desire for food or world. ly things, Job 38.39; Pr.23.2; Ec.6.7;

Is. 20. 8. Apphia, ap-fi'a, Greek form of Lat. name Appia, a Christian female at Colosse, supposed to have been the

wife of Philemon, Phile.2. Appii-Forum, ap'pe-i-fō'rum, a town on the western coast of Italy, on the great road (Via Appia) from Rome to Brundusium, about 43 Roman miles sonth of Rome. Here Paul met a band of Christians from Rome, when he was on his way thither as a prisoner, Ac. 28. 15.

Apple-tree, a species of fruit, probably the citron, large and fragrant, Ca. 2. 3; 8.5; Joel 1. 12. The proper apple-tree is very rare in the East.

Apple of the Eye, peculiarly tender, God's care of his people, Ps. 17. 8; Pr. 7.2; Zec. 2.8. In La. 2.18 the expression is used figuratively for tears. Appoint, to settle or determine, Ge.

30.28; Le.26.16; Is.26.1; Mat.24.51. Apprehend, to seize on or understand, 2 Co. 11. 32; Ac. 12.4; Phi. 3.12,

Approach, drawing near, De. 31. 14: Ps. 65.4; 1 Ti. 6. 16.

Approve, to like or commend, Ps. 49. 13; 1 Co. 16.3; Phi. 1. 10.

Apron, a cloth hung before, Ge. 3.7; Ac. 10.12.

Aquila, ak'wĕ-la [an eagle], a Jew of Pontus, in Asia Minor, who, with his wife Priscilla, had been driven from Rome by the decree of the emperor Claudius. Paul finds them at Corinth, on his first visit to that city, Ac. 18. 2; they go with Paul to Syriz, 18.

Ar, ar [a city], the capital of Moab. south of the river Arnon, and on the east of the Dead Sea:-it was burned by the Ammonites, Nu. 21. 28;-cf. Is. 15. 1. The ruins bear the name of Rahha

Arab, & rab [ambush], a town in the mountains of Judah, Jos. 15.52. Arabah, ar'ra-bah [desert], the name

phers into Arabia Petrea, or the Rocky, on the north-west, comprekocky, on the notativest, compreof Midian; Arabia Deserta, or the Desert, on the east of Canaau, the country of the Ishmaelites, now inhabited by the Bedonins; and Arahia Felix, or the Happy, on the south. It contains vast sandy deserts in the interior, but on the coasts it is fertile and beautiful. Its earliest name in Scripture is the 'east country,' Ge. as.6;—and its inhabitants were called 'children of the east,' Jn. 6. 3; 7.12. From it Solomon received gold, 1 Ki. 10.15; -the burden or punishment of, ls. 2t. 13; Je. 25. 24; - Paul went into it, Ga 1.17.

Arabians, descendants of Ishmael. Ge. 25. 13, 14 -brought flocks to Jehoshaphat, 2 Ch. 17.11; -God helped Uzziah against them, 2 Ch. 26.7; some of them present in Jerusalem when the apostles preached, Ac 2.11; prophecies concerning, Is. 21. 11-17; 42.11; 60.7; Je.25.23,24.

Arad, a'rad [a wild ass], a Canaanitish city in the south of Palestine, Nu. 21. See HORMAH.

Arah, a'rah, Ezr. 2.5.

Aram, a'ram [high region], the highland country, 2000 feet above the level of the sea, between the Tigris and Mediterranean, peopled by descendants of Shem, Ge. 10. 22,23; 22. 21: 1. Ch. 1. 17.

Ararat, arar-at, the name of a country, most probably a portion of Armenia, on the 'mountains' of which the ark rested after the flood, Ge. 8. 4. It is nowhere in Scripture given as the name of a mountain. The 'mountains' of Ararat are now identified with that range which rises in the valley of the Aras, the aucient Araxes, and is terminated in two peaks, the loftiest of which rises to 2 height of 17,750 feet above the level of the sea. The expression, 'the land of Armenia, in 2 Ki. 19.37, and Is. 38. 38, is in the original Ararat. Jeremiah (51.27) speaks of Ararat as one of the countries of the north, i.e. north of Babylon.

Araunah, ar-aw'nah, or Ornan, a Jebusite who sells his threshing-floor to David for 600 shekels of gold, 1 Ch. 21.25; 2 Sa.24.24.

Archangel, the chief angel, 1 Th. 4. 16; Jude 9.

Archelaus, är-ke-la'us [prince of the people], son of Herod the Great;succeeds his father, who died the same vear our Saviour was born, and reigns in Judea, Mat. 2. 22.

Archers, persons who shot with the bow, in bunting or in battle ;-Ishmael was an archer, Ge. 21. 20;-see 1 S2.31.3; 1 Ch. 10.3; Job 16.13; Is. 22.

3; Je.51.3.
Arches, buildings in the form of a bow, such as are used in bridges, windows, vaults, &c., Eze. 40. 16.

Archi, arkī, a town or district on the border of Ephraim, near Bethel, Jos. 16.2;-celebrated as the birth-place of Hushai, one of those who adhered to David during the rebellion of Absalom, 2 Sa. 15. 32;16. 16.

Archippus, är - kip 'pus [master of the horse], a pastor of the church of Colosse, exhorted by Paul, Col.4.17; -Paul salutes him by Philemon as his 'fellow-soldier,' Phile. 2.

Arcturus, ark-tū'rns [bear-keeper], the name given by the ancients to the brightest star in the constellation Bootes, and sometimes to the whole constellation. The older interpreters understand by it the constellation Ursa Major, which is most probawas cited before this court, Ac. 17.19

ARK

Aretas, a're-tas [graver], the king of Syria, father-in-law to Herod Antipas, at the time the governor of Damascus sought to apprehend Paul, Ac.9.23,24; 2Co.11.32,33.

Argob, ar gob [stony or stone-heap], a district in the half-tribe of Manasseh in Bashan on the east of the Lake of Galilee, originally ruled over by Og, De. 4.4,13. It extended 22 miles from north to south, and 14 from east to west. It contained sixty walled towns, 'and though a vast majority of them are deserted they are not ruined,' De. 3.4, 14; 1 Ki.4.13.

Arguments, controversies, Job 23.4 Aridai, a-rid'da-i, one of Haman's sous, Es.o.8.

Aridatha, a-rid'a-thah, one of Haman's sons, Es.g.8.

Ariel, a're-el [the lion of God], (1) The name of one of Ezra's chief men, Ezr. 8.16.-(2) A name given to Jerusalem, Is.29.1,2,7, and in Eze.43.15,16 to the

altar of burnt-offerings. Arimathea, ar-e-ma-the'a [the double heights], a city of Judah, the birthplace of Joseph the counsellor, in whose sepulchre our Lord was laid. Mat. 27. 57; Ju. 19. 38. Some have identified it with Ramah, Samuel's birthplace (1 Sa. 1. 1, 10), but on insufficieut grounds.

Arioch, a're-ok [lion-like], (1) King of Ellasar, Ge.14.1,9.—(2) The captain of the royal guard, into whose care Daniel and his companions were committed, Da. 2. 24.

Arisai, a-riss'a-i, a son of Haman, Es.9.9.

Arise, to rise up, Ac. 20. 30;-to repent, Ep.5.14: -comforted, Am.7.2.

Aristarchus, ar is tar kus [best princel, a Thessalonian who accompanied Paul to Ephesus and shared his labours, Ac. 19. 29; 20.4; 27.2; Col.

Aristobulus, ar-is-tob'il-lus, the household of, mentioned Ro. 16. 10. Ark, of Noah, Ge. 6, 14:-it was from 100 (comp. Ge. 5.32; 7.36) to 120 years in building (comp.Ge.6.3; 1 Pe.3.20). According to the usual calculation it was 450 feet long, 75 wide, and 45 deep: divided into three stories.

Ark of Bulrushes, in which Moses was exposed among the flags of the

Nile, Ex. 2. 3.

Ark of the Covenant (Jos. 3.6; He. 9.4), a small chest, made of acacia or shittim-wood, overlaid with gold. It was about four feet and a half long, two feet and nine inches broad, and as much in height. Within it were deposited the two tables of the moral law, De. 31.26, a golden pot of the manua, Ex. 16. 33, and Aaron's rod that budded, Nu.17.10; and the top of the chest was covered with two golden cherubim. Here the lid is called the mercy-seat over which the Shekinah hovered like a visible cloud, the emblem of Jehovah's presence. The ark was lost when the temple was destroyed. Though a similar ark was made after the Tews returned from Babylon, yet it never regained its sacred contents:-its dimensions, Ex. 25. 10:-made by Bezaleel, 37. 1; - placed in the holy of holies, Ex. 26.33; He.9.3,4;—carried to the river Jordan, which is divided at its approach, Jos. 3. 15;-carried around Jericho, and said to have compassed the city' when its walls fell down at the time of its destruction, Jos. 6.6-20; taken by the Philistines, 1 Sa.4.11; - Dagon falls before it, 5.3;-returned, 6. 10; received by

Abinadab, at Kirjath-jearim, where

30.6; Nu.7.89; of thelaw, Ex.25.22; of God, 1Sa. 3. 3; of the Lord, Nu. 10. 33; 2 Sa.6.2; referred to as the glory of Israel, 1 Sa. 4. 21, 22. It was eminently symbolical of the presence of the Lord, and before it the mind of the Lord was consulted, Jos. 7.6-9; Ju.20.27; 1 Ch.13.3.

Ark of the Testament, seen in vision by John, Re. 11. 19.

Arkites, a branch of the family of Canaan which settled in Phoenicia, Ge. 10.17; 1 Ch. 1.15. Their capital, Arka, still exists as a small village on the north-west slope of Lebauon.

Arm, metaphorically used for strength, 1 Sa. 2.31; Is. 51.9. Arm of God, his almighty agency, Je.

27.5; 32.17; Is.52.10; 53.1; 63.12.

Armageddon, är-ma-ged'don [the mountain of Megiddo], a name used emblematically for a place of great slaughter and mourning, Re. 16, 16, when allusion is made to that great battle-field, the plain of Esdraelon, on the southern border of which stood Megiddo, Ju. iv.; 5. 19; 6. 33; vii.; 2 Ch. 35. 20-24.

Armenia, ar-me'ne-a [high-land], a large country of Western Asia, on the north of Mesopotamia, and on the east of Cappadocia. It is generally mountainous, and gives rise to the Tigris and the Euphrates. It is 430 miles from east to west, and 300 from north to south. It is divided into 15 provinces, of which Ararat is the central. It was reduced to a Persian province of Cyrus. The Armenians profess Christianity, but in a very corrupted state, having departed very far from the purity of the gospel, both in doctrine and worship. They form a distinct religious community, known by the name of the Armenian Church, which is governed by four patriarchs, by archbishops, doctors, secular priests, and monks. Armenia is now subject to the Turks. In 2 Ki. 19. 37; Is. 37. 38, the Hebrew word Ararat is rendered by the word Armenia. This country is identical with Togarmah, Ge. 10.3; Eze. 27.14; 38.6. Armour, a weapon of war, 1 Sa. 17.54: -the Christian, Ro. 13.12; 2 Co.6.7; Ep.6.13, &c.

Armour-bearer, of Abimelech, In. 9. 54;-Jonathan, 1 Sa. 14.6,7;-Saul, 16.21;-Goliath, 17.7;-Joab, 2 Sa. 18.

Armoury, an arsenal, or repository of arms, Ca.4.4; Je.50.25.

Army, a host, or a vast number of warriors. The armies of Israel consisted of the whole male adult population, and could easily be mustered when required, Nu. 1. 2, 3; 26. 2; 1 Sa. 11.6-8. Each soldier had to arm and support himself. Large armies, 2 Ch. 13.3: 14.0: 17.14-18.

Arnon, ar non [noisy], a small river east of the Dead Sea, the boundary between Moab and the Amorites, rises in the highlands of Moab, and falls into the Dead Sea, Nu. 21. 14; 22. 36; De. 2. 24, 36.

Arodi, a'rod-i, son of Gad the patriarch, Ge. 46. 16.

Arour, ar'o-er [heath], (1) A city of Renben, situated on the north bank of the river Arnon, De. 4. 48; Ju. 11. 26; 2 Ki. 10.33; Jos. 13.16;—Jephthah defeated the Ammonites, Ju. 11.26-33. It is now a ruin called Arair.-(2) A city of Gad, situated near Rabbath-Ammon, Jos. 13.25.—(3) Another in Judah, 1 Sa. 30, 28.

Arpad, ar pad, or ARPHAD [support]. a city of Syria, near Hamath, conquered by the Assyrians, 2 Ki. 18.

34: Is.10.9; 36.19; 37.13. Arphaxad, ar-fax'ad, the third son of

2;64. 3; - lightnings spoken of as the arrows of Jehovah, Hab. 3. 4; Ps. 18. 14; -calamities, Job 6. 4; Ps. 91. 5;human injuries, as of a lying tongue,

are arrows, Ps. 120.4; 64.3. Artaxerxes, är-tax-erks'es [great king], (1) A Persian king, his decree to prevent the building of the walls of Jerusalem, Ezr.4.17, &c.-(2) Lon-GIMANUS, reigned 40 years, and died 425 B.C. In the seventh year of his reign he issued his gracious command to Ezra respecting Jerusalem, Ezr. 7.11-26, and fourteen years afterwards permitted Nehemiah to return and build Jerusalem.

Artemas, arte-mas, a Christian disciple who helped Paul, Tit. 3. 12. Artificer, one skilful in handy-works.

Ge.4.22;1 Ch.29.5; 2 Ch.34.11; Is. 3.3. Artillery, weapons of war, 1 Sa. 20.

Arts, magical, &c., Ac. 10. 10.

Aruboth, ar ub-both [windows], a district on the sea-shore of Judah, mentioned only in T Ki.4. 10.

Arumah, a-roo'mah [exalted], a town near Shechem, where Abimelech dwelt, Ju.9.41.

Arvad, ar vad [wandering], a small island and city off the north coast of Phœnicia, Ge. 10.18; Eze. 27.8, 11. It has about 3000 inhabitants; now called

Arvadites, the people of Arvad, Ge. 10.18; Eze.27.8-11.

Asa, a'sah [physician], a good king of Judah, succeeded his father Abijam, 1 Ki.15.8; 2 Ch.14.1; -defeats Zerah the Ethiopian, 12;-makes a solemn covenant with God, 15.12;—degrades his mother for idolatry, 16;-joins the king of Syria, 16.2; -his war with Baasha, king of Israel, 1 Ki. 15. 16;his death, after reigning forty-one years, 23; 2Ch.16.13.

Asahel, as'a-hel [creature of God], son of David's sister Zerniah, and brother of Joab, slain by Abner, 2 Sa. 2.18-24.

Asaiah, as-a-i'ah, an officer of Josiah, r Ch.4.36; 6.30; 2 Ch.34.20.

Asaph, ä'saf [convener], a Levite, son of Barachias, and a celebrated musician in the time of David, r Ch.6.30: 25.2.0; -his name affixed to Ps l. and lxxiii.-lxxxiii.;-sons of, 1 Ch.25.1,2; 2 Ch.20.14; 29. 13; Ezr.2.41; 3.10,11. Ascend, to climb up, Jos. 6.5; Ps. 24.3; -up to heaven, Ep. 4.8,9; Re. 8.4; 11.

Ascension, the rising of Christ into heaven, Ac. 1.9-12 ;-predictions respecting, Ps. 24.7-10; 47.5,6; 68.17,18; Da. 7. 13, 14; Mi. 2. 13; - foretold by Christ himself, Ja.6.62;7.33;14.28;16. 5; 20. 17;-Mount Olivet the scene of, Ac. 1, 12;-took place forty days after his resurrection. Ac. 1. 3:-evidences: by his disciples, Ac.1.9,10;by two angels, 11:-seen by Stephen. Paul, and John, 7.55,56;9.3; Re.1.12 -18:-his promised descent of the Holy Ghost, Ja. 16. 7,14; Ac. 2. 33;the terrible judgments he foretold. Mat. 26.64; Jn. 8.21; - the time of it. Ac. 1. 3;-the place of it, 12;-the effects of it in fulfilling his predictions, Jn. 16.7, 14; -in bestowing miraculous gifts, Ac. 2.33. See Exalt-ATION of Christ. Ascribe, to impute to, De. 32.3; Job

36.3; Ps.68.34.

Asenath, as'e-nath, the daughter of Potipherah, and the wife of Joseph, Ge.41.45,50. Ash, tree, some species of the pine, Is.

Ashamed of Christ, the portion of those who are, Mar. 8. 38; Lu. 9. 26. Ashan, a Levitical city, about 20 miles south-west of Jerusalem, Jos. nuch, Ac. 8. 40; -it is now an insignificant village called Esdud.

Ashdoth-Pisgah, ash'doth-piz'gah, a place near the base of Mount Pisgah. De. 3.17; Jos. 13.20. It is elsewhere called the Springs of Pisgah, De. 4.

Asher, ash'er [blessedness], the son of Jacob, his inheritance on the shore of the Mediterranean, from Carmel to Zidon, Jos. 19. 24; his descendants, 1 Ch. 7. 30; 12. 36.

Ashes, the remains of burned fuel, Le. 6.10,11; - used in token of humiliation and extreme grief, 2 Sa. 13. 19; Es. 4.1; Job 42.6; Jonah 3.6; Mat. 11. 21;-to feed on ashes, Is.44.20.

Ashima, ash'i-ma, an idol of Hamath introduced into Samaria, 2 Ki. 17. 30. Ashkelon, ash'kë-lon, or Askelon [migration], one of the 'fenced cities' of the Philistines, upon the coast of the Mediterranean between Gaza and Ashdod:-was taken by the tribe of Judah. Ju. 1. 18: 14. 10-exploits of Samson at, Ju. 14. 19; -it is now desolate;-its desolation was predicted, Zec.9.5; Zep.2.4.

Ashkenaz, ash'ke-naz, one of the sons of Gomer, Ge. 10. 3; - called also Aschenaz, 1 Ch. 1.6; Je. 51.27.

Ashnah, name of two cities whose site has not been identified, Jos. 15. 33.43.

Ashpenaz, ash'pe-nar, the governor of Nebuchadnezzar's eunuchs, who changed the name of Daniel and his three companions, Da. 1.3-17.

Ashtaroth, ash'ta-roth, or Ashton-ETH, ash'to-reth, (z) A famed goddess of the Zidonians, and also of the Philistines (r Ki. 11. 5; r Sa. 31. 10), probably meant by the 'queen of heaven, Je.7.18;-served by Israel, Ju. 2.13: 10.6:-Samuel chargeth to put away, 1 Sa.7.3,4.-(2) A city on the east of Jordan, in Bashan, in the kingdom of Og, Ju.12.4; 13.12; 9.10.

Ashtaroth-Karnaim, ash'ta-rothcar'nā-im [Ashtoreth of the two horns], a city of the half-tribe of Manasseh, east of Jordan, famed for the worship of Astarte or Ashtoreth, the goddess of the Zidonians, Ge. 14. 5: De. 1.4.

Ashur, ash'ur [happy, prosperous], (r) The son of Shem, founded Nineveh. Ge. 10. 11.-(2) A posthumous son of Hezron, 1 Ch. 2. 24; - his descendants, 4, 5.

Asia, a'she-a, one of the quarters into which geographers have divided the earth; -has been the scene of the most wonderful events in the history of man;-here the human race were created,-the Jews were planted,the Sacred Scriptures chiefly indited, -the Son of God accomplished our redemption,-and from it the gospel was diffused through the world. Asia mentioned in the N. T., for the word is not found in the O. T., is usually divided into two parts, Asia Major and Asia Minor. Asia Major comprehends by far the most extensive eastern parts of the continent-Canaan, Assyria, Syria, Arabia, Persia, Mesopotamia, Armenia, and Chaldea. Asia Minor, in the form of a peninsula, is bounded on the north by the Euxine Sea, on the south and west by the Mediterranean Sea, and on the east by Armenia, &c. It is about 960 miles in length, and 400 in breadth; and the chief divisions of it are, Mysia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Galatia, Lycaonia, Phrygia, Bithynia, Paphlagonia, Pontus, Cappadocia, Cilicia, and the islands of Cyprus and Rhodes. As used in Ac.2.9; 6.9; 19.10,22,26,27; 2 Ti.1.15; 1 Pe.1. 1, it means ProconAsriel, as'rē-el [the help of God], a son of Gilead, also of Manasseh the patriarch, Ch.7.14.

Ass The ass constituted a considerable part of the wealth of ancient times, Ge. 12. 16; 30. 43; Job 1. 3; — Saul searches for, I Sa. 9. 3;—rode upon by great men: Abraham, Ge. 22. 3;—Jair's thirty sons, Ju. 10. 3,4;—Abdon's forty sons, 12 13,14;—Christ, Mat. 21. 5.

— OF BALAAM, speaks, Nu. 22. 28.

—, wild, described, Job 39. 5; Is. 32. 14; Ho.8.9;—the natural man likened to, Job 11.12;—Ishmael is likened to, Ge.16.12.

Assault, a violent attack, Es.8.11.

Assay, to try or examine, De. 4.34;
Ac. 9.26; He. 11.20.

Assemblies, meetings of Christians, not to be forsaken, He. 10.25;—masters of, Ec. 12.11.

Assembly a company met, Ex. 12. 6; Ps. 89 7; Ac. 19. 32.

Assent, to agree to in judgment, Ac.

Asshur, ash'ur [a step], the second son of Shem, Ge. 10.22, who gave name to Assyria, Ho. 14.3; 5.13; 12.1.

Asshurim [steps], an Arab tribe descended from Dedan, Ge. 25. 3; = Ashurites, 2 Sa. 2.9.

Assist, to help, Ro. 16.2.

Assistance, divine help, necessary in all our undertakings, Je. 10.23; Jn. 15. 5; I Co. 15. 10; 2 Co. 3. 5; Phi. 2. 13; 1Ti. 1 12.

application, Ps. 37.4,5; Is. 58.9; Je. 29. 12,13; Mat. 7.11; 21.22; Lh. 11.9; Ja. 1. 5; I Jn 5.14.

, instances and acknow-ledgment of such, Ge. 24. 12; 1 Sa. 1. 10. 2 Ki. 19. 20; 20. 5; 2 Ch. 33. 13; Joh 42. 10; Ps. 3. 4; 118. 5; 120. 1.

Associate, to join together, 1s. 8.9.
Assos, as sos, a seaport in Mysia, in the north-west of Asia Minor, about 20 miles south of Troas, Ac. 20. 13, 14;
—its ruins are still found.

Assuage, to ease or abate, Ge. 8.1; Job 16.5,6.

Assurance, (1) Of understanding, i.e. perfect knowledge and entire persuasion of the doctrine of Christ, Col. 2. 2.-(2) Of faith, a firm belief in Christ, entire trust in his sacrifice and priestly office, He 10.22. (3) Of hope, a firm conviction that God will grant what he has promised, He.6.11. This word is commonly used to denote a firm persuasion of our being in a state of salvation. But this assurance does not belong to the essence of faith. It is a result or consequence of faith, posterior to it in the order of nature, and frequently so also in the order of time. This grace of assurance has been attained by saints, Job 19.25; Ps. 17. 15; 23. 4: 73. 24; Ro. 8. 38, 39; 2 Ti. 1.12; 4.18; 1 Jn. 2.5; 3.14; 4.13; we are exhorted to seek after it, 2 Co. 13.5; He. 6. 11; 1 Th.5.21; 2 Pe. 1.10; -people of God sometimes deprived of it, Job 13. 24; 23. 9; 29. 3; Ps. 44. 24; 77. 7; 88.14; Is.50.10.

Assyria, as-syre-a, the country of Assyria and the Assyrian empire are to be distinguished. The empire comprehended Babylonia and Mesopotamia. In its widest sense the Assyrian empire comprehended all the countries which lay between the Mediterranean and the Indus, Ge.2.14; 2 Ki. 15. 20; 17.6; ls. 11.11; 19. 23, 24, 25; Zep.2.13, &c.;—many of the prophecies of Nahum and Zephaniah were fulfilled in its overthrow.

Assyrians, the people of Assyria proper. of which Nineveh was the capital. Their country lay on the Tigris, and was bounded on the north by the mountains of Armenia, in the south by Susiana and Babylonia, on the much light on the history of the As syrian empire.

Astonied, or Astonished it generally means filled with perplexity, fear, or wonder, Ezr. 9. 3, 4; Is.52.14; Da. 3.24; 4.19; Mat.7.28; 22.33; Lu.2.47; 5.9; Ac.9.6.

ATONEMENT

Astonishment, surprise, amazement, De. 28.28,37; 2 Ch.7.21; Ps. 60.3; Je. 8.21; 42.18; Eze. 4.16; 23.33.

8.21; 42.18; Eze. 4.16; 23.33.

Astray, out of the right way, Ps. 119.
176; Pr. 5.23; 1 Pe. 2.25.

Astrologers, men who, by observing the motion of the heavenly bodies, pretend to foretell future events, Is. 47.13; Da. 1.20; 2.27; 4.7; 5.7.

Asuppim, one of the apartments of the temple, probably where the stores were kept, 1 Ch. 26. 15, 17,

Asyncritus, a-sin'kre-tus, a Christian at Rome, Ro. 16.14.

Atad, a'tad [a thorn], a place where solemn mourning for seven days was made for Jacob, Ge. 50.10,11. From this circumstance it was afterwards called ABEL-MIZRAIM.

Ataroth, at'tar-oth [crowns], (1) A town east of Jordan, Nu. 32. 3.—(2) A town on the border of Ephraim, Jos. 16.2,7.—(3) A place in the tribe of Judah, r Ch. 2.54.

Athach, ath'ak [lodging-place], a town in the extreme south of Judah, r Sa. 30. 30.

Athaiah, ath-a-ī'ah, a son of Uzziah, the son of Zechariah, Ne. 11.4.

Athaliah, ath-a-lī'ah [remembered of Jehovah], (1) Daughter of Ahab and Jezebel; she was the wife of Joram king of Judah, and mother of Ahaziah. She destroys the seed-royal, z Ki. 11. 1; 2 Ch. 22. 10;—her death, 2 Ki. 11. 1; 2 Ch. 21. 6; 22. 10-12; 23. -(2) One of the sons of Jeroham, r Ch. 8. 26. -(3) The father of Jeshaiah, Ezr.

Atheists, the proper designation of those who deny the being of God, Ps. 14.1:53.1: Pr.30.9;—deny his providence, Job 21.15; 22.13; 34.9; Ps.10. 11; 73.11; 78.19; 94.7;—deny him in their works, Ex. 5. 2; Job 31.28; Tit.

Athens, ath'ens [city of Minerva], a city of Greece, the capital of Attica, situated about 46 miles east of Corinth. It was founded by Cecrops about 1556 years before Christ, and therefore it is one of the most ancient remaining in the world. It was the most eminent in population, wealth, magnificence, commerce, literature, philosophy, oratory, poetry, and the fine arts. Idolatry in it was notorious; and the number of their gods is recknned by Hesiod at 30,000. Petronius said it 'was easier to find a god in Athens than a man.' It produced Solon, Socrates, Demosthenes, &c., besides many renowned generals;here Paul preached, Ac. 17-16-22. It was governed by the Romans before the time of Christ; and in the fourth and fifth centuries it was pillaged by the Goths. Since 1455 it was under the slavery of the Turks. It suffered dreadfully in the war between the Greeks and Turks, yet it bravely sustained three sieges; twice in the year 1822, and finally in 1826; and now it is free, the capital of the kingdom of Greece. Its population is above

Athirst, thirsty, dry, Jn. 15. 18; Ru. 2. 9; Mat. 25. 44;—a desire for happiness, Re. 21. 6; 22. 17.

Atonement, the AT-ONE-MENT, the setting AT-ONE of two parties who were at enmity. The word is used to signify reconciliation or expiation. It is found only once (Ro.5.11) in the New Testament, but frequently in the Old. The Hebrew word so ren-

26; 7.27; 1 Pe.2.24; 3.18; 1 Jn.1.7; 2.2; 4.10; Re. 1.5; 5.9; -the great theme of apostolic preaching, 1 Co. 1. 23;-necessary for the expiation of sin, Is. 59.16; Ln. 24.26, 45; Ac. 17.3; He. 2.10; 9.22; -made once and finished. He. 7.27;9.26,10.10-14;1 Pe. 3.18; -effects reconciliation with God, Ro. 5. 10; 2 Co.5.18-20; Ep.2.13-16; Col.1.20-22; He. 2.17; -was voluntary, Ps. 40.6-8; Jn. 10. 11,15,17,18; Ga. 1.4; Ep.5.2;faith or trust in it necessary for benefit, Ro. 3. 25; 1 Pe. 2. 7; -typified in the sacrifices of the Levitical law; in Isaac, Ge. 22. 2; in the passover, Ex. 12.2. &c.

Attain, to reach or obtain, Ps. 139.6; Pr. 1. 5; Ezc. 46.7; Ho. 8.5; Ac. 27. 12; Phi. 3. 12.

Attalia, at-ta'lī-a, a seaport town of Pamphylia, in Asia Minor, situate about thirty miles south-west of Perga:—Paul and Barnabas visited it on their return to Antioch from the inland part of Asia Minor, Ac. 14.25.

Attendance, the act of waiting on

another, 1 Ki. 10. 5; 1 Ti. 4. 13; He. 7. 13. Attent, heedful, intent, 2 Ch.6.40; 7.

Attentively, carefully, Ne. 1. 6; 8.3;

Job 37.2. Attire, dress, ornaments, Le. 16.4; Pr. 7.10; Je. 2.32; Eze. 23.15.

Andience, an assemblage of persons to hear, Ge. 23. 13; Ex. 24.7; 1 Sa. 25. 24; Ne. 13. 1; Lu. 7. 1; Ac. 13. 16; 22. 22.

Augment, to increase, Nu. 32.14.
Augustus, aw-gus'tus (venerable), the successor of Julius Cæsar, and emperor of Rome at the time of Christ's birth, Lu. 2.1. He reigned 41 years, and dying A.D. 14, was succeeded by Tiberius Cæsar, Lu. 3.1. The general title of the Roman emperors. In Ac. 25. 21, 25 it is Nero who is referred

Aunt, a father or mother's sister, Le. 18.14.

Austere, harsh or severe, Lu.19.21. Author, the beginner of a thing, 1 Co. 14.33; He.5.9; 12.2.

Authority, legal power, rule, Es. 9. 29; Pr. 29. 2; Mat. 7. 29; 8. 9; 20. 25; Ac. 8. 27; 9. 14; 1 Co. 15. 24; Tit. 2. 15.

Ava, avah [ruin], a place from which colonists were brought to Samaria, 2 Ki, 17.24;18.34. Probably the same as Ahava, Ezr. 8.15,21,31; and Ivah, 2 Ki, 18.24; 19.12.

Kr. 18. 34; 19. 13. Availeth, profiteth, Es. 5. 13; Ga. 5. 6; Ia. 5. 16.

Aven, &ven [iniquity], (1) A city of Egypt, eastward of the river Nile, elsewhere called On or Heliopolis, Eze.30.17.—(2) A plain in Syria. It seems to be the great plain or valley, Am. 1.5; Jos. 11. 17, in which stood Baalbec. It lies between Lebanon and Anti-libanus, about 30 miles from Damascus.—(3) The contracted form of Beth-Aven or Bethel, Ho. 10.5, 8.

Avenge, to punish for a crime or injury, Le. 19.18; 26, 25; De. 32. 43; Is. 1. 24; Lu. 18.3; Ro. 12. 19; Re. 6. 10.

Avenger of Blood, Jos. 20.3; Nn. 35.12, pursued the murderer or manslayer to avenge the blood of the slain. Averse, not favourable to, contrary to,

Mi.2.8, Avim, &'vim [ruins], a city of Benjamin, Jos. 18.23.

Avites, a'vites, a tribe of early settlers in Palestine, who came from Avah, or Ivah, on the north-west of Chaldea;—were destroyed by Sennacherib, king of Assyria, Is, 36, x-12; 37, 13:—they worshipped the idols Nibhaz and Iartak, 2 Ki. 17, 31.

Avith, a'vith, a city of the Edomites, Ge. 36. 35. Awl, a servant bored with it in his ear, to represent his voluntary perpetual servitude, Ex.21.6; De.15.17. Axe, a carpenter's tool of iron, De.

BAAL-HAZOR

AXe, a carpenter's tool of iron, De. 19-5; I Sa.13.20,21; 2 Sa.12.31;—Elisha causes to swim, 2 Ki.6.5,6;—human instrument, the king of Assyria, IS.10.15;—God'sjudgment, Mat.3.10. Azaliah, āz-a-lī'ah, the father of Shaphan, 2 Ki.22; 3; 2 Ch.34.8.
Azaniah, az-a-nī'ah, Ne.10.9.

Azareel, ă za'rē-el [helped by God], (1) A Benjamite slinger, 1 Ch.12.6.— (2) A musician of the temple, 1 Ch.25. 18.—(3) Son of Jeroboam, 27.22.— (4) Ezr. 10.41.—(5) Son of Ahasai, Nc. 11.13.

Azariah, az-a-ri'ah [helped of Jehovah]. There are 16 persons of this name mentioned in the O. T. (1) The most distinguished, also called Uzziah, succeeded his father Amaziah on the throne of Judah, z Ki.14.21;—becomes a leper for officiating as a priest, 15.5:—dies, 7.—(2) The son of Oded, prophesies in the time of Asa, 2 Ch.xv.

Azekah, az-é'kah [broken up], a city of Judah, situated about 22 miles west of Jerusalem:—famed for the destruction of five kings by Joshua, Jos. 10. 10; 15. 35:—in it the Philistines were routed when David killed Goliath, 1 Sa. 17. 32–53. It is now called Tel Zakaria.

Azem, a'zem [a bone], a city first given to Judah and then to Simeon, Jos. 15. 29: 19.3:—called Ezem, 1 Ch.

Azgad, az'gad, Ne.10.15.

Azmaveth, az-ma'veth [strong as death], (1) 2 Sa. 23. 31; 1 Ch. 12. 3.—
(2) A village in Benjamin, Ezr. 2. 24.
Azmon, az'mon [strong], a place in the south of Palestine, Nn. 34. 4.5.
Aznoth Tabor, az'noth tā'dor [the ears of Tabor], a city of Naphtali, Jos. 19. 34.

Azotus, a-zō'tus, Ac.8.40, the Greek form of ASHDOD.

Azzah, az'za, a form of the name Gaza, De.2.23; 1 Ki.4.24.

#### В.

Baal, ba'al [lord, ruler], (1) The name of chief male divinity of the Phænicians, BEL being the Babylonian name of this god. - The worship of, a besetting sin of the Jews -prevailed also in ancient Scandinavia; Balak brought Balaam to the high-places of, Nu. 22. 41;-the Israelites worshipped, Ju. 2. 13; -God commanded Gideon to throw down the altar of, 6.25;-his prophets slain by order of Elijah, after his victory over them at Mount Carmel, 1 Ki. 18. 40;-by Jehu, 2 Ki. 10. 18.-(2) The fourth son of Jehiel, a Benjamite, r Ch. 8. 30.-(3) Name of a Reubenite, 1 Ch. 5. 5.—(4) A city of Simeon, 1 Ch.4. 33, same as Baalath-Beer, Jos. 19.8.

Baalah, ba'al-ah [mistress, one that is governed]. (1) A city of the tribe of Judah, Jos. 15-29;—same as Balah, 19. 3;—assigned to Simeon, 1 Ch. 4-29.—(2) A name for Kirjath-Jearim, Jos. 15-9, 10; 1 Ch. 13.6.—(3) A mountain on the north-west boundary of Judah, Jos. 15, 11.

Baalath, ba'al-ath [mistress], a city of Dan, about 12 miles north-west from Jerusalem, Jos.19.44. Baalath-Beer [having a well], a city

of Simeon, Jos. 19.8. Baal-Berith, ba'al-be'rith [lord of the covenant], an idol worshipped by the lage), a place near Ephraim, between
Bethel and Jericho, where Absalom
had a sheep-farm, and where he murdered his brother Arnnon, 2 Sa. 1.3.2.3.
Baal-Hermon [lord of Hermon], prohably one of the peaks of Mount
Hermon, Jn.3.3; 1 Ch.5.73.

Baali, bā'a-lī [my lord], 110.2.16. Baalim, bū'a-lim [masters], Ju. 2.11; 8.33; Je. 2.23.

Baalis, ba'a-lis (son of exultation), king of the Ammonites at time of Babylonish captivity, Je.40.14.

Baal Meon, bu'al me'on, or Beth. Baal Meon [lord of dwelling], a town given to the Reubenites, Nu. 32. 38;—the Moabites recovered it, and at last was destroyed by the Chaldeans Fee 36.

Chaldeans, Ezc. 25.9.

Baal-Peor, ba'al-pe'or [lord of Peor], an idol of the Moabites, which the Israelites joined them in serving, Nu. 25.3; 31.16; Jos. 22.17;—twenty-four thousand of them punished with death, 9.

Baal-Perazim, ba'al-per'a-zim tlord of breaches], a place in the valley of Rephaim, about three miles southwest of Jerusalem, where David routed the Philistines, 2 S. 5. 20;—called Mount PERAZIN, 18.28.21.

Baal-Shalisha, ba'al-shal'e-shah [lord of Shalisha], a place in Ephraim whence a man came with provisions for Elisha, 2 Ki.4.38,42.

Baal-Tamar, ba'al-ta'mar [lord of palm-trees], a place near Gibeah, where the other tribes destroyed the Benjamites, Ju. 20.33.

Baal-Zebnb, bā'al-ze'bub [lord of flies], the god of the Philistines, at Ekron, consulted by Ahaziah, 2 Ki. 1.2,3,6.

Baal-Zephon, ba'al-ze'fon [lord of the north, or place of Typhon], a town belonging to Egypt on the border of the Red Sea, not far from Suez, Ex. 14.2,9.

Baana, bu'a-nah [son of affliction], (1) Son of Ahilud, 1 Ki. 4. 12.—(2) Son of Hushai. 4. 16.—(3) Father of Zadok, Ne. 3. 4.—(4) One of those who returned from Babylon, Ezr. 2.2.

Baanah, ba'a-nah [son of affliction], another form of Baana, (1) One of the sons of Rimmon. In company with his brother Rechab, entered Ishbosheth's house and cut off his head, 25.4, 5-8;—David punished their guilt, 9-12.—(2) One of the chiefs of the Jews who returned from Eablylon, Ezr. 2.2.

Baara, ba'a-ra, one of the wives of Shaharaim, 1 Ch.8.8.

Baasha, ba'a-sha, the third king of Israel, and the son of Ahijah, succeeds Nadab, I Ki. 15. 28;— Jehu prophesies against him, 16. 1;—his death.6.

Babbler, a prattler, or senseless talker, Ec. 10.11; Ac. 17.18; 1 Ti. 6.20; 2 Ti. 2.16

Babel, bā'bel [confusion, mixture], Tower or, mentioned only once in Scripture, built in the plain of Shinar, 102 years after the flood. Materials of brick were prepared three years, and the building was carried on twenty-two years. It was of prodigious extent and height. About 1700 years after its erection, Herodotus saw a structure at Babylon, consisting of eight towers, raised one above another, and each 75 feet, in whole 600; and above the highest was built the temple of Belus. Strabo says it was 660 feet in height. The top of the tower was reached by an easy sloping ascent on the outside of the building, which went round it in a spiral form. In different portions were large rooms, with arched roofs,

God reveals divine truth to them,

Mat., 11.25; Lu. 10.21. gabylon, bab'e-lon [confusion, mixturel, in Hebrew and Chald. Babel. the capital of the country called Shinar in Genesis, and in the later Scriptures Chaldea. Resides its application to the city of Babylon, the name (in Heb.) is also used to denote the district of Chaldea lying between the Tigris and the Euphrates (2 Ki. 24.1; 25.27), as well as Babylonia, the province of the Assyrian empire (2 Ch. 32.31; 33.11), and also Persia, Ezr.5. The city of Babylon was the capital of the province of Babylon, and of the Chaldean empire. It was one of the most magnificent cities that ever existed. It was built by Nimrod, the great-grandson of Noah. in the place where the tower of Babel was erected. This city was an exact square, built on a large plain, and was 56 miles in circumference, 14 miles on each side. The walls were 87 feet thick, 335 in height, and 100 gates of solid brass, 25 on each side. It had fifteen streets crossing one another at right angles, each 150 feet wide; and the whole city contained 676 squares. The famous hanging gardens, as they are termed, were a succession of terraces, raised on arches. The river Euphrates "an

through this city. Nebuchadnezz king of Babylon, in 1648 years afte.

Nimrod, and 588 before Christ, burned the temple of Jerusalem, and carned many of the Jews to it, 2 Ki. 25. 8, 9; Je. 52. 12-30;—the inhabitants were remarkable for their superstitious, lewd, and debauched practices, and, in consequence, severe judgments were specially threatened against them, Is. 13. 1-22; 14. 22, 23; 47.10-15; -its destruction foretold. Is. 13. 1, &c.; 14. 4; 47. 1; - by the Medes and Persians, 21.2; - their idols cannot save them, 46.1; Je.25. 12:50.9,18,35; 51.1,&c.;—Daniel.was a captive in it, Da.1.1,2;-the king built a great golden image, 3.1-7; was besieged by Cyrus (B.C. 538), and the king, Belshazzar, was slain, 5.17-31:-Cyrus liberated the Jews, and sent them to rebuild the temple, 2 Ch. 36. 22 :- Darius, king of Persia, demolished its gates and walls, e.c. 538:-Xerxes pillaged the temple of Belus in the year 478;-Alexander the Great intended to renew it, but be soon died, 323:-Seleucus Nicanor carried away about 500,000 people to a new city called Seleucia on the Tigns;-a few people continued till the first century of Christ; but, in the second, it was deserted, and fell into mins. The ruins of this once famous city are found near the modern village of Hillah, on the west bank of the Euphrates, about 50 miles south of Bagdad. The most remarkable of all the mounds found in that region is the vast ruin called Birs Nimrud. about 6 miles south-west of Hillah, and which is supposed by some, though on insufficient grounds, to represent the tower of Babel. The mound called Babel is supposed to represent the temple of Belus; the mound of the Kasr ('palace') the great palace of Nebuchadnezzar; and the mound of Amram the 'hanging gardens.' There are many other great masses of ruins on both sides of the Euphrates not yet fully explored.

Babylon the Great, said also to be the mother of harlots, and abominations of the earth,' is a symbolical title of Papal Rome, or the antichris-

tian power, represented by the Popish

84.6;-the plur, of this word is rendered 'mulberry-trees' in 2 Sa. 5. 23,

24; 1 Ch.14.15. Back Parts of God, denote the less glory of his presence, Ex. 33.23.

Backbiting, censuring or reproaching the absent, condemned:-in Pr. 25.23 the word so rendered denotes secrecy in tale-bearing; -in Ps. 15. 3 to run about tattling;-in Ro. 1. 30 an evil-speaker; - 2 Co. 12. 20, evil-

Backslide, to draw back from God, or apostatize from the truth, 1 Ki. 11.9; Ga.3.1-3; 5.4; Re.2.4; Ex.32.7,8; Ne. 9.26;-the guilt and danger of those who do so, Pr. 14. 14; Je. 2.19; Lu. 9. 62; He.10.38;-pardoned if repented of, 2 Ch. 7. 14, Je. 3. 12; 36. 3;—such persons invited to return, Je. 3.12,14; Ho. 14.4: - God threatens to forsake and punish backsliders, Nu.14.43; De.11. 28; Ju. 3. 7, 8; Is. 17. 10, 11; Je. 15. 6; Ho. 7. 13; -causes of backsliding: cares of the world; improper connections; inattention to closet duties; self-conceit; indulgence; parleying with temptation; - examples of: Saul, 1 Sa. 15. 11; David, 2 Sa. 12. 14; Solomon, 1 Ki. 11. 4-40; Asa, 2 Ch. 16.7; disciples, Mat. 26. 56; Jn. 6. 66; churches of Asia, Re.2.4,14; 3.2.

Backward, unwilling, to the back, Ge. 9.23; 1 Sa.4.18; Job 23.8; Ps.40.14; 70. 2; Is.1.4; 59.14; Jn.18.6.

Badger, the animal known by this name was not found in southern Asia. It has not yet been noticed out of Europe. Most probably some animai of the seal species is intended when mention is made of the 'badgers' skins;' others suppose that it may have been an animal of the antelope tribe, Ex. 25. 5; 26. 14; 35.7; Nu.4.10; Eze.

Bahurim, bā-hū'rim [low grounds], a village of the Benjamites, about two miles north-east of Jerusalem, 2 Sa. 3. 16; 16.5; - Shimei was a native of, 2 Sa. 17. 18; 1 Ki. 2.8.

Bajith, ba'jith [the house], a temple or city in the country of Moab, Is.

Bakbuk, bak'būk [a bottle], the head of one of the families of Nethinims Ezr. 2. 51.

Balaam, ba'lam [devourer of the people], a son of Beor or Bosor, a noted prophet or diviner; -dwelt in Pethon, a village of Mesopotamia, De. 23.4; applied to by Balak, king of Moab, to curse Israel; Nu. 22. 5;-his ass speaks, 28;-his prophecies concerning the future happy state of Israel, 23. 18, &c.; xxiv.; -he connselled Moab to seduce Israel to sin, 31.16; -wishes to die with the righteons, 23. 10;-was slain, 31.8; Jos. 13.22;-his doctrine mentioned by Christ, Re.2.

Baladan, bal'la-dan [valiant and wealthy], (1) The father of Merodachbaladan, king of Babylon, 2 Ki. 20. 12.-(2) A surname of that king, Is.

Balah, bā'lä [a contraction of Baalah, or Bilhah], a city in the tribe of Simeon, Jos. 19.3.—The same as Bilhah,

1 Ch.4.29, or Baalah, Jos.15.29. Balak, ba'lak [empty], a king of the Moabites, Nu.22.2,15.

Balances, a pair of, a symbol of justice, Job 31.6; Ps.62.9; Pr.11.1; -when used to weigh corres symbol of scar-city, Re.6.5; Le.20.26; Eze.4.16,17. Bald, the head without hair;-some children in Bethel showed contempt for Elisha as a prophet of the Lord by crying after him, 'Go up, thon bald-head,' and forty-two were torn

in pieces, 2 Ki.2.23.

Baldness when vo

16.26;-a company, Ac. 10.1;-a shepherd's staff so called in prophecy, Zec. 11.7; -a band of Roman soldiers, Ac.21.31, consisted of the tenth of a legion;-in Ps. 84. 4 the word means the fear of death

Bani, bä'ni [built], (1) A Levite, 1 Ch. 6.46 .- (2) One of David's 37 warriors, 2 Sa. 23. 36.—(3) Ezr. 2. 10; 10.29,34. called also BINNUI, Ne.7.15.

Banishment, exile, transported, 2 Sa. 14.14; Ezr. 7.26; La. 2.14; Ac. 18.2; Re.

Bank, the side of a river, Ge.41.17;a heap of earth raised, 2 Sa.20.15;-a public stock of money, Lu. 19.23.

Banner, Ensign, Standard, set up for war, Je. 4.21; 50.2; - displayed for truth, Ps.60.4. The several tribes of Israel had their respective banners or standards, and they were directed to keep by these in their encampments and marches, Nu. 1. 52;2.2,10,17,18,

Banquet, a sumptuous feast, Es.5.4, 6; Job 41.6; Am. 6.7; Da. 5.10.

Baptism, washing by sprinkling, affusion, or dipping, Mar. 7.4: 1 Co. 10.2; He.g.10; Re.19.13; Ac.10.44,45, compared with 11.15,16. of John, Mat. 3.5, &c.: Mar.

1.4,&c.; Lu.3.3,&c.; Jn. 1.25, &c.; 3. 23;—Jesus questions the Pharisees concerning it, Mat. 21.25; Mar. 11.29; Lu.20.4.

, Christian, appointed, Mat. 28.29;-to be administered to all who believe, Mar. 16. 16; Ac. 2.41; 8.12,37; 18.8; -repentance necessary, Lu.3.3; Ac. 2.38; -administered to the household or family of believers: the family of Lydia, Ac. 16. 15; -of the jailer, 33; -of Stephanas, I Co. I. 16; -to both men and women, Ac.8.12;-to Simon, 13;-the eunuch, 38;-Saul of Tarsus, 9. 17, 18;-Cornelius and his friends, 10.47,48 :- called the circumcision of Christ, Col.2.11,12;-believers baptized into one body, 1 Co. 12. 13;-into Christ's death, Ro. 6. 3;buried and raised with him in baptism, or dead to sin and raised to holiness, 4:-compared to the saving of Noah by water, 1 Pe.3.21; -with the Spirit, Mat. 3.11; Mar. 1.8; Lu. 3.16; Jn. 1.33; Ac. 1.5; -regeneration, the inward and spiritual grace, signified by it, Ja.3.5; Ro.6.3,4,11; Tit.3.5,6;-remission of sins signified by, Ac. 2.38; 22. 16;-only one baptism, Ep.4.5;baptized for the dead,' i Co. 15. 29; - 'baptized with fire,' Mat. 3.11.

-, overwhelming trials, or bloody sufferings, Mat. 20, 22; Mar.

10.39; Ln.12.50. Barabbas, bā-rab'bas [son of Abba], a robber guilty of sedition and murder, Mar. 15.7;-released by Pilate rather than Jesus, Mat.27.16; Lu.23.18; Jn.

Barachel, bara-kel, the father of Elihn, Job 32.2,6.

Barachias, bar-a-kī'as, the father of Zechariah, Zec. 1.1,7; Mat. 23.35.

Barak, ba'rak [lightning], the son of Abinoam, chosen to liberate the Hebrews from the Canaanites, Ju.4.6-9; -proves victorious, 15; his, and the prophetess Deborah's song, 5.1, &c.; -his faith commended, He.11.32.

Barbarian, literally, a foreigner, a term used by the Greeks, Romans, and Jews, Ac. 28. 2,4; Ro.1.14; 1 Co. 14.11; Col. 3.11.

Barbed, jagged with books, Job 41.7. Barber, Eze. 5. 1.

Bare, naked, Le. 13. 45, 55: - pure, mere, I Co. 15.37 .- BARE-FOOT, indication of distress, Is.20.2-4; 2 Sa.15.

Bar-Jesus [son of Joshna], the pa-

2 Ki. 6. 27, signifies rather a thrashing-floor.

Barnabas, băr'na-bas [son of comfort]. a Levite of the island of Cyprus, a disciple of Christ, sells his possession. Ac. 4.36; -- sent from Jerusalem to Antioch about the proselytism of the Gentiles, 11.22; - 'a good man and full of the Holy Ghost and of faith,' 11.24; 15.26;-goes to Tarsus to find Paul, 25; - accompanies him in his first progress, 13.2;—separates from him, 15. 39;-led into an error by Peter, Ga. 2.13 .- 'He bore such a relation to Paul as Melancthon did to Luther-that of a gentle, confiding, earnest, but subordinate co-opera-

Barrel (a pitcher), a vessel for keeping flour, 1 Ki. 17. 12; 18.33;-for carrying water, Ge.24.14.

Barrenness, unfruitfulness, Ps. 107. 34; - with no child, mentioned as a reproach, Ge.30.1; 1 Sa.1.6;-removed in a miraculous manner from Sarah, Ge. 18.10; 21.2;-from Rebekah, 25.21;-from Rachel, 30.22;-the wife of Manoah, Ju. 13.2; -from Hannah, the mother of Samuel, 1 Sa. 1.19; from Elizabeth, the wife of Zacharias, Lu.1.7.

Bars, to fasten doors or gates, Ex. 26. 26; Ne. 3. 3, 6;-rocks in the sea, Jonah 2.6; the boundary of the sea, Job 38. 10.

Barsabas, bar'sa-bas [son of Saba], (1) Surnamed Justus, highly honoured as a candidate for the office of apostleship, Ac. 1.23 .- (2) The patronymic of Judas, Ac. 15.22.

Bartholomew, bar-thol'o-mew [son of Tolmai], one of the twelve apostles, Mat.10.3; Ac.1.13; -was a witness of the ascension, Ac. 1. 4, 12, 13; -supposed to be the same person who in John's Gospel is called Nathaniel, Jn.

Bartimeus, bar-te-me'us [son of Timens], one of the two blind beggars of Jericho who sat by the wayside begging, cured of blindness, Mat. 20. 30; Mar. 10.46

Baruch, ba'ruk [blessed], a Jewish prince, who, from attachment to Jeremiah, acted as his secretary or scribe; -charged to take care of the writings of Jeremiah's purchase, Je. 32. 13, 14:-writes the prophecies of Jeremiah, 36. 4; - which are burned by the king, 23;-writes them anew, 32; -comforted by Jeremiah, 45 1.

Barzillai, bar-zil'lā-i [made of iron], (1) A Meholathite, 2 Sa. 21. 8. - (2) A Gileadite of Rogelim:-bis kindness to David when he fled from Absalom, 2 Sa. 17. 27; - refuses David's kind offers, 19. 34; - David oharges Solomon to show kindness to his family, 1 Ki.2.7.

Base, the foundation of a pillar, r Ki. 7. 27; Ezr. 3.3; -mean, vile, Job 30.8; Is. 3. 5.

Bashan, bā'shan [fruitful, or light, sandy soil], a district east of Jordan reaching from Gilead to Hermon; its early inhabitants were Amorites, De. 3.11-13; 4.47;—its king opposed the Israelites, Nn.21.33;—Moses gave it to the half-tribe of Manasseh, 32.33;

high hill of, called the hill of God, Ps. 68. 15; -bulls of, 22. 12; -oaks of, Is.2.13; Eze.27.6; Zec.11.2; -its fruitfulness and rich pastures, Je. 50. 19; Mi. 7. 14; Is. 33. 9; Na. r. 4; -it is now called Hauran.

Bashan-Havoth-Jair, name given to the region of Argob in Bashan, conquered by Jair, De. 3. 14; Nu. 32.

Bashemath, bash'e-math [fragrant], a daughter of Ishmael, and one of

Bastard, one born out of wedlock. De. 23. 2; Zec. 9.6; He. 12. 8.

Bat, an animal of the order of the Cheiroptera, or hand-winged. It comprises a great number of genera, species, and varieties, from the size of the smallest mouse to that of the vampire, which is as large as a squirrel. They are common in the East. The bats mentioned in Scripture were the true Vespertilionidæ, the insect-cating bat similar to the European. The word in Hebrew means f.ying in the dark, Le. 11. 19; Is. 2. 20.

Bath, a measure for liquids, the same with the ephah, each containing the tenth-part of a homer. Its capacity was 8 galls. 3 qts. The word is rendered measure in Lu. 16. 6; Is. 5. 10; Eze. 45. 10, 11, 14.

Bathe, to wash in a bath, Le. 15. 5, 8, 11, &c.; -judgments from God, Is.

Bath-rabbim, bath-rab'bim [daugh-

ter of many], a gate of the city of Heshbon, Ca.7.4.

Bathsheba, bath'she bah [daughter of the oath, or of seven], the daughter of Eliam, 2 Sa. 11. 3, or Ammiel, 1 Ch. 3.5, and wife of Uriah; - David commits adultery with her, 2 Sa. 11.4,5:the child born in adultery died, 2 Sa. 12.15-18:-she is married to David, 11.27;-becomes the mother of Solomon, 12.24; 1 Ki. 1. 11; - presents the request of Adonijah to marry Abishag the Shunamite, 1Ki. 2, 13;-is called Bathshua, 1 Ch. 3.5.

Batter, to beat down, 2 Sa. 20. 15. Battering-rams, engines used to beat down the walls besieged, Eze.4.2; 21.

Battle, an exhortation of the priest to precede it, De. 20. 1;-who shall be dismissed before it, 5;-not always to the strong, Ec. 9.11.

Battle-axe, a heavy axe to cut trees, houses, &c., in the way of victory,

Battle-bow, either a bow to shoot in war, or an army of archers, Zec.9.10;

Battlement, a parapet wall or balustrade surrounding the top of the flatroofed houses of the Jews, to prevent persons from falling off, De. 32. 8;-also used to denote the fortification of a city, Je. 5.10.

Bay, the colour of one of the teams of horses in Zechariah's vision, Zec. 6.

Bay-tree, only occurs in P3.37.35; some suppose it to be the laurel, and others the cedar of Lebanon.

Bazlith, baz'lith [nakedness], the head of one of the families of the Nethinim. Ezr.2.52; Nc.7.54. Bdellium, a gum or rosin resembling

myrrh, used as a perfume, Ge.2.12; -like manna in colour, Nu. 11. 7;others regard the word as meaning pearls or precious stones. The LXX. render the word in one place carbuncle, and in another crystal.

Beacon, a signal or mark on conspicuous places to warn of danger, or to give direction, Is. 30.17.

Bealiah, be-a-lī'ah, one of David's Benjamite heroes, r Ch. 12.5.

Bealoth (the plur. of Baal), (1) A town in the extreme south of Judah, Jos. 15. 24.-(2) A district of Asher, rendered in 1 Ki.4.16 incorrectly 'in Aloth.' Beam, a plank of wood, a thorn, or

splinter, Jn. 16. 14; Mat. 7.3-5. Beans, 2 Sa.17.28; Eze.4.9.

Bear, a fierce beast of prey;-killed by David, 1 Sa.17.34:-killed fortytwo children who mocked Elisha. 2 Ki.2. 23, 24; -its fierceness illustrat-

from man, Ps. 36.6;—named by Adam, Ge.2.20;-Solomon's knowledge of, 1 Ki. 4. 33;-not to be cruelly used, Pr. 12. 10:-to rest on the Sabbath Ex. 20. 10; 23. 12; De. 5. 14; -subject to the same fate with men, Ec. 3. 18, &c. -in Re.4.6,8,9; 5.6,14; 6.1; 7.11; 14.3: 19.4, the literal rendering living one or living creature would be more appropriate; -in prophetic language, heathen kingdoms or powers, Da. 7.4-8,11,12;8.4;—the papal antichrist, Re. 13.1,&c.; - Paul describes some of his furious opponents as 'wild-beasts,' 1 Co. 15. 32; -a similar figure in Ps. 22. 12,16; Ec.3.18.

Beat, to smite, De. 25. 3;-to overcome, 2 Ki. 13. 25; Ps. 89, 23;-to demolish, Ju.8.17: 9.45.

Beantify, to render comely, Ezr.7.27; Ps.149.4 Is.60.13.

Beautiful Gate of THE TEMPLE, Ac.

Beauty, the vanity and danger of it, Ps. 39. 11; Pr. 6. 25; 31. 30;-a shepherd's staff so called in prophecy, Zec. 11.7; - persons remarkable for it: Sarah, Ge. 12. 11; -Rebekah, 24.16; -Rathel, 29. 17; - Joseph, 39. 6; -Moses, Ex. 2. 2; He. 11. 23; -David, 1 Sa. 16. 12, 18; - Bathsheha, 2 Sa. 11. 2:-Tamar, the daughter of David, 13. 1; - Absalom, 14. 25; - Abishag, I Ki. I. 4;-Vashti, the wife of Ahasuerus, Es.1.11; -Esther, 2.7.

Bebai, beba-I [father], the head of one of the families that returned from Babylon, E2r.2.11.

Becher, be'ker [first-born], the second son of Benjamin, Ge. 46.21; 1 Ch. 7.6. Bechorath, be - ko'rath [first-born]. great-grandfather of Ner, the grandfather of Saul, 1 Sa.o.1.

Beckoned, gave a sign with the hand. Lu. 1.22; 5.7; Jn. 13.24; Ac. 19. 33; 21. 40: 24.10.

Bed, mattresses and skins laid on the floor, used as beds, Mat. 9.6; -elevated cushioned benches so used, 2 Ki. 1. 4; 20. 2;-were sometimes movable. Ex. 8. 3; 2 Sa.4.5-7; -BEOSTEAD of Og, king of Bashan, De. 3.11; -the grave, Is. 57. 2.

Bedad, he'dad [separation], Ge. 36. 35; 1 Ch.1.46. Bedan, be'dan, 1 Sa.12.11; probably

the same as the judge Abdon.

Bedeiah, bed-e-Tah [servant of Jehovah], Ezr. 10.35.

Bee, commoo in Palestine;-deposited their honey in clefts of the rock, &c., Ps. 81. 16; Jn. 14. 8;-honey a common article of food in Canaau, t Ki. 14.3; Ca.5.1;—symbol of the Assyrian king, Is.7.18.

Beeliada, be-el-i'a-dah, a son of David, 1 Ch.14.7; the same as Eliada, 2

Beelzehub, be-el'ze-bub, or BELZE-BUB [the god of flies], the chief idol god of the Ekronites, 2 Ki.1.3, and hence the chief of the devils, Satan, is so called in the New Testament, Mat. 10.25; 12.24; Lu. 11. 15-19. See BAALZBBUB.

Beer, be'er [a well], (r) A town in Benjamin, probably same as Beeroth, Ju. 9.21. -(2) A halting-place of the Israelites, Nu. 21. 16-18.

Beer-Elim, be-er-e'lim [well of heroes], a place on the border of Moab.

Beer-lahai-roi, he'er-la-ha'e-roy [the well of him who lives and sees mel. a fountain near which the angel of the Lord found Hagar, Ge. 16. 7, 14;-Isaac dwelt near, Ge.24.62; 25.11. Beeri, be'ry [illustrious], (z) The father of Judith, Ge. 26.34 .- (2) Father

of the prophet Hosea, Ho.z.z.

Beeroth, be-ë'roth [wells], a city of

planted a grove there, Ge, 21.33:made a league with Abimelech at, 26. 33:-given to Simeon, Jos. 10.2:-Elijah fled to, r Ki. 19.3. Beeshterah, be-esh'tĕ-rah [house of

Astartel, a city on the east of Jordan, Jos. 21.27; -called Ashtaroth, 1 Ch,6,71.

Beetle, an insect of the locust family. altogether different from that so called by us. The word occurs only in Le. 11.22.

Beeves, the old plur. of beer, used in the O. T. for cattle, Le. 22. 19,21; Nu. 31.28,38.

Befallen, happen, Le.10.19; Nu. 20. 14; Es.6.13; Mat.8.33. Beforehand, previously, Mar. 13. 11;

2 Co.9.5; 1 Pe.1.11. Beget, to generate or produce, Ge. 17.20; De.4.25; Je.29.6.

Beggar, one who begs for alms, 1 Sa. 2.8; Ps. 109. 10; - Lazarus, Lu. 16, 20-22;-the blind man, In.o.8:-the lame

man, Ac. 3.2-5.

Beginning, that which is first, Ge. 1. 1; Jn.2.11; He.3.14;-from eternity, before any creature was made, Jn.1. 1; 2 Th. 2.13; Re. 1.8.

Begotten, naturally, Ju. 8.30; -- supernaturally, He. 11. 17; -spiritually, 1

Beguile, to cheat, or impose on, Col. 2.4, 18; 2 Pc.2, 14.

Behalf, to do or speak in one's favour, Ro.16.19; 1 Co.1.4; 1 Pe.4.16. Behaviour, conduct, course of life. 1 Sa.21.13; 1 Ti.3.2; Tit.2.3.

Beheaded, cut off the head, 2 Sa.4.7;

Mat. 14. 10; Re. 20.4. Beheld, looked upon, Nu. 21.0; 23.21;

Ps. 119.158; Mar. 15.47; Re. 5.6. Behemoth, be'he-moth, an animal

described in Job 40. 15, &c. The word is also translated beast, Job 35. 11; Ps. 72 22; cattle, Ps. 50. 10; -generally supposed to be the hippopotamus, the river-horse of Egypt, an animal of great strength and hulk. It is frequently met with above 16 ft. long and 7 ft. in height. 'He eateth grass like an ox.'

Behind, after, 2 Sa. 3. 16; -inferior to. 2 Co. 11.5; -near to, 1s.30.21.

Behold. This word is not an interjection, but the imperative mood, expressing command or exhortation. It is a call to fix the attention on a subject, Is.7.14; 42.1; Mar.16.6; Jn.

1.29; Re.3.20; 16.15; 22.7. Behoved, it was fit, Lu.24.46; He.2.

Bel, bel [vain, nothing], an idol of the Chaldeans, the same as Baal, Is. 46.1; Je.50.2; 51.44. See BAAL.

Bela, be'lah [a thing swallowed], (1) One of the five cities of the plain, Ge. 14.2;-afterwards called Zoar, 19.20, 30 .- (2) A king of Edom, son of Beor, Ge.36.32, 33; I Ch. I. 43.-(3) Son of Azaz, a Reubenite, r Ch. 5.8.

Belah, he'lah, eldest son of Benjamin, r Ch.7.6.

Belch, to throw out malice, Ps. 59.7. Belial, be'li-al [worthless], a name given to Satan, 2 Co.6.15;-wicked men called sons of, De.13.13; Ju.19. 22; 1 Sa.1.16; 2.12; 10.27, &c.

Believe, to give credit or assent. Ge-45.26; Ac.8.13;-to receive or depend on, Jn.1.12; 3.15,16. See FAITH. Bellows, an instrument to blow the

fire, Je.6.29.
Bells, on the lower borders of the

high priest's robe, that he might be heard as he went in and out of the boly place, Ex. 28.33;—horse hells, or bridles, inscribed Holiness to the Lord, i.e. a spirit of religion shall pervade all the pursuits and occupations of men, Zec. 14.20.

the secret or treasure], the last king ! of the Chaldees, under whom Babylon was taken by Cyrus; -his impious feast, Da.5.1, &c.; -sees a hand-writing on the wall, 5;-Daniel's interpretation of it, 25:-his death, 30.

Belteshazzar, bel-te-shaz'zar [Bel's prince, i.e. whom Bel favours], the Chaldee name given to Daniel, Da. 1.7: 2.26.

Bemoan, to mourn over, Je. 15.5; 16.

5; 22.10; 31.18; Na.3.7. Benaiah, ben-ay'ah [made by Jehovah], (z) Son of Jehoiada the chief priest, I Ch. 27.5, one of David's valiant men, 2 Sa. 23. 20; -succeeds Joab in the command of the army, 1 Ki.2. 35; 4. 4.-(2) A Pirathonite, one of David's thirty mighty men, 2 Sa. 23. 30.-(3) A Levite, 1 Ch. 25, 18.-(4) A priest, 1 Ch. 15. 24.—(5) A Levite in the time of Hezekiah, 2 Ch. 31. 13. For others of the same name see 1 Ch. 4.36; Eze.11.1,13; Ezr.10.25,30,35,43. Ben-Ammi, hen ammi Ison of my people], father of the Ammonites, Ge.

19.38. Benches, seats for rowers in ships, E2c. 27.6.

Beneath, under, below, Ex.20.4; Job 18.16; Is.14 9; 51.6; Jn.8.23.

Bene-Berak, ben-eb'e-rak Isons of lightning], Jos. 19.45; a city in the tribe of Dan.

Benediction, form of priestly, Nu.6. 23-26;-by Melchizedec, He.7.2-7;-David, 2 Sa.6. 18,20.

Benefactors, persons who confer benefits, or do good to others, Lu.22.25. Benefits, gifts of God, 2 Ch. 32. 25; Ps. 68.19;—to do good, Je. 18.10;—salvation, TTi.6.2.

Bene-Jaakan, ben-e-jā'ā-kan [the sons of Jaakan], used as an abbreviation for Beeroth-(the wells of the) Bene-Jaakan, an encampment of the Israelites, Nu. 33.31, 32.

Benevolence, good-will, 1 Co.7.3. Benhadad, beo-hā'dad [son of Hadad], (1) The king of Syria, came to assist Asa, king of Judah, 1 Ki. 15.18. -(2) Son of the former, besieges Samaria, 1 Ki. 20. 1, &c.; -defeated, 20: -again, 20;-taken prisoner, but dismissed, 33 .- (3) The son of Hazael. who succeeded his father in Syria, 2 Ki. 13. 24; - defeated Jehoash in

three engagements, 25. Ben Hail, ben ha'il [the son of strength), one of the 'princes' of the people sent by Jehoshaphat to instruct the Jews, 2 Ch. 17.7.

Ben-Hanan, ben-ha'nan [the son of grace], of the posterity of Judah, r Ch.

Benjamin, ben'ja-min [son of my right hand], the youngest son of Jacob and Rachel, born, Ge. 35.18; with her dying breath his mother called him Benoni [son of my sorrow], but his father called him Benjamin;goes into Egypt, 43.15,-his descendants, 1 Ch.7.6; his sons and chief men. 8.1.

Benjamites, their inheritance, Jos. 18. 11;-almost extirpated by the other tribes, Ju. 20. 26, &c.; - allowed to seize wives, 21.16.

Ben-Zoheth, ben-20'heth [son of Zoheth], 7 Ch.4.20.

Beon, be'on, a pasture-ground east of Jordan, Nn. 32. 3; probably a contraction for Beth-Meon, Je.47.23.

Beor, be or [a torch], (1) The father of

Balaam, Nu. 22.5 .- (2) Father of Bela. Ge.36.32. Bera, bera [a well], king of Sodom,

was assisted by Abraham, Ge. 14.2. Berachah, ber'a-kah [blessing], (1) A valley half way between Jerusalem Hebron, where let

west of Thessalonica; - here Paul preached with success, Ac.17.10;its inhabitants commended for searching the Scriptures, 11. It now bears the name of Verria in Roumelia, and has a population of about 20,000.

BETH-AZMAVETH

Bereave, deprive or take away, Ec. 4.8; Je 15.7; Eze.5.17; Ho.13.8. Bered, be'red [hail], a place in the south of Palestine, Ge. 16.14.

Beriah, be-rī'ah [in evil], (r) Ephraim's sous had been slain (1 Ch. 7. 21-23), and he called his next son Beriah. because it went evil with his house. -(2) A son of Asher, Ge. 46.27.-(3)

A Benjamite, 1 Ch.8.13. Berith, be'rith [covenant], the idol of the Shechemites, Ju.g. 46. See BAAL-BERITH.

Bernice, ber-ni'se, the eldest daughter of Agrippa the Great, and sister of the younger Agrippa, king of the Jews-whom she accompanies on a visit to Felix, Ac. 25.13. Her first husband was her uncle-she was a woman of an abandoned character.

Berodach-Baladan, be-ro'dak-bal'adan, a king of Babylon, 2 Ki. 20, 12: -called also Merodach-Baladau, Is.

Berothai, ber'o-thay [my wells], a city of Syria, north of Damascus, 2 Sa.8. 8; the same as Chun, rCh. 18.8. Probably also the same as Berothah, Eze.47.16.

Beryl, a transparent gem, probably the topaz. It was the tenth stone in the high-priest's breast-plate, Ex.28. 20; Eze. 1. 16; 10.0; Da. 10.6; Re. 10.20. Beseech, to entreat or implore, Ex. 33.18; Ps.80.14; Ro.12.1; Ga.4.12. Beset, to harass or perplex, Ps.22.12:

139.5; Ho.7.2; He.12.1. Besiege, to surround a city to take it.

De.28.52; r Ki.8.37. Besom, to sweep with destruction. occurs only in Is. 14.23.

Besor, be'sor [cold], a brook in the south-west corner of Canaan, and falling into the Mediterranean a few miles to the south of Gaza, 1 Sa. 30.9; -supposed to be that in which the Ethiopian eunuch was haptized, Ac. 8.26. &c.

Besought, past of beseech, Ge.42.21 Ex. 32.11; Je. 26.19; Mat. 8.31.

Bestead, an obsolete word, to treat, accommodate. In Is.8.21 the phra-'hardly bestead' means oppres-Bestiality, forbidden, La. 18. 27 punishable with death, 20.15; Ex.22.

Bestir, to hasten, 2 Sa. 5.24. Bestow, to confer upon, De. 14. 26; Ln.

12.17,18; 1 Co.12.2 : 13.3. Betah, be'tah [trust, secrety], a city in Syria, which took from Hadadezer, 2 Sa. 1 18.8;—it is called Tibhath, 1 Ch. 18.8.

Beten, be'teo [belly], a place on the border of the town of Asher, Jos. 19.

Bethabara, beth-ab'a-ra [honse of, ford or passagel, in the best MSS. Bethany, a place on the Jordan east of Jericho, where John baptizer Jn.

Beth-Anath, beth'a-nath [house of responsel, of Naphtali, nine or ten miles north-west from the Sea of Galilee, Jc . 17.38; 1.33.

Bethany, beth's-ne [house of dates], a town of some note, situated on the east side of the Mount of Olives. shout fifteen furlangs (two Roman miles) from Jerusalem, the residence of Lazarue, Martha, and Mary, Jn. 12. 1;-bere Mary enointed Christ, Matt 26. 6, 7; -from its vicinity Christ ascended into beaven, Lu. 24. 50;- [house of Azmaveth], a village of Ban jamin, Ne.7.28.

Beth-Aven, beth-a'ven [bouse of no. thingness, or of iniquity], same as Bethel, Ho 10.5; 4.15; Jos. 7.2. The wilderness of, los. 18.12.

Beth-Baal-Meon, beth-ba'al-me'on [house of Baal-Meon], applace in Reu. ben, Jos. 13. 17. See BAAL MEON. Beth-Barah, beth-ba'ra [house of crossing, a ford or place on the Jor.

dan named in Ju.7.24.
Beth-Birei, beth-bir'e-i, a city of Simeon, I Ch. 4. 31; - probably the same as Beth-Lebaoth, Jos. 19.6.

Beth-Car, beth'kar, a place to which the Hebrews, under Samuel, pursued the Philistines: the site of the stone Ebenezer, 1 Sa.7.11.

Beth-Dagon, heth-da'gon [the house of Dagon], (1) A town of Judah, Jos. 15.41.-(2) A place on the border of Asher, Jos. 19.27.

Beth-Dihlathaim, beth-dib-la-thaim [house of Diblathaim], a city of Moah Je. 48. 22;—called also Almon-Dib lathaim, Nu. 33.48.

Bethel, beth'el [house of God], (1) A city 12 miles north of Jerusalem, was originally called Luz; - first called Bethel by Jacob, Ge. 28. 19; -built an altar at, many years after, 35.1,6,7;visited yearly by Samuel, 1 Sa.7.16; -here Jerohoam set up his idol calf. 1 Ki. 12.28, 29; called for this reason Beth-aven, Ho.4.15; 10.5. It is now a mass of ruins called Beitin .- (2) A town in the south of Judah, Jos. 12.16; 1 Sa. 30.27; -called also Chesil Jos. 15.30; Bethul, 19.4; and Bethuel r Ch. 4.30.

Beth-Emek, beth-e'mek [house of the valley], a border town of Asher.

Jos. 19.27. Bether, be'th [mountain of division, or of perfume), probably denoting those tracts of country that were the favourite re of the hart and the roe, Ca.4.6,8; 8.14.

Bethesda, thee da [house of mercyl a pool i e east of Jerusalem, famed in the tim of Christ for its healing virtue, Ju.g.c. Identified by Dr. Rohinson with the 'Fountain of the Virgin' in the valley of the Kedron, a short distance above the 'Pool of Siloam.

Beth-Ge unl, beth-ga'mul [house of a camell, a city of . e.48.23. It is called U . Yemal. This says Mr. Graham, 'is perhaps among the most perfect of the old cities l saw. It is surrounded by a high wall forming a rectangle, which seems to inclose more space than the modern Jerusalem. The st ets are many of them paved.—Th were some very large public uildings. -The houses were some c the very large, consisting usually the rooms on the ground-floor an to on the first story, the stairs being formed of large stones built into the house-walls and leading up outside. The doors were, as usual, of stone; sometimes foldingdoors, and some of them highly ornamented. . . Taking my rifle with me, I wandered about quite alone in the old streets of the town, entered one by one the old houses, went upstairs, visited the rooms, and in short, made a careful examination of the whole place; but so perfect was every street, every house, every room, that I almost fancied I was in a dream wandering alone in this city of the dead, seeing all perfect yet not hearing a sound' (Blaikie's Bible History, p. 124, n.) These cities of Bashan remain to this day almost in the state

eified the lower, 1 Ki. 9.17. The sites of these towns are occupied by the two Arab villages Beit-Ur el-Foka and Reit-Ur el-Tahta.

Bethisk, to recollect, r Ki.8.47; 2Ch.

Reth-Jeshimoth, beth-jesh'e-moth [house of desolations], a city of the Reubenites, in the valley of Arabah. east of Jordan, at the north end of the Dead Sea, Nu. 33.49;—was seized by the Moabites, and at last destroyed by the Chaldeans, Jos. 13.20; Eze.

Bethlehem, beth'le-hem [house of bread], a town of Judah about 6 miles south of Jerusalem, often mentioned in the Old Testament, Ge. 35. 19; Ju. 12.8; Ru.1.19; 1 Sa.16. 4; 2 Sa. 23. 15, &c. It was called Ephrath or Ephretah, Ge. 35. 19; 48.7;-king David born here, 1 Sa. 16. 12; 20. 6, and anointed by Samuel, 16.1-13; hence called 'city of David,' Ln.2.4;-the birthplace of Christ, Mat.2.1;-children of, slain by Herod, 16. Its modern name is Beit-Lahm, with about 3000 inhabitants.

Beth-Marcaboth, beth-mar'ka-both [house of the chariots], a city of Simeon, Jos. 19.5: r Ch. 4.31.

Beth-Nimrah, beth-nim rah [house of limpid water], a town in the valley miles east of Jordan, Jos. 13.27;called Nimrah in Nu. 32.3.

seth-Peor, beth-pe'or [house of Peor] a cityof Moab, east of Jordan, De. 4.46; Jos. 13. 20.

Bethphage beth-fa'ge [house of figs], a small village situated on the east side of the Monnt of Olives, nearer to Jerusalem than Betbany, Mat. 21. 1; Mar. 11. 1; Ln. 19.29; - Jesus lodged there, Mat. 21.17; -no trace of it is

Beth-Rapha, beth'ra-fa [house of Rapha, or giant], one of the posterity of Judah, 1 Ch.4.12.

Beth-Rehob, beth-re'hob [house of Rehob], a place near which was the valley in which was Laish or Dan, Ju. 18.28;-called Rehob, Nu. 13.21;

Bethsaida, beth-sa'e-da or beth-sa'dah [house of fishing], (1) A city of Galilee, not far from Capernaum, on the western shore of the Sea of Galilee, Mat. 11.21; Lu. 10. 13; - the birthplace of Philip, and the city of Apdrew and Peter, Jn.1.44:-a woe desounced against it by Christ, Mat. 11.21.-(2) A city on the east bank of the Jordan, also called Julias, Lu.9. 10;-a blind man cured at, Mar.8.

Beth-Shan, or BETH-SHEAN, beth'shan, or beth-she'an [house of quiet], a city of the Manassites, on the west of Jordan, 60 miles north-east of Jernsalem, and at the east of the plain of Jezreel, Jos. 17. 11: - after the battle of Gilboa the Philistines fastened the dead body of Saul to its walls, I Sa. 31. to. It is now a village of about 60 or 70 Arab families. Extensive ruins still remain

Bethshemesh, beth-she'mesh [house of the sun], (1) A sacerdotal city on the northern border of the tribe of Judah, about fourteen miles west of Jerusalem, Jos. 21. 16; - many of its inhabitants struck dead for looking into the ark, 1 Sa.6.19; -- same as Ir-Shemesh, Jos. 15.10; 19.41,43; 1 Ki.4. 9. It is identified with the modern Arab village Ain-Shems .- (2) A town of Issachar, Jos.19.22.—(3) A town of Naphtali, Jos. 19. 38; Ju. 1. 33. -(4) Used in Je. 43. 13 for Heliopolis or On, an idolatrous temple in Egypt.

Beth-Shittah, beth-shit'ta [house of

Betimes, early, Ge. 26. 31:-seasonably, Pr. 13.24:-continually, Job 8.5. Betray to deliver up treacherously, 1 Ch. 12.17; Mat. 24.10; 26.16.

Betroth, or Espouse, to promise or contract marriage, Ge.24.57-59; Ex. 22.16;De.28.30;-Mary was esponsed to Joseph, Mat. 1.18; -believers are betrothed or espoused to Christ, Ho. 2.19,20; 2 Co.11.2.

Beulah, bū'lah [married], a symbolical name applied to the land of Israel, or to the Jewish church, 1s.62.4. Bewail, to monrn over, Le. 10.6; Re.

Bewitched, charmed with deceit, Ac. 8.9; Ga. 3.1.

Bewray, to expose, discover, Is.16.3; Mat. 26.73.

Beyond Jordan, usually signifies, in the writings of Moses, the western side of the river, as he wrote on the eastern, Ge.50.10,11;De.1.1,5:3.8,20; 4.46, but in the writings of Joshua (5.1; 12.7; 22.7) it means the eastern

Bezaleel, bez-a-le'el [the shadow of God], a famous artificer; he and Aholiab divinely instructed to make the tabernacle, Ex. 31.2; 35.30.

Bezek, be'zek [lightning], (1) A city of Judah, the residence of Adoni-Bezek, about two miles from Beth-Zur, and westward of Bethlehem, Jn. 1.4.—(2) A place where Saul reviewed his troops, within a day's march of Jabesh, on the west of Jordan, 1 Sa.

Bezer, be'zer, a town of Reuben, one of the cities of refuge east of Jordan,

De.4.43; Jos.20.8. Bible, the name used since about the fourth century to denote the volume of sacred writings. It is from the Greek word. biblos, signifying book. The different parts of this sacred volume were composed at different periods, during a space of about 1600 years from the time of Moses downward. The books constituting the O. T. (thirty-nine in number) were collected in the time of Ezra and Nehemiah, after the return from Babylon. The collection of the books of the N. T. (twenty-seven in number) was gradually formed during the second century. The first complete translation of the Bible into English was completed by Wyckliffe, in 1384, about sixty years before the discovery of the art of printing. The N. T. was first printed by Tyndale at Worms in 1525, and the Penta-tench in 1530. Till his death, in 1536, he was engaged in sending forth different editions of the N. T., and of portions of the O. T. Coverdale's translation was published in 1535, and was the first complete English

Bible printed; it was dedicated to

Henry VIII. Tyndale's version was

completed by Matthew, and printed in

1537. In 1539, Coverdale's Bible, re-

vised under the sanction of Cranmer,

was published. It was printed in large

folin, and called the Great Bible. In

1540 another edition of it was printed

'by authority,' with a preface by

Cranmer, and hence was called Cran-

mer's Bible. During the brief reign

of Edward VI. eleven editions were

printed. During Mary's persecution.

Whittingham, Knox, &c., in their

exile, made a new translation in

Geoeva. The N. T. was printed in

1557, the Old in 1560. It was called the Geneva Bible. Archbishop Parker,

with the sanction of Queen Eliza-

beth, and aided by various bishops,

revised the existing translations, and

published an edition in 1568 whi

morrah, Ge. 14.2. Lu.2.7-11; - premature, Ps. 58.8. Birth-day, celebrated with great rejoicings, Job 1. 4; Ge. 40. 20; Mat. 14. 6:-kept by Herod, Mar. 6.21. Birthright, or primogeniture, the right Reuben forfeited, 49.3; 1 Ch.5.1. Bishops [overseers or inspectors], the same persons who are called presbyters or elders, comp. Ac. 20. 17, 18 with 20.28, and 1 Pe. 5.1,2 with 5.17;—their qualifications, Ac. 20, 28; 1 Ti. 3. 1; 5. 1; 2 Ti. 4. 1; Tit. 1. 5; 1 Pe. 5. 1; -Christ the bishop of souls, 1 Pe.2.25. Bithiah, bith-ī'ah [daughter of the

purpose of facilitating reference, and | Bitter Herbs, the passover eaten with, not for distinguishing the several subjects, the divisions are not always the most fortunate. The division into chapters, as they now stand in the Old and New Testaments, is generally ascribed to the schoolmen who, with Cardinal Hugo of St. Cher, prepared in A.D. 1240 a concordance for the Vulgate translation. The Latin Bible. with postils or brief notes, published by this cardinal, was the first that contained chapters. The verses into which the New Testament is divided were introduced by Henry Stephen lice, 2 Sa. 2. 06. in 1551, and in this he followed the plan which had been applied by the

Masorites to the Hebrew Scriptures. Bichri, bik'ri [first-born,or first-fruits], the father of Sheba, 1 Sa.20.1,2,6,22. Bidkar, bid'kar, Jehn's 'captain,' 2 Ki.g. 25.

BITHYNIA

Bier, that on which something is borne, a frame to carry the dead upon, Lu.7.14;-to the rich, very splendid, 2 Sa. 3.31.

Bigthan, big'than, or BIGTHANA, big'tha-na [garden], one of Ahasnerus' chamberlains, who, with Teresh, conspired against the king's life, Es.2. 21: 6.2.

Bigvai, big'va-ī [husbandman], head of one of the families of Israelites, Ne.7.7; 10.16.

Bildad, bil'dad [son of contention], one of Job's three friends, probably descended from Shuah, the son of Abraham and Keturah. His answers to Job in justification of God's dealings, Jobviii.xviii.xxv.

Bileam, bil'ē-am [foreign], a place in the plain of Esdraelon allotted to the Levites, 1 Ch. 6. 70; -identical with Ibleam, Jos. 17. 17, and Gath-Rimmon, Jos. 21. 25.

Bilhah, bil'hah [faltering or bashfulness], (1) A town of Simeoo, 1 Ch.4. 29:-identical with Balah, Jos. 19.3. -(2) Handmaid of Rachel, Ge. 29.

Bill of Divorce, De. 24.1,3; Is. 50.1; Je. 3.8; Mat. 19.7; Mar. 10.4. See Di-

Billows, rolling waves, Jonah 2.3; Ps.

Binnui, bin'ou-i [building], (1) Head of one of the families of Israelites, Ne.7.15 .- (2) A Levite who returned from Babylon with Zerubbabel, Ne. 12.8: 10.0.

Birds, not to be taken with their young, De. 22. 6; - usually caught with a snare, Ps. 124.7; Pr. 7.23; Am. 3.5. Birsha, bir'sha [in evil], a king of Go-

Birth, pangs of, Ex. 1.19;-treatment of the infant when born, Eze. 16.4;

of the first-born or eldest son, Ge.25. 31;-he was consecrated to the Lord, Ex.22.29: -had a double portion of the inheritance, De. 21.17; -had dominion over his brethren, Ge. 27.29; -of Esau sold, 25.31:-of Manasseh transferred to Ephraim, 48. 17;-of

lord], a daughter of Pharaoh, r Ch.4.

Ex. 12.8, to remind of the bondage of Egypt;-bitterness, the symbol of affliction and misery, Ex.1.14; Ru.1.

Bittern, a fowl about the size of a heron, retired into the wilds and fens; -Isaiah foretold that Babylon should be a place for, Is. 14.23; -Zephaniah predicted the same of Nineveh, Zep. 2. 14. These predictions denote the utmost solitude and desolation.

Bitterness, a bitter taste, Ex. 15.23; deep sorrow, Job 7.11; Pr. 14.10; ma-

Bizjothjah, biz-joth'jah [contempt of Jehovah], a town in the south of Judah, Jos. 15.28; -identical with Baalah and Balah, 19.2,3: also Baalath-Beer, 19.8; and Bilhah, 1 Ch.4.29.

Biztha, biz'tha, the second of the seven chamberiains of Ahasnerus (Xerxes), Es. 1, 10.

Blackness, terror, or judgments, Joel 2.6; Is. 50.3; Na. 2. 10; -hell, Jude 13. Blains, blisters, pustules, or putrid sores, the sixth plague on the Egyptians, Ex.9.9.

Blameless, innocent, Ge. 44. 10; Jn. 15.3; Mat. 12.5; Lu. 1.6.

Blasphemy, speaking reproachfully or irreverently of God, or of his Word, Ps.74.18; Is.52.5; Ro.2.24; Re. 13. 6; 16.11,21: - punishable with death. Le. 24.15,16, 23;-blasphemer executed. 23;-of Sennacherib, 2 Ki.19.8-19.37; 2 Ch. 32.9; Is. 36.1, &c.; -of the Pharisees in ascribing the miracles of Christ to Beelzebub, Mat. 9.34; 12. 24; Mar. 3.22; Ln. 11. 15; Jn. 10. 20;against the Holy Spirit-the ascribing of the cure of blind and dumb men to the agency of Satan-not to be forgiven, Mat. 12.31; Mar. 3. 28; Lu. 12. 10; - idolatry reckoned blasphemy, Is. 65.7; Eze. 20. 27, 28;-inconsistent conduct of believers leads others into it, 2 Sa. 12.14; Eze. 36. 22, 23; I Ti.5.I. In the original Greek the word often occurs when applied to reproaches or calumny not aimed against God, but a prophet, an angel, a good man, &c.; and is rendered rail, revile, speak evil, &c.; as in Mat. 12.31; 27.39; Mar. 15.29; Ln. 23. 39; Ro. 3.8; 14. 16; 1 Co. 4. 13; 10. 30; Ep.4.31; 1 Ti. 6.4; Tit.3.2; 1 Pe. 4.4, 14; 2 Pe. 2.10, 11; Jude 9, 10. See SIN AGAINST THE HOLV GHOST.

Blast, to parch, Hag.2.17;-storm of wind, Ge.41.6; 1 Ki.8.37; - God's anger, Ex. 15.8; 2 Sa. 22. 16.

Blastus, blas tus, chamberlain of Herod Agrippa, Ac. 12.20.

Blaze, to publish about, Mar. 1.45. Bleating, the crying of a sheep, Ju. 5.16; 1 Sa. 15.14.

Blemish, imperfection or deformity, no beast having any to be sacrificed, Le.22.19; De.15.21; 17.1; Mal.1.8,14. Bless, God blesses us, by bestowing benefits on us, Ge.12.2,3; Ex.20.24; Job 42.12; Ps. 45.2; Ep. 1.3;—we bless God, by our ascribing to him the praise and glory which are his due, Ps. 36.12; 34.1; 96.2;103.1,2;104.1; 145. 1-3;-men bless their fellowmen (1) wheo they expressed good wishes toward them, Ge. 14.19; He.7.1,6,7; (2) when in spirit of prophecy they predicted blessings to come upon them,

Ge.49.1-28; He.11.21; De.23.1-29. Blessed, happy, enjoying the favour of God. Persons who are, Ps.65.4; 89. 15; 32.1,2; 144.15; Is.30.18; Je.17. 7; Lu.11.28; 12.37; Re.16.15; 22.14;14. 13;-in possession of certain graces,

Mat. 5. 3-12. Blessing, or Benediction, the form of it in the wilderness. Nu. 6, 22:-

cially, Ps.69.23; Is.29.10; 44.18; Mat. 13.13-15; Jn.12.40. Blindfolded, the eyes covered, Lu, 22.64.

Blindness, inflicted on the Sodomites, Ge. 19.11; - on the Syrians, 2 Ki. 6.18: -on Paul, Ac. 9.8; -on Elymas, 13.11 -cured, Mat. 12.22; 9.27; 20.30; Mar 8.22; 10.46; Jn.g.1; Ac.g.18.

-, Spiritual, is want of a proper discernment of spiritual things, Ep. 4. 18; 1 Jn. 2. 11; - produced and maintained by love of sin, Jn. 3. 19, 20; Ro.1.21; -- promoted by the devil, 1 Ki.22.22; 2 Co.4.4;-voluntary and wilful, Ps.82.5; Eze.12. 2; Ac. 28. 27; Ro. r. 19-21; 2 Pe. 3.5; -inflicted as a judgment, r Ki.22.23; Is.6.9,10;29.10; 44.18; Mat. 13.14,15, Jn. 12.40; Ro. 11. to;-can be removed only by divine power, Is.42.7; Lu.4.18; Jn.1.9; 8.12; 9-39; 2 Co.3.16,17.

Blood, not to be eaten, Ge.9.4; Le.3. 17; 7.26; 17.10,14; 19.26; Ezc. 33.25; Ac. 15.29;—of sacrifices, how disposed of, Ex.23.18; Le.4.7,18; 5.9; 17.14; avenger of, he who avenged the death of his relatives, Nn. 35.24,27;-metaphorically: race, Ac. 17. 26 -slunghter, Is. 34. 3: Eze. 14. 19;--premature death, Eze. 32.6; 39.18.

of Christ, his righteousness. including the whole of his obedience and sufferings, of which the shedding of his blood was the completion;called precions, 1 Pe. 1.19; - blood of the covenant, Zec.g.11; He.13.20;blood of sprinkling, 12.24;-redemption through it, Ep. 1.7; Col. 1.14; 1 Pe. 1.18; Re.5.9; sanctification through it, He.10.27; -- cleanses from sin, 1 Jn. 1.7; Re.1.5;-the wine in the encharist, or Lord's supper, so called, Mat. 26.28; Mar. 14.24; Ln. 22.20; 1 Cn. 11.

Blossom, a flower that grows on a plant, Ge.40.10; Is.5.24; 27.6; 25.1,2. Blot, a scorn or reproach, Job 31. 7; Pr.9.7; out, or obliterate, as sin, Ex. 32.32; Ps. 51.1; Is. 44.22

Blue, azure, or sky colour, was anciently considered as a rich and magnificent colour, Ex.25.4; 28.31; 39.3; Nn. 15. 38; 2 Ch. 2.7; Es. 1.6; 8.15; Eze.

Boanerges, bo-a-ner ges [sons of thunder], a surname given by our Lord to James and John, on account of their earnest impetuous spirit, Mar.3.17. Boar, a male swine, Ps.8.13;-in all other instances the word is rendered 'swine,' Le. 11.7; De. 14.8; Pr. 11. 22: Is. 65.4; 66. 3, 17.

Boasters, proud of speech, Ro.1.30; 2Ti.3.2; Ja.3.5; 4.16.

Boasting, with haughty speech, ceosured, Ps.52.1; Pr.80.14; 25.14; 1 Co. 4.7; 2 Co. 10. 12, 15.

examples of: in Sennacherib, 2 Ki. 18. 19; -in Nebuchadnezzar, Da. 3.15; 4.29; -in Herod, Ac. 12.

Boaz, bo'az [strength], or Booz, (1) A descendant of Judah, a man of rank and wealth, kinsman to Elimelech the husband of Naomi, Ru.2.1;-showed kindness to Ruth, who gleaned in his fields, 8-17; married her, 4.13; mentioned in the genealogy, Mat. 1.5. -(2) The name of the left-hand brazen pillar erected by Solomon in the court of his temple, 1 Ki.7.21; 2 Ch. 3.17. Bocaeru, bok'e-ru [the first-born is he], one of the six sons of Azel, a de-

scendant of Saul, r Ch.8.38; 9.44. Bochim, bo'kim [the weepings], a place near to Gilgal where the Israclites wept when reproached by the angel, Ju. 2. 1,5.

Boll, an inflammatory swelling, Ex. | Boss, the exterior convex part of a 9.9:-rendered 'botch' in De. 28.27. 35;-the disease of Job, 2.7.

Boisterous, stormy, Mat. 14.30. Bold. See Courage.

Boldness, signifies in certain passages confident trust, Ep. 3.12; He. 10. 19; Phi. 1.20; -in prayer, He. 4.16. Bolled, an old word, once only in the

Bible, and which means podded, full and ripe, Ex.9.31.

Bondage, slavery or captivity, Ex. 1. 14; Ezr. 9.8; -spiritual subjection, He.2.15; -servile fear, Ro.8.15. Bondmen, not to be ill-treated, Le.

Bones, of the paschal lamb not to be broken, Ex. 12.46; Nu. 9. 12; -of Jesus not broken, Jn.19.36; Ps.34.20.

-, DRY, their revival represents the restoration of the Jews, Eze. 37.

Bonnet, a simple head-dress or turban, consisting of a piece of cloth folded about the head, worn by females, Is. 3.20;-by priests, Ex. 29. 28; Eze. 44. 18. In Ex.28.40; 29.9; 39.2,8; Le.8. 13, a different word is used in the Hebrew original, denoting the sacred cap or turban of the common priests as distinguished from the high-priest's

Book. Books in their modern form were unknown to the ancient Jews. The earliest writing is inscription on a rock. The works of rlesiod were written on sheets of lead; the laws of Solon on wooden planes; the decalogue on tables of stone. Tablets covered with wax in common use, De. 27. 2, 3; Lu. 1. 63. Such tablets were used in Europe during the middle ages, and were called codices. Leaves and bark of trees were also used, especially the inner bark, called by the Greeks biblos, whence book. Parchment (so named from Pergamus, where its manufacture was carried on) was the principal writing material for many ages, Is.8.1; Je. 36.2,6; Eze.2.9,10; Zec.5.1; Is.29.11. The papyrus, or paper-reed of the Nile, was used till about the 11th century. The five books of Moses, called the Pentateuch, are the most ancient, being written between fifteen and sixteen hundred years before Christ

-, SEALED, exhibited to John, Re.5.1;-open, 10.2;-to eat a book is to consider its contents carefully, Je. 15. 16; Eze. 2. 8-10; 3. 1-3, 14; Re. 10.9:-book of judgment, Da.7.10;of life, Phi.4.3.

Books, either included in Scripture

under other names, or not preserved, because not inspired:-of the wars of God, Nu.21.14;-of Jasher, Jos. 10.13; 2 Sa.1.18; -of Samuel concerning the kingdom, r Sa. 10. 25; - of Solomon, 1 Ki.4.32,33;—the chronicles of David, 1 Ch.27.24;-the acts of Solomon, 1 Ki.11.41;-of Nathan, Samuel, and Gad, 1 Ch.29.29; 2 Ch. 9. 29;-of Ahijah the Shilonite, 29:the visions of Iddo, 29: -of Shemaiah the prophet, 12.15;-of Jehu, 20.34;the sayings of the seers, 33.19.

Booths, tents formed of branches of trees, made by Jacob for his cattle. Ge. 33.17; -I sraelites lodge in, during the feast of tabernacles, Le. 23.42,43; Ne.8.14;-a remarkable one, Jonah

Booty, the spoil or pillage, Nu. 31, 32; Je. 49. 32; Hab. 2. 7.

Borders of garments enlarged by the Pharisees, Mat. 23. 5. See PHYLAC-TERIES.

Born Again. See REGENERATION. Borrow, the Hebrews from the Egypbuckler, Job 15.26.

Bottles, anciently made of leather, or the skins of animals;-used for milk, Ju.4.19; -for wine, Jos.0.4.14; 1 Sa. 16. 20; Mat. 9. 17; Mar. 2. 11; Lu. 5.37,38;-for water, Ge.21.14, 15, 19; -strong drink, Ho. 2. 15; -those of the Gibeonites rent and bound up, Jos. 9. 4;—the psalmist like a bottle in the smoke, old, dry, and shrivelled, Ps. 119.83:-new wine not to be put into old, Mat 9.17.

Bottomless, deep beyond conception; -pit, hell, or endless or perpetual punishment, Re.g. 1,2,11; 11.7; 17.8;

Bountifulness, simplicity, sincerity, 2 Co.g.11.

Bounty, a free gift, 1 Ki. 10, 13; 2 Co.

Bow, for shooting arrows, Ge. 27.3;symbol of conflict and victory, Re.6. 2;-of deceit (because apt to turn aside), Ho.9.16; Je.9.3; -the rainbow, Ge.9.13,14;-its permanency, ver.15,

-down the head, or the knee, to give homage to men, Ge. 24. 26; 27. 29; 43.28;-to worship God, Ps.95.6; Ro.14.11; Ep.3.14.

Bowels, used in a figurative sense for affections or emotions of the heart. 2 Co. 6. 12; Phile.7; -pity or compassion, Is. 63.15; Je. 31.20; -for the seat of wisdom or understanding, Job 38. 36; Ps. 51, 10; Is. 16, 11.

Box-tree, a shrub evergreen, but in the East, its native country, it attains the size of a forest-tree, and the wood is of considerable use, Is.41.19; 60.13. Bozrah, boz'rah [inclosure], (1) A city of Moab in 'the land of Mishor,' Je. 48.24. Identified with Busrah, a village of about 15 families, about 60 miles south of Damascus. - (2) An ancient city of Edom, in Arabia Petrea, the capital of the land of Edom, and about 150 miles south-west of the former;-Jobab, king of Edom, was a native of it, Ge. 36.33;-it was ravaged by the Assyrians, and afterwards by the Chaldeans, Is. 34.6; 63. 1; Je. 49.22; Am. 1.12; Mi. 2.12.

Bracelets, ornamental chains of silver. gold, &c., about the wrist, Ge. 24. 30; Ex. 35. 22.

Bramble, properly thorns, Ju. 9. 14, 15:-- a man of base and evil condition, Lu.6.44.

Branch, genuine believers, so called with reference to their union to Christ, Ju. 15.5;-children, or posterity, Job 8.16; 15.32,33;-a symbol of kings descended from royal ancestors, Eze.17.3,10; Da.11.7; —a symbol of the Messiah, Is.11.1; Je.23.15; Zec. 3.8: 6.12.

Brandish, to shake a glittering sword. Eze. 32.10.

Brass, a compound metal, formed of copper and zinc, which was first made in Germany in the 13th century. The Hebrew word rendered brass means copper, or rather bronze, a native production found in the hills of Palestine, De. 8.9; -used for armour, 1 Sa. 17.5,6; -musical instruments, r Ch. 15.19;-symbol of baseness and obduracy, Eze.22.18;-a brow of, signifying boldness and impudence in sin, Is.48.4; Je.6.28;-the Grecian monarchy, under Alexander the Great, oalled a kingdom of brass, Da.2.39.

Bravery, finery, 'of their tinkling ornament, Is. 3.18. Brawling, speaking loud, or quarrel-

ling, Pr.25.24. Bray, to cry harsh for thirst, Job 6. 5; 30.7; - to bruise or pound, Pr. 27.

BROOKS 137.2;-of tears, Ps.80.5;-of wickedness, Pr.4.17; -of deceit, 20.17.

Bread, twelve loaves presented every Sabbath before the Lord at the golden table; hence the name show-bread, i.e. bread of face, or bread of setting iefore, Ex.25.30; Le.24.5,6.

Breadth, the measure from side to side, Ge.6.15; 13.17; Ex.27.18; Ep.3. 18; Re.21.16.

Break, to dash to pieces, Ex. 34.13:to weaken, Ps. 10.15; -to shine, Ca.

Breastplate, (1) Of the high-priest, a piece of embroidery of about ten inches square, and of very rich work: it was made double, so as to form a bag or pouch, in which the Urim and Thummim were deposited. It contained twelve precious gems, set in gold, each representing a tribe of Israel. It was called the memorial, Ex. 28.12, 29; the breastplate of judgment, 28.15. See URIM .- (2) An article of ancient armour, Is. 59. 17; Ep. 6.14; Re.g.g; translated coat of mail. 1 Sa. 17. 5, 38; habergeon, 2 Ch. 26. 14; Ne.4.16.

Breath, air for the lungs, Job 9.18;the life, Ps. 146.4; Da. 5.23.

Breathe, to infuse the soul, Ge.2.7; -the gifts of the Holy Ghost, Jn.20.

Brethren, one of the common appellations of Christians:-to forgive each other, Mat.5.23,24;18.21,22;-to bear one another's burdens, and admonish each other, Ga.6.2; 2 Th.3.13-15; to confess their faults, and pray for each other, Ja.5.16;-to love each other, Ro.12.10; 1 Th.4.9: He.13.9; how to prevent anger and hatred between, Mat. 18.15. See BROTHER and BRO-

- of Christ, his kinsmen, or relations, Mat. 12.46; 13.55; Mar. 6.3; Lu.8.19.

Bribery, the crime of giving or taking rewards for bad practices,-censured, Ex.23.8; De.16.19; Job 15.34; Pr. 17. 23; 29.4; Ec.7.7; Is.5.23; Eze. 13.19; Am. 2.6.

-, examples; of the lords of the Philistines to Delilah, Ju. 16.5;of the sons of Samuel, 1 Sa. 8.3; of Asa to Benhadad, 1 Ki. 15, 19; -of Judas Iscariot, Mat. 26. 14; -of the soldiers who guarded the sepulchre of Jesus, 28.12; of Simon the sorcerer offered to Peter, Ac. 8, 18:expected of Paul's friends by Felix,

24.26. Brick, clay kneaded, and baked, or hardened, usually by the heat of the sun, also in kilns, 2 Sa. 12. 31; Je.43. 9; Na.3.14;-tower of Babel built of, Ge.11.3;—the Hebrews compelled to make, in Egypt, Ex.1.14; 5.7.

Bride, figuratively, the saints and the church, Re.18.23; 21.2,9; 22.17.

Bridegroom, a man betrothed or newly married, Jn.2.9:-Christ compared to, Mat. 9.15; Mar. 2.19; Lu. 5. 34; Jn. 3. 29.

Bridle, figuratively, the restraints of God's providence, 2 Ki. 19.28; Is. 30. 28;-prudential and pious watchfulness, Ps. 39.1; Ja. 1.26; 3.2.

Briefly, in few words, Ro.13.9; 1 Pe.

Briers, figuratively, an enemy, the Assyrian army, Is. 10, 17:-mischievous persons, Eze. 28.24; Mi.7.4; -sins and lusts, He.6.8.

Brigandine, a coat of mail or habergeon, composed of iron rings, Je.46.

Brightness, light, Is. 59.9;—form of beauty, Da.4.36;-glory and splendour, Eze.28.7; Da.12.3; He.1.3.

bok, Kidrou, Sorek, &c., which arise from subterranean springs-also winter torrents, which are dried up in summer (Job 6. 15, 19, as the River of Egypt, Nu.34.5; Jos. 15.4.47, and most of the torrents of Palestine.

Broth, soup, Ju. 6. 19, 20:—in 1s. 65.4 the word means pieces of bread over which broth is ponred.

Brother. Brothers are properly male children of the same parents (Ge. 4.2), but used of more remote kindred, Ge. 13.8; Es.10.3; Ac.7.25,28,—used to denote spiritual relationship, Mat. 12. 46,47; Mar. 3.31; Lu. 8.19; -a penitent, to be forgiven and restored, Ga. 6.1; offended, hard to be won, Pr. 18.19;-brothers of our Lord, Mat.13. 55. See BRETHREN.

Brotherhood, society, union, Zec. 11.

14; 1 Pe. 2.17. Brotherly, like brothers, Am. 1.9; Ro. 12.10; 1 Th.4.9; He.13.1; 2 Pe.1.7.

Brothers, examples of enmity between them: of Cain to Abel, Ge.4.8;-Esau and Jacob, 27.1, &c.; the brethren of Joseph, 37.1, &c.;-Amnon and Absalom, 2 Sa. 13. 28; - Jehoram and his brethren, 2Ch 21.4; - two that applied to Jesus to divide their inheritance, Lu. 12. 13. Bruise, heel of Christ bruised by Sa-

tan, Ge.3.15; - Christ bruises Satan's head, Ro. 16.20;-Christ bruised for our iniquities, Is. 53. 5;-bruised reeds Christ will not break, 1s.42.3; Lu.4.

Bruit, a word of French origin, meaning report, rumour, or noise, Je. 10. 22; Na. 3. 19.

Brutish, resembling a beast, Ps.02. 6; Pr. 12.1; Is. 19.11; Jude 10; 2 Pe.2.

Bucket, a vessel to draw up water in, Nu.24.7; ls.40.15. Bnckler, Shield, Target, a piece of

defensive armour, to ward off arrows, or the blows of a sword or spear, I Ch. 5.18; 12.34; 1Ki. 10.16; 1Sa. 17.6,7; Pr.2.7: Ps.18.2.

Buffeted, beaten or harassed, Mat. 26. 67; 1Co.4.11; 2Co.12.7; 1Pe.2.20. Builders, faithful ministers, 1Co. 3.10;

-the church a building, 1Co. 3.9-17. Bukki, buk'ki [waster], the fifth from Aaron in the line of high-priests, father of Uzzi, 1 Ch. 6.5.51.

Bukkiah, buk-ki'ah (wasted by Iohovah], a Kohathite Levite, one of the temple musicians, 1Ch. 25.4,13. Bul [rain], the eighth month of the Jewish sacred year, and the second of their civil, corresponding to part

of our October, 1 Ki. 6. 38. Bulls, symbol of powerful and insolent persecutors, Ps.22.12;63.30;68.30; Is.

Bullock, a young bull, never castrated by the Jews, Ex.29.3,11; Le.4. 4;-used in the plough, 1Sa.14.14;for treading out corn, De.25.4;-in waggons, Nu. 7.3;-for burdens, 1Ch. 12.40. Illustrative, Ps.22.12; 68.30; De. 33.17.

Bulrush, a shrub growing in fens, and easily howed by the wind. From the inside bark of this vegetable the papyrus of the Egyptians was derived. It was used for writing (see PAPER), when prepared in one way, and for food when prepared in another, Je. 15. 16; Eze. 3. 1, 3; Re. 10.8-10. Baskets and even boats were made of the bulrush, Ex.2.3; Is.18.2;

Bulwarks, towers erected on the walls of cities, usually at the corners, 2Ch. 26.15; Zep.1.16; Ps.48.13; Is.26.1;also mounds erected by the besiegers. &c. ;--hody of deceased washed and laid out for, Ac. 9 37; -of Lazarus, Jn. 11 44;-of Jesus, Mat.27.57.

Burn, to inflame with anger, La 2.3. -violent lusts, 1 Co.7.9; -holy zeal, 2 Co.11.29.

Burning Bush, the Lord appeared in to Moses, at the foot of Mount Horeh Ex. 3.2.

Burnished, polished, Eze. 1.7. Burnt-offerings, daily, Ex.29.38-42; Nu. 28. 3-8; on the great festivals,

Le. 23.37; Nu. 28.11-27; 29.2-22; Le 16.3;-on Sabbath, Nu.28.8-10;-offered at other times, Ex.29.15; Le.12. 6,8; 14.19; 15.15,30.

Burst, to break asunder, Pr.3.10; Je. 2.20; Mar. 2.21; Ac. 1.18.

Bushel, a corn measure, the Roman modius = 2 gallons = 1/4 of an English bushel, Mat. 5. 15; Mar. 4. 21.

Bushy, full of small branches, Ca.5.11. Business, diligence in, commanded. Ro.12.11; 1 Th.4.11; 2 Th.3.12;-advantages of, Pr.22.29; Ep.4.28;-the neglect of, to be punished, Pr. 19.15: 2Th. 3.10.

Busy-bodies, officious persons, who meddle with other people's concerns, censured, Pr. 20. 3; 26. 17; 1Th. 4.11:2 Th. 3.11; 1Ti 5.13; 1Pe.4.15.

Butler [bottler], a servant employed in furnishing the table, Ge. 40. 1,9,21; 41.9; Is.7.15; Ne.1.11.

Butter, as used in Scripture, sour or coagulated milk, which, mixed with water, makes a refreshing beverage, Ge. 18. 8; De. 32. 14. Job 29. 6, 'I washed my steps with butter,' denotes abundance

Buttocks, the thickest part of the thigh, 2 Sa. 10.4; Is. 20.4.

Buy, the truth, Pr. 23.23; -the blessings of salvation without money, Is. 55.1;-Christ bought his people, Ac. 20.28; 1 Co.6.20; 1 Pe.1.18.

Buz [contempt], the son of Nahor, by Milcah, and ancestor of Elihu, the companion of Job, Ge. 22.21; Job 32. 2; Je.25.23.

Buzi, bū'zi, a priest, the father of the prophet Ezekiel. Eze.1.3.

Cab, a measure coptaining one-third of an omer, or an eighteenth part of an ephah, about 31 pints wine-measure;-during the siege of Samaria. the fourth-part of a cab of doves' dung, or rather chick-pease, was sold for five pieces of silver, 2 Ki.6.25. Cabbon, kab'bon [cake], a place in the

plain of Judah-a city in the tribe of

Judah, Jos. 15. 40. Cabin, small cells for the separate confinement of prisoners, Je. 37. 16.

Cabul, ka'bul [bound, boundary, as nothing], (1) A city on the frontier of the lot of Asher, Jos. 10.27; probably the modern Kabul, 8 miles east of Accho. -(2) A district of 'twenty cities,' that Solomon gave to Hiram, king of Tyre, 1Ki.9.10-13.

Cæsar. See CESAR. Cage, for birds, or wild beasts, Je.5.27; same word rendered 'basket,' Am.8. 1;-in Re. 18.2 used in sense of prison. Caiaphas, kāy'ā-fas, a high-priest at the time Christ was put to death: the

office was formerly for life, but at this time the Romans appointed to the office and removed from it at their pleasnre;-his advice to put Jesus to death, Jn. 11.49; 18.14; - Jesus examined before him, Mat. 26 57; Mar. 14

12th. For about 80 years after that

it was the scene of constant wars be-

tween the Christians and Saracens.

After passing through various revolu-

tions it was finally absorbed in the

Turkish empire in 1317. Its once noble

cities are now poor villages, and most

of the former villages are utterly ex-

tinct. Its barren, poverty-stricken,

and altogether ruinous condition af-

fords a remarkable example of the

fulfilment of the divine threatening,

'He turneth rivers into a wilderness,

and the water springs into dry ground;

a fruitful land into barrenness, for the

wickedness of them that dwell there-

in,' Ps. 107. 33, 34. Its cities, moun-

tains, rivers, brooks, and valleys are

Canaan, Language of, Is. 19.18, the

language of the Jews in Palestine,

Canaanites, idolatrous, to be extir-

pated, Ex.23.31; 34.12; Nu.33.50; De.

20. 16; - not wholly conquered by

Joshua, 16.10; 17.12; Ju. 1.27, &c.; 2.

20; 3.1, &c.; -six nations of, Ex.3.8,

Candace, kan-da'se, a queen of Ethio-

pia, that region in Upper Nubia called

by the Greeks Meroë; -her high trea-

surer converted by the preaching of

Candle, light originally with oil-lamps,

Job 18.6; -the soul, Pr. 20.27; -minis-

Philip the evangelist, Ac. 8.27.

mentioned each apart.

the Hebrew.

17; 23,23; 33,2,

ters, Mat. 5. 15.

figinan, kay nan [possession], the son of Enos, and father of Mahalaleel, Ge.5.9-14. In Lu.3.36 he is called the son of Arphaxad, but probably this was another of the same name. Cakes, bread of fine flour, Ex.12.39; Le.7.12; 24.5; Nu.15.20; Ju.7.13;the 'cake not turned'=mixture of truth and error, Ho.7.8.

calah, ka'lah [vigorous old age], one of the most ancient of the cities of Assyria, Ge.10.12; probably represented by the modern Nimrud. Calamities. See AFFLICTIONS.

Calamus, an aromatic plant, an ingredient in the sacred perfume, Ex. 30.23; Ca.4.14;—an article in the trade of Tyre, Eze. 27. 19; -called SWEET CANE, Is.43.24; Je.6.20.

Calcol, kal'kol, one of the five sons of Mahol, who were famous for their wisdom, 1Ch.2.6;—called Chalcol, 1

Caldron, a large cooking vessel, 1Sa. 214;-an emblem of the destruction of Jerusalem, Eze.11.3,11.

Calsb, ka'leb [a dog, or the valiant herol. (1) The son of Jephunneh. was one of the twelve who were sent by Moses to spy the land;—gives a good account of the land of Canaan, Nu. 13.30; 14.6; De.1.36;—obtains Hebron, Jos. 14.6; 15.13.—(2) The son of Hur, his descendants, 1 Ch. 2.50 .-(3) A district about Carmel, of Judah. allotted to Caleb, 1 Sa. 30. 14; Jos. 14.

Calf, made by Aaron, in imitation of the Egyptian idol Apis, Ex.32.4;-Jeroboam made two golden calves. and set the one in Bethel and the other in Dan, 1 Ki. 12.28;-the calves were a snare to the people till the time of the captivity;-a fatted, the choicest animal food, 1 Sa.28.24; Am. 6 4: Lu. 15.23.

Calkers, carpenters, who build and repair ships, Eze. 27.9, 27.

Call, God's invitation in the gospel. addressed to all men, Pr.8.4; Is.45. 22; 55 1; Mar. 16.15; Jn. 7.37; Re. 22. 17;-rejected by many, Mat. 20.16;22. 14; Jn. 5. 40; -awful doom of those who refuse, Pr. 1.24, &c.; Je. 26, 4-6; 35.17; Ac. 13.46; 18.6; He. 12.25; Mat.

22.3-7: Rc.2.5. -, effectual, when men yield to the Spirit and come to Christ;-it is a call from death to life, Jn.5.24,25;from darkness to light, Ac. 26.18; 1 Pe.2.9;-from bondage to liberty, Ga. 5.13:-from fellowship with the world to the fellowship of Christ, 1 Co. 1.9; -from enmity to peace, 1 Co.7.15 Col. 3.15;-from sin to holiness, 1Th. 4.7;-from misery to happiness, 1Co. 7.15;-made effectual, Ps.110.3; Ac. 13.48; 2.47. In its nature it is of grace, Ga. 1.15; -a holy calling, 2 Ti. 1.9:-a high calling, Phi. 3. 14;--a heavenly calling, He. 3. 1; -when men repent they are accepted, Ro. 11.20;-to the eternal glory of Christ, 2Th.2.14; 1Pe.5.10.

Calm, repose, rest, Ps. 107.29; Jonah 1.11,12; Mat.8.26.

Calneh, kal'ne [fortified dwelling], a city on the west bank of the Tigris, built by Nimrod, Ge. 10. 10; supposed to be the same as Calno, Is. 10.0, and Cannel, whose inhabitants traded with the Tyrians, Eze. 27, 23; - its site identified by some with the modern Niffer, 50 miles south-east of Baby-

Calvary, kal'va-re [skull], mentioned but once, in Lu.23.33 (in the Greek Cranion, a skull), as the place where Christ was crucified. It is a term adopted from the Vulgate version, so called because executions were performed there and skulls were

carry a heavy burden, and travel long without drink, during intense heat. The Bactrian camel has two humps on its back, while that generally mentioned in Scripture has only one. Abraham had many, Ge. 12.16:- Job had three thousand, Job 1.3;-coarse raiment made of their hair, John, Mat. 3. 4; 2 Ki. 1, 8; Zec. 13. 4. The dromedary is a smaller and nimbler species of the camel, Is.66.20; Je.2.23. Camon, kā'mon [full of stalks], the burial-place of Jair the Gileadite, Ju.

Camp, the order of tents for the Hebrews in the desert; forty-one encampments in the journey through the wilderness are mentioned, Nn. xxxiii. The form of encamping described, Nu. 2. 2, 3;-the tabernacle was placed in the midst, and Moses, Aaron, and their families had their tents on the east of it; and the angel of the Lord went before the camp, Ex.14.19; an army in the open air, 1 Sa.4.6.

Camphire, a plant of great beauty and fragrance found in Egypt and the East, called al-henna and khofreh by the Nubians. From its leaves an orange dye is made, Ca.1.14; 4.13.

Cana, ka'nah, of Galilee [reedy], (1) A village about eight miles north of Nazareth, and sixteen from the lake; - Jesus' first miracle here, Jn. 2. 1, &c. It was the native place of Nathanael, 21.2. The true site of Cana is disputed. The probability is that Kana-el-Jelil is the true site .- (2) A town of the tribe of Asher, near Sidon, Jos. 10. 28.

Canaan, kā'nan [low or lowland], (r)

The fourth son of Ham, who sported

with his father's shame, Ge. 9. 22;-

was cursed, 25; -his posterity was

numerous and was subjugated by the

Israelites, the descendants of Shem,

thus fulfilling Noah's prophecy, 2

Ch.8.7-9. His eldest son Zidon was

founder of the city of the same name.

-(2) THE LAND OF, so named from

Canaan, the son of Ham, bounded

by Arabia on the east; on the south

by the wilderness of Paran, Idnmea,

and Egypt; on the west by the Medi-

terranean; and on the north by the

mountains of Lebanon. Canaan pro-

per was about 158 miles long, and on

an average about 40 broad. As occu-

pied by all the tribes, including those

on the east of Jordan, it consisted of

about 19,000 square miles. But as

extended by conquest in the time of

David and Solomon the kingdom

reached to the Euphrates, and to the

remotest confines of Edom and Moab,

1 Ki.4.21. It has since been distin-

guished by other names, such as the

Land of Promise, the Holy Land,

Judea, and Palestine. It is described

as 'a land flowing with milk and

honey.' It was well watered, very

fruitful, abounding with rich pastures

and flowers, and much diversified

with hills and valleys, resembling the

southern counties of Scotland. From

its position its climate was very hot

during eight months in the year:-

described in reference to many of its

natural advantages, De.8.7-9; 11.10

-12;-promised to Abraham, Ge. 12.

7 :- its boundary, Ex. 23. 31; Nu. 34.

1; Jos. 1.3; -- conquered by Joshua, 11.

16;-its kings enumerated, 12.0;-the

names of those who were to divide it.

Nn. 34. 16;-how to be divided, 26.52;

borders not conquered, 13. 1; Ju. 2.

3:-its ruined cities to be rebuilt, after

the return of the Israelites from their

dispersion, Is.49.19; 51. 3; 52.9; 54.3;

-divided by lot, Jos. 14.1, &c. :-its

Candlestick, for the tabernacle, formed of gold, with six branches, and with oil, Ex. 25. 31; 37. 17; -stood in the holy place, on the south side, i.e. on the left of the person entering, and opposite the table of show-bread, Ex. 26.35;-shown in vision to Zechariah. Zec.4.1;-the seven churches, Re.1. 20. In Mat. 5. 15, a lamp-stand.

Candour, fair, open, and impartial dealing, commended and exemplified, 2 Sa. 12.7; Ps. 15.2, 3; Mat. 7.1, 12; 2 Co.

Cane, a tall sedgy plant with a hollow stem, 1 Ki. 14.15; Job 40.21; Is.10.6; 35.7:-common in Arabia and Syria: -used in writing. The Hebrew word is usually rendered reed, except in Is.43.24 and Je.6.20, where it is rendered cane. Sweet cane freed of fragrance], enumerated among other aromatic substances, Ca.4.14; Eze. 27.17. See CALAMUS.

Canneh, kan'nay [a plant], Eze.27.23; same as Calneb or Calno

Canker [gangrene], an eating sore ending in mortification, 2 Ti. 2.17; Ja. 5.3. Canker-worm, one that preys upon the fruits, and is much like to the locusts, Joel 1. 4; Na. 3. 15, 16; -elsewhere called the caterpillar, Je. 51. 27;

Ps. 105.34. Canticles, kan'ti-kels [song], the Latin name given to the Song of Solomon. Capernaum, ka-per'nī-um [city of comfort], a city on the north-west shore of the Sea of Galilee, and distant about ninety-six miles from Jerusalem, Mat. 4. 13, 14; - here Christ preached to multitudes, and performed many mighty works, Mat. 8.5; Lu. 7.1; Mat. 8.14; Lu. 4.38; Mat. o. 1; Mar. 2.1; 1. 33; Lu.4. 33. Christ uttered a fearful prophecy against, Mat. 11.23; Lu. 10.15. In Christ's day it was a flourishing town, Mat. 11.23;- Jesus very frequently visited this city, it was called 'his own city,' Lu.4.16-31. The site of this city is still matter of

Caphtor, kaf'tor [chaplet, knop], the original seat of the Philistines, De.2. 23; Am.9.7;-it is called an 'isle' or

CARRIAGE on the east. It contained many rich and populous cities;--persons from it present in Jerusalem, when the apostles preached, Ac. 2. 9;-Peter addresses the strangers in, 1 Pe.1.1. It became a Roman province A.D. 17. It was wrested from the Romans by the Turks, under whose dominion it continues. A number of Christians still remain, but greatly corrupted. It is now called Amasia. Captain, a military officer, Jos. 10.24;

Ju. 11. 6, 11; Is. 22. 3;—the prætorian prefect, Ac.28.16;-the superintendent of the priests who kept watch in the temple by night, Ac.4.1; 5.24;-Christ, captain of salvation, He.2.10. Captive, one taken prisoner, Ge.14.14; Ex. 12.29; Ps. 106.46; 137.3; Je.13.17, 19: Da. 11.8.

Captives, female, how to be treated, De 21.10

Captivity, slavery, or bondage, of the ten tribes forming the kingdom of Israel, by the Assyrian Shalmanezer, B. C. 720, 2 Ki. 15. 29; 17. 3-5; 1 Ch.5. 26;-of the two tribes, the kingdom of Judah, by the Chaldeans, 2 Ki. xxiv.; 2 Ch. xxxvi.; Je. xxv. xxvi. xxix. xxxii.xxxiv. li.; Eze.xii.; Da.r. 1;-the sufferings of the captivity, Ps. 137. 1-5, Je. 4. 19-31. - He led captivity captive,' = led captive all his foes, Ep.4.8;—'children of the captivity,' Ezr. 4. 1;-psalm of praise on their return from it, Ps. cxxxvi.; Is.

Carbuncle [flashing as lightning], a very elegant gem, of a deep red colour, mingled with scarlet. It was the third in the first row of the highpriest's breastplate, Ex.28.17; Is.54. 12; Eze. 28.13. Under this name are comprehended several brilliant stones of the same family, as the ruby and the garnet.

rrvi

Carcase, a dead body of man or beast, Le. 5.2; Is. 14.10; Mat. 24.28.

Carchemish, karke-mish [fortress of Chemosh], a town of the Assyrians, on the banks of the Euphrates. It commanded the passage of the river, and was therefore the battle-field of Egypt and Assyria, Is. 10. 9; Je. 66.2; taken by the Egyptians, 2Ch. 35. 20;-retaken by Nebuchadnezzar, Je, 46. 1-12.

Careah, ka-rē'ah, 1 Ki.25.23; Je.40.8. Carefulness, great care, vigilance, Eze.12.18; 1 Co.7.32; 2 Co.7.11.

Careless Persons, or those who are secure and unconcerned, called to serious thoughtfulness, Is. 32.9-11. Cares, anxious. See Anxiety.

Carmel, kar'mel [park, garden], (1) A city in the mountains of Judah, ten miles south-east of Hebron, Jos. 15.55; -here Saul erected a monument, x Sa. 15.12; -here Nabal dwelt, 25.5. -(2) A celebrated mountain on the coast of the Mediterraneao. It is about 1728 feet in height. This range extends about twenty-eight miles, and in the south-east is connected with the mountains of Samaria. For its beauty and luxuriant forests it was compared with Bashan, Ca 7.5; Is. 33. 9; 35-2; Jc.46.18. Here Elijah offered his sacrifice, which was consumed by fire from heaven, 1 Ki. 18.21-38; here 450 prophets of Baal were slain, 40. Carmel is now called Tebel Mar Elvas.

Carmelite, kar mel-ite, a designation of Nabal, 1 Sa. 27. 2; 30.5; of Abi-

gail, 2 Sa. 3.3; -of one of David's warriors, 23.35. Carmi, kar'mi, one of the sons of Reu-

ben, Ge. 47.9; Ex. 6.14. Carmites, kar mites, a family of Reu-

- 'they took up their carriages'packed up their baggage, Ac. 21.4. Carry, to bear, protect, or drive, Ge. 37.25; 42.19; Ex. 33.15; ls. 23.7; Mar. 6.55; Ep. 4.14. Carshena, kar-she'na, an officer of

Ahasuerus, Es. 1.14.

Cart, a carriage for luggage, 1 Sa. 6.7; 2 Sa. 6. 3; Is. 28, 28; - the same word rendered 'waggon,' Ge. 45.19,20,27; Nu. 7. 3, 6, 7, 8; - 'chariot,' Ps. 46.9; -'litter,' Is. 66. 20.

Carving, cutting figures or images, Ex.31.5; Ju. 18.18; 1 Ki.6.18; 2 Ch.33. 7; Ps.74.6; Pr.7.16.

Casement, a window or grate with hinges, Pr.7.6;-translated lattice in

Casiphia, ka-sif'ī-a [silver], a place supposed to have been near Babylon, where Levites had settled during the captivity, Ezr. 8.17.

Casluhim, kas-lü'im [hopes of life], a people descended from a son of Mizraim, Ge. 10. 14; 1 Ch. 1. 12.

Cassia, a sweet aromatic spice, an inferior kind of cinnamon, used in making the sacred oil, and other perfumes. Ex.30.24: Ps.45.8;—was an article of Tyrian trade, Eze. 27. 10.

Cast-away, a lost person, 1 Co. 9.27. Cast-ont, to excommunicate, Jn.9.22,

Castles, places fortified, Ge. 25.16; 1 Ch. 6. 54;2 Ch. 27.4; - the castles of the sons of 1shmael were watch-towers. Ge. 25, 16.

Castor and Pollux, kas'tor and pol'lux, called the Dioscuroi in the original, Ac. 28. 11. In the Greek and Roman mythology they were reckooed the twin-sons of Jupiter; they were the tutelary deities of sailors: their images, therefore, were affixed to the heads of ships.

Caterpillars, insects which prey on leaves and fruits, 1 Ki. 8. 37;-often employed in execution of God's judgments, Ps. 78.46; 105.34;-represent a great multitude, Is.33.4; Je.51.14,27. Cattle, to be watered, or freed from danger, on the Sahbath-day, Mat. 12.11: Ln.13.15; 14.5.

Caul, (1) A net-work that covers the heart of some animals, Ex.29.13; Le. 3.4.-(2) A cap of a net-work worn by females, Is. 3. 18.

Causeless, without reason, 1 Sa. 25, 31; Pr. 26, 2,

Causeway, a paved way, 1 Ch.26.16: 2 Ch.9.4. The same word is rendered 'ways,' Ps.84.5.

Caves, places of habitation, Ge. 10. 30: of concealment, Jos. 10. 16; Ju. 6.2; 1 Sa. 13.6; 22.1,2; 24.3; 2 Sa.23.13; places for burial, Ge.23.17,19; 49.29. Jn. 11.38; - of Adullam, 1 Sa. 22.1;-Makeddah, Jos. 10. 16;—in the wilderness of Engedi, 1 Sa.24.3.

Cease, to leave off, 1 Sa.7.8;-to be forgotten, De. 32. 26;-to be removed, La. 5. 14; -- to abstain from, Ps. 37.8; Is. r. 16

Cedar, the noblest of trees. It rises to the height of 70 or 80 feet; its branches spread out almost horizontally to a distance sometimes of 120 feet; is always green, and affords a delightful shade, 2 Ki. 19.23; Ca. 5.15; 2 Sa.7.2; 1 Ki. 4. 33; Ps. 80. 10; 92. 12; Am. 2.9; - the temple of Solomon built with it, 1 Ki. 6. 15;-he applies to Hiram for it, 5.6; -he wrote of it, 4.33;-an emblem of the future prosperous state of Israel, Eze. 17.22. Cedron, Jn. 18.1. See Kidron.

Ceiling, of a room, Hag. 1.4; -of cedar or fir, 1 Ki.6.15; 2 Ch.3.5; Je.22.14. Celebrate, to praise, Le 23.32,41; Is-38.18.

for the purpose of carrying the fire in which incense was burned, Le. 16.12; -of Korah, &c., to be applied to the covering of the altar, Nu. 16 6,37,38. That used on the great day of atonement made of pure gold, r Ki.7.50; He. 9. 4. It is spoken of under the designation of a 'spoon,' Nu.7.14, and a 'vial,' Re. 5.8.

Centurion, a Roman officer having the command of a hundred soldiers; one of them came to Christ, and begged him to heal his servant, Mat. 8.5:- znother confessed the Messiahship and innocence of Christ at his crucifixion, Mat. 27. 54; Lu. 23. 47;-Cornelius the first Gentile convert to Christianity one of them, Ac. 10.1.

Cephas, se'fas [a rock, or stone], the Syriac surname of Peter, Jn. 1.42. Ceremonies, rites, Nu.9.3, or ordinances, He.9.1, used in the Jewish worship. See Types.

Certain, sure, some, Nu. 16.2; De. 13. 13; Mat.20, 20; Ga. 2.12.

Certainty, that which is real and fixed, Jos. 23. 13; Pr. 22. 21; Da. 2.8; Lu. 1.4; Ac. 21.34; 22.30.

Certify, to give sure information, 2 Sa. 15.28; Ezr. 4.16; Ga. 1.11,

Cesar, or CASAR, se'zar, the regal title of the Roman emperors, as Augustus, Lat. 2. 1; - Tiberius, Mat. 22. 21; -Nero, Ac. 25. 11; - Claudius, 11. 28, who banished (A.D.50) the Jews from Rome, 18.2.

Cesarea, se-zar-ē'a, a city on the shore of the Mediterranean, about 60 miles north-west of Jerusalem, and was built by Herod the Great, in honour of Augustus;-was the residence of Philip, Ac. 8. 40; - and of Cornelins, 10.1,24; -- scene of Herod Agrippa's death, 12.19;-Paul was brought to, after his conversion, 9.30; - Cornelius sent messengers from, to Peter, 11. er : - Paul was sent to, to be tried before Felix, 23.23. It bore the names of Cesarea Stratonis, Maritime Cesarea, and Cesarea Palestinæ, to distinguish it from Cesarea Philippi. Herod made it his residence, and thus elevated it to the rank of civil and military capital of Judea. During the Crusades the city was taken in 1101 by king Baldwin, and retaken and destroyed in 1187 by Saladio. Only now extensive ruins, called Kaisariyeh

Jesarea Philippi, a city that stood between Sidon and Damascus, near the sources of the Jordan, Mar. 8.27. Its ancient name was Paneas. It was enlarged and embellished by Philip the tetrarch, who called it Cesarea, in honour of his emperor Tiberius Cesar, adding Philippi, to distinguish it from the Cesarea on the sea-coast. It is now called Baneas, a wretched village of about forty houses. The ruins cover a wide space.

Chafed, highly provoked, 2Sa. 17.8. Chaff, the husk of corn, Ps. 1.4; 35.5; -false doctrioe, Je. 23.28; -nngodly, vile, worthless persons, Zep.2.2; Job 21.18; Mat. 3.12.

Chain, a series of links, Ge. 41.42; Ex. 28.14; -bondage, La. 3. 7; -prisoner, Ac. 12.7; -heli, Jude 6.

, of gold, with which Joseph was honoured, Ge. 41. 42; -on the camels of the Midianites, Ju. 8.26;on Daniel, Da. 5. 29;-an emblem of the fate of Israel, Eze. 7.23.

Chalcedony, kal'se-do-ne, a precions stone, a species of quartz of very many shades of colour, Re. 21.19.

Chaldea, kal-de'a [Heb. Kasdim], a country in Asia, which lay eastward of Syria. It was situated on the banks of the Tigris and the Euphrates, extending southward to the Persian

Chaldeans, or Chaldees [Heb. Kasdim], denotes until the captivity the inhabitants of Chaldea (Shinar), the capital of which was Babylon, 2 Ki. xxv. Is.13.19.23.13; 45.14; Je.21.4. But in the book of Daniel the Chaldeans are mentioned in connection with the magicians and astronomers as a distinct priestly class. The Chaldeans were one of the original Cushite tribes that inhabited the plains of Chaldea. They gradually gained the ascendency over the other tribes, and gave name to the whole country. The language of this old Cushite tribe was the learned language for scientific and religious literature, and all who became acquainted with that 'learning' (Da. 1. 4) were called Chaldeans. They were the learned class, which comprehended the priests, magicians, and astronomers.

Chalk-stones, a soft mineral like limestone, 1s.27.9.

Chamber, the private apartments of a house called chambers, 2 Sa. 18. 33; Ps. 19. 5; Da. 6. 10 -guest-chamher, Mat. 14. 14;-inner,2 Ki. 9. 2;-little, 2 Ki.4.10;-upper, Ac. 9. 37;-of imagery, Eze.8.7-12;-the clouds, Ps.

Chambering, riot or debauchery, Ro.

13.13. Chamberlain, Es. 1.10, 12, 14; 2.3,14, 15, 21; 4. 4, 5;-generally elsewhere more correctly rendered eunuch, Da. 1.3,7; Is. 56. 3, 4, &c.; -an officer in eastern courts; -in Ro. 16. 23, the city

Chameleon, a little animal of the lizard kind, which has the power of changing the colour of its skin, Le. 11.

Chamois, a species of goat, De. 14.5. Champaign, a plain, open conotry, De 11.30.

Champion, a 'mighty man,' 1 Sz. 17. 51;-in 17.4,23, it is used of Goliath. as a man between the two, who stood between the armies of the Hebrews and the Philistines.

Chance, unforeseen, a thing unexpected or unlooked for, 1 Sa.6.9;accident, 2 Sa. 1.9: -excluded by Divine Providence, Ps. 91. 3, &c.; Pr. 16. 33; Mat. 6, 26; 10, 20; Lu. 12.6.

Chancellor, a high officer of the Persian court, Ezr. 4.8,9.

Chanceth, happeneth, De. 23. 10. Changeable, fickle, Is. 3.22.

Changes, alterations, Ge. 45.22; 2 Ki. 5.5: Job 10.17; Ps. 55.19.

Chanaan, ka'nan, Ac. 7. 11, another form of Canaan

Channel, the bed of a stream, Ps. 18. 15; Is. 8.7;27.12; -elsewhere 'stream.' 'river,' &c.

Chant, to sing, occurs only in Am.6.5. Chapel, a holy place, a place of worship, Am.7.13;-elsewhere rendered sanctuary, Ex. 25.8; Le. 12.4; 21.12; 2 Ch. 22. 19, &c.

Chapiters, ornaments on the tops of pillars, &c., called in modern architecture capitals, the uppermost parts of columns, Ex.36.38; 38.17; 1 Ki.7.

Chapmen [travellers], i.e. for purposes of traffic, 2Ch. 9. 14;-called spice merchants, 1 Ki 10.5.

Chapt, rent with drought, Je. 14.4. Charge, an order, injunction, or command; -of God to Adam, Ge. 2.16:of Moses to Joshua, De. 31.7; -of God to Joshua, Jos. 1.2; -of Joshua to the people, 22.1; 23.2; -of David to Solomon, 1 Ki.2.1; 1 Ch. 22, 6:-of Jehoshaphat to the judges, 2 Ch. 19.6,9;-of Jesus to the apostles, Mat. 10. 1, &c :- to the seventy, Ln. 10. 1;--to Peter, Jn. 21.15;-to the apostles before his ascension Mat 28 to 20: Man

Israel with thirty thousand, 1 Sa. 13.5; -Solomon had a thousand and four hundred, 1 Ki. 10. 26;- Jabin, king of Canaan, had nine hundred of iron, Ju.4.3. The 'chariot in Ca.3.9,10 was probably a palanquin; - of the cherubims' (1 Ch.28.18), the frame on which the cherubim rested .horses, 2 Ki. 7.14: -man, 2 Ch. 18:33; -of the sun, 2 Ki 23.11.

CHERUB

Charity, or Love, and general benevolence, recommended, Ex. 23.4; Le. 19.18; De 15.7; 22.1; Job 31.16, &c.; Pr. 24. 17; 25. 21; Ec. 11.1; Mat. 7. 12; 22. 39: 1 Co. xiii ; Ja. 2. 8. See Affec-TION and LOVE.

Charm, as enchanter, used of serpent-charming, Ps. 58.5; Je. 8.17; Ec.

Charran, kar'ran, Ac.7.2,4. See HA-

Chasten, to correct in love, Ps. 118. 18; Re. 3. 19;-to punish, Le. 26. 28; Pr. 19. 18;-to humble, Da. 10. 12.

Chastisement, correction, Job 34.31; He.12.8; -of our peace, on Christ, the punishment by bearing which he reconciled us to God, Is.53.5. See Affliction.

Chastity, enjoined, 2 Co.6.4,6; Ga.s. 19-22; 1 Co. 7. 5; Phi. 4. 8; 1 Ti. 4. 12; Tit. 1.8; 2.5; 1 Th.4.3; -- an example of it in Joseph, Ge. 39.7;—in Job, Job

Chatter, to make noise like birds, Is. 38.14.

Chaws, jaws, Eze.29.4: 38.4. Chebar, ke'bar [strength or power], a river in Chaldea, where Ezekiel saw several of his visions, Eze. 1.1; 3.15; 10.15,20. Commonly supposed to be the Chaboras of the Greeks, now called Khabour, falling into the Enphrates at Circesium; by others supposed to be the Euphrates, but most probably it was the Royal Canal, the Nahr Malcha, of Nebuchadnez-

Checker-work, flowers, images, &c., z Ki. 7. 17.

Chedorlaomer, ked-or-la'o-mer [binding of a sheaf ], a king of Elam, takes Sodom, Ge. 14.11; -defeated by Abraham, 15.

Cheerful, gay, merry, frank, Pr. 15. 13; Zec. 8.19; 2 Co.9.7.

Cheerfulness, liveliness, recommended, Pr.12.25; 15.13,15; 17.22.

Cheese, slices of curdled milk, 1 Sa. 17. 18;-coagulated milk, Job 10.10;2Sa. 17.29. In each of these passages the original term so rendered is different. Chelnbai, ke-lu'by, a son of Hezron,

r Ch. 2.9; -called Caleb, 18,19. Chemarims, kem'a-rims, the name of Baal's priests, Zep.1.4. The same word rendered 'idolatrons priests,' 2 Ki.23.5; Ho.10.5.

Chemosh, ke'mosh [subduer or firegod), the national god of the Moabites, Nu.21.29; 1 Ki. 11. 7; Je. 48. 13. See BAAL PEOR.

Chenaanah, ke-na'a-nah. (1) A warrior in the time of David, 1 Ch. 7. 10.—(2)
The father of the false prophet Zedekiah, 2 Ch. 18. 10, 23.

Chenaniah, ken-a-nī'ah [God's goodness], a Levite of the family of the Izharites, and a chief musician of the temple, 1 Ch. 15.22,27.

Chephirah, kef-ī'rah [the village], one of the Gibeonite towns of Benjamin, Jos. 9. 17; Ne. 7. 29; Ezr. 2. 25; now Kefir, about 11 miles west from Jeru-

Cherethims, ker'eth-ims, probably Cretans, Eze. 25. 16; the word rendered 'Cherethims' is in Zep. 2. 5 rendered 'Cherethites.' Cherethites, found alone only in 1 Sa.

30.14 and Zep.2.5. Elsewhere 'Chere-

An order of spiritual intelligences. The word CHERUBIM first occurs in Ge. 3.24; -figures of, for the ark, Ex. 25.18-20; 37.6;-between them God dwelt, or manifested his presence, 1 Sa.4.4; Ps.80.1; Is. 37. 16; -for the temple, 2 Ch 3.11;—seen in vision by Ezekiel, Eze. 1.4: 10.8; 11.22.

CHINNEROTH

Chesed, ke sed, the fourth of the eight sons of Nahor, Ge. 22. 22.

Chesil, ke'sil, a town in the south of Judah, Jos. 15.30; probably the same as Bethul, Jos. 19.4.

Chestnut-tree, probably the tree now known as the plane-tree, Ge.30.37: Eze. 31. 8.

Chesulloth, ke-sul'loth [the hopes], a city in the tribe of Issachar (Jos. 19. 18), on the border of Zebulun, at the foot of Mount Tabor, and hence called Chisloth Tabor, Jos. 19. 11. Now Iksål. Probably same as Tabor

of 1 Ch.6.77. Cheweth, grindeth with the teeth, Le.

Chickens, the young brood of hens, Mat. 23. 37.

Chide, to reprove or blame, Ex. 17. 2; Ju. 8. 1; Ps. 103.9.

Chidon, che'don [a dart], 1 Ch. 13.9;called the threshing-floor of Nachon, 2 Sa. 6.6

Chief, the principal, dearest, or greatest, Ge. 40.9,21,22; Nu. 3.32; Ps. 78.51; Mat. 20.27; Ep. 2.20; -of Asia, Ac. 19. 31;- 'among the captains,' 2 Sa.23.8. Chiefest, the best, r Sa. 9. 22; 2 Ch. 32.33; Ca. 5. 10; Mar. 10.44; 2 Co. 11. 5. Childbirth, the purification after it, Le. 12. 1, &c.; exemplified by Mary, the mother of Jesus, Lu. 2.22-24. Childhood, infancy, 1 Sa. 12.2; Ec. 11.

Childish, puerile, trivial, 1 Co. 13.11. Childless, having no children, Ge. 15. 2. 1 Sa. 15.33. See BARREN.

-, to be so, a curse to the wicked, Le. 20. 20; 2 Sa. 6. 23; Je. 22. 30; Ho.9.14;-promises to good men who are so, Ps. 68.6; 113.9; Is. 56.4. Children, to be instructed, Ge. 18. 19; De.4.9; 6.6; 11.19; Ps.78.5; Ep.6.4.

-, their duty, to regard the directions of their parents, Le.19.3; Pr. 1.8; 6.20; 13. 1; 15. 5; 23. 22; Lu.2. 51; Ep.6.1; Col. 3. 20; -not to grieve their parents, Pr. 19.26;-not to rob their parents, 28.24;-not to despise them, De. 27. 16; Pr. 15. 5, 20; 23. 22; 30. 17; Eze. 22.7; -to honour and maintain them, Ex. 20.12; De. 5.16; Ep. 6. 2, 3:-the smiting of their parents punishable with death, Ex. 21. 15; Le.20.9; De.21.18, &c.;-not to bear malice, but to love one another, Jn. 13. 34; 15. 12, 17; Ro. 12. 9, 10; He. 13. 1; 1 Jn.2.9,10; 3.23; 4.7,11,20.

-, the duty of parents to chastise them for their faults, Pr. 13. 24; 19.18.22.15; 23.13,14; 29.15,17;—this duty neglected by David to Absalom, 1 Ki. 1.6;-by Eli to his sons, 1 Sa.2. 22~25; 3.13.

- to suffer for the sins of their parents to the third and fourth generation, Ex.20.5; De.5.9;-this to be reversed, Eze. 18.1. &c.

parents, Pr. 10.1; 15.20; 23.24; 27.11; 29.3;-God's heritage, Ps. 127.3. -, wicked, and undutiful, a dis-

grace and a curse, Pr. 10.1; 17.21,25; 19.13; 28.7; 29.15. of God. See Adoption.

Chileah, kil'le-ab [protected by the father), the second son of David by Abigail, 2 Sa. 3.3; -also called Daniel,

Chilion, kil'le-on [pining], the younger son of Elimelech and Naomi, Ru. 1.2. Chilmad, kil'mad, a place mentioned in

Chios, ke'os, an isl in the Ægean Sea near to Lesbos, and about 12 miles from the shore of Smyrna, Ac.20.1e. Now called Scio.

Chisleu, kis'lu, the ninth month of the sacred year of the Jews, and the third of their civil, commencing with the new moon of our December, Ne

Chisloth-Tabor, kis'loth-tā'bor [flanks of Tabor], a place on the border of Zebulun, Jos. 19. 12. Also called Chesulloth. It is the modern Iksal Chittim, kit'tim [those that bruise], a branch of the descendants of Javan, the son of Japheth, Ge 10.4; mentioned in the prophecy of Balaam. Nu. 24. 24; and in Is. 23.1,12; Da.11. 30. The name is supposed by some to be equivalent to Hittites.

Chiun, ke'nn, the Heb. form of the Arabic Kaivan, an Egyptian idol, thought by some to be Saturn, Am.

5.26. Chloe, klo'e [verdure], a woman at Corinth noted for piety, 1 Co.1. 11: Ro. 16. 10. 11

Chode, quarrelled, Ge. 31. 36; Nu. 20. 3. Choler, irascibility, great anger, Da 8. 7; 11.11.

Choose, to select, Ex. 17.9; Nu. 16.7: Ps. 25. 12; Lu. 6. 13. See ELECTION. Chorazin, ko-ra'zin, one of the cities in which our Lord's mighty works were done. It lay on the western coast of the Sea of Galilee, near to Capernaum, Mat. 11. 21; Lu. 10. 12. The modern Kerazeh probably marks its site.

Chozeba, ko-zē'ba [lying], a city of Judah, r Ch. 4. 22. It is probably identical with Achrib, Ge.28.5, 2nd

Chezib, Jos. 15.44. Christ, the Greek word corresponding to the Hebrew Messiak, both meaning anointed, so called in allusion to the anointing with oil of those who were set apart to a sacred office, Ex. 28.41; 29.7; 1 Sa. 9. 16; 15. 1; persons so anointed were consecrated to God, 1 Sa. 24. 6; 2 Sa. 19.21; 1 Ch. 16. 22. The anointing was also an emblem of the effusion of the Holy Spirit, Mat. 3. 16, 17; Jn. 3. 34: 1 Jo. 2. 20,27. Thus, Jesus, the saviour, is the anointed, Is.61.2; Da 9.25; Ps.ii. The name Christ was originally used as descriptive of character or office, Mat. 26.63; Mar. 8.29; 14.61; Jn. 1.20, 25, &c. Jesus, the personal name of our Lord, gradually came to be 2bsorbed in his official name Christ. He is described by various names and titles: - Advocate, 1 Jn. 2. 1;alpha and omega, Re. 1.8; 22.13;-amen, 3.14;-apostle, He. 3.1;-beginning of the creation of God, Re. 3.14;-branch, Zec. 3.8; 6. 12;-commander, Is. 55.4; -corner-stone, 1 Pe. 2.6; -living stone, 2.4; - David, Je. 30. 9; Eze. 34. 23; 37. 24; Ho. 3. 5;-dayspring, Lu.z. 78; -deliverer, Ac. 7.35; Ro. 11. 26;-Emanuel, Is. 7.14; Mat. 1. 23;-first-begotten from the dead. Re. 1. 5;-first and last, 1.17;-God blessed for ever, Ro.9.5;—governor, Mat. 2.6;—holy one, Lu. 4. 34; Ac. 3. 14; Re. 3. 7:-horn of salvation, Lu. 1.69;—image of God, 2 Co.4.4;—just 00e, Ac. 3.14; 7.52; 22.14; -king everlasting, Ln. 1. 33;-king of Israel, Jn. 1.49;-king of the Jews, Mat. 2.2;king of kings, Re. 17.14;19.16;-lamb of God, Jn. 1. 29, 36; -lamb who opened the sealed book, Re. 5.6;-lamb slain from the foundation of the world, 13.8;-leader, Is. 55.4;-light, true, Jn. 1. 8,9; 3. 19; 8. 12; 9.5; 12. 35, 46;-Lord, Mat. 3. 3; Mar. 11. 3;-lord of glory, 1 Co.2.8;-lord of lords, Re.

17. 14: to the lion of the

5.31.—shepherd in the land, Zec 11.
16.—good shepherd, Jn.10.11.—great
shepherd of the sheep, He.13.20;—
soo of the highest, Ln.1.32;—son of
God, Mat.3.17,8.29; Ln.1.35;—only
begotten son, Jn.1.14,18; 3.16,18;—
son of man, Mat.8.20; Jn.1.51;—son
of David, Mat.9.27; 21.9;—star and
sceptre, Nu.24.17;—bright and morning star, Re.22.16;—true, 3.7; 19.11;
—witness, Is. 55. 4;—faithful witness,
Sec.1.5; 3.14; 19.11;—word, Jn.1.1;

word of God, Re. 19.13.
Christ was above Moses, He. 3. 5;—
and all the Levitical priests, He. 7.
21: 8.1, &c.

was co-eternal with the Father, Jn. 1. 1, 3: 17. 5; Col. 1. 17; He. 13. 8; -co-equal with the Father, Mat. 28. 18. 15. 15. 23. 16. 15. 17. 10; Phi. 2.6; Col. 1. 16: 2. 9; -of one substance with the Father, Jn. 10. 30, 38: 12. 45; 17. 11, 22; 14.9; -though, in his humanity, inferior to the Father, 14. 28; -King of kings, Lord of lords, and God of gods, Ro. 14. 9; Phi. 2. 9; Col. 2. 10, 15; I Pe. 3. 22; Re. 17. 14; 19. 16; -has a name above every name, Phi. 2.0

was perfect mau, Mat.4.2; 8. 24; 26; 38; Jn. 1.14; 4.6; 11.35; 12.27; 29.8; Phi.2; He. 2. 14;—was without sin, though tempted as other men, Jn.8.46; 2 Co. 5. 21; He.4.15; 7. 26; 1 Pe.2.2; 1 Jn.3.5.

- was perfect God, as appears from the NAMES and TITLES of God given him; -God, Jn.1.1; -the great God, Tit. 2.13; - the mighty God, Is. 9.6:-the true God, 1 Jn. 5.20;-God over all, blessed for ever, Ro.g.s ;-LORD, or as it is in Hebrew, Jehovah, Is.6.1, compared with Jn. 12.41; Is. 40.3, compared with Jn. 1. 23;-the ATTRIBUTES of God are ascribed to him; such as eternity, Jn.1.1; 8.58: Col. 1. 17; Re. 1. 10-18; Mi. 5.2, compared with Mat. 2. 6; omnipotence. Phi. 3.21; Col. 2.9, 10; Re. 1. 8; -omniscience, Jn. 21.17; 2.24, 25; Re. 2. 23;emnipresence, Mat. 18.20; 28. 20; Jn. 3. 13; Ep. 4. 10; -immutability, He. 13.8;-the WORKS of God are ascribed to him; such as, the creating of all things, Jn. 1.3; Col. 1. 16; upholding all things, He. I. 3; Col. I. 17; -governing all things, Ep.1.22; Mat. 28. 18; -forgiving sins, Mat. 9.2,6; Lu. 5.20; -giving eternal life, Jn. 10. 28;promising and sending the Holy Ghost, Jn.14.26; 15.26; Ac. 1.5; 2.4;raising himself from the dead, Jn. 2. 19; 10.17, 18; -raising all the dead, Jn.5.28; -judging the world, 5. 22; Ac. 17. 31; - sentencing both the righteous and the wicked to their everlasting portions, Mat. 25. 31-46; -RELIGIOUS WORSHIP is given to him, equally with the Father, 28.19; Ac. 7. 59, 60; 2 Co. 13. 14; -angels are commanded to worship him, He.1. 6;-the redeemed in heaven worship him, Re. 5.8-14: all men are to honour him, even as they honour the Father, Jn.5.23.

———, was the Messiah spokeu of by

, was the Messiah spokeu of by the prophets, Lu. 24, 27; Jn. 1, 45; 4. 25; 5.39, 46; 11. 27; Ac. 26, 22;—candedown from heaveu, Jn. 3, 13, 31; 6, 38, 90; 16, 28;—for our sakes, Mat. 18, 11; Lu. 19, 10; Jn. 3, 17; 10, 10; 12, 47;—was incarnate of the Virgin Mary, Mal. 1, 18; Lu. 1, 35.

died for our sins, Is.53.8; Da. 9.26; Mat. 20. 28; Ro.4.25; 5.6; 1 Co. 15.3; Ga.1.4; Ep.5.2; He.9.28;—abolished death, 2 Ti.1.10.

rose again the third day, Lu. 24. 1, 46, 47; Ac. 2. 24; 3. 15; 4. 10; 5. 30; 10. 40; 17. 31; Ro. 10. 9; 1 Co. 6. 14; 15. 3, 4; 1 Th. 1. 10; He. 13. 20; 1 Pe. 3.18.

2.1;—and in preparing mansions for them, Jn.14.2.

Chushan-rishathaim, ku'shan-rishathaim, iet will come again to judge the world, Ac.1.11; 1 Th.4.16; 2 Ti.4.1.

— was expected by the Jews at the time of his coming, Mar. 15 43; Lu.2.
25; 38; 3.15; Jn.1.25, 45; 4.25; 10.24; 11.27.

is the pattern that we ought to follow, Mat.11.29; Jn.13.15; Phi.2.5; 1 Pe.1.15; 2.21; 1 Jn.2.6.

was trusted in by Abraham and the patriarchs, Jn. 8.56; He.11.1, &c.

to be the object of our faith, Ju.14.1; Ac. 16. 31;—all who believe in him shall be saved, Jn.3.14-16,36; 6.40;—they who believe not in him shall perish, Jn.8.24; 3.36; I Jn.5.10-

Co.16.22; Ep.6.24: 1 Pe.1.8.

not to be denied, Mat. 10. 33; Mar. 8. 38; Lu. 9. 26; 12. 9; Ro. 1. 16; 2 Ti.2.12; 1 Jn.2.23.

n, excellencies of his character: holiness, Ac. 4. 27; He. 7. 26; Re. 3. 7; Ac. 3. 14; — righteonsness, Is. 53. 11: 32. 1: 11. 4; He. 1. 9; — faithfulness, Is. 11. 5: 17 h. 5. 4; 2 Th. 3. 4. — guileless, Is. 53. 9; 1 Pe. 2. 22; — spotless, 1 Pe. 1. 19; Jn. 8. 46; 2 Co. 5. 21; — zeal, Jn. 2. 17, with Ps. 60, 9; Lu. 2. 49; — meekness, Is. 53. 7, with Mat. 26. 63; 27. 12; Zec. 9. 9; Mat. 11. 29; — compassion, Is. 40. 11; Mat. 14. 14; 20. 34; Lu. 19. 41; Ja. 5. 11; — filial obedience, Ps. 40. 8; Ju. 4. 34; Lu. 2. 51.

, predictions respecting. See PROPHECY.

, eveuts of his life. See Jesus.
, his miracles. See Miracles.
, his parables. See Parables.
, his example. See Example.
Christians, the term first used at An-

tioch, Ac. 11.26.

the salt of the earth, Mat.

5. 13:—the light of the world, 14;—
their privileges, 1 Pe. 2. 5, &c.; He.
12. 22:—the sons of God, 1 Jn. 3. 1, 2;
Ro. 8. 14, &c.;—one with Christ and
the Father, Jn. 17. 11, 21;—all one
body, Ep. 4. 15, 16;—the temple of God,

I Co. 3.16. Chronicles, annuls, state-papers, records of history, I Ki. 14.19; I Ch. 27. 24; Es. 6.1. In the Hebrew Bible the Books of Chronicles are placed last. Ezra was probably their author. They appear to be supplementary to the two Books of Kings. They contain an epitome of all the sacred history down to the year of the return from

Babylou—3500 years.
Chrysolite, kry'se-lyte [gold stone], a precious stone of a golden or yellow colour, probably the topaz of the

moderns, Re. 21.20. Chrysoprasus, kry. so-pra'sus [gold leek], a precious jewel of a greeu colour mingled with yellow, Re. 21. 20. The word is elsewhere rendered

beryl.
Chub, kub, an Ethiopian province.

Eze. 30. 5. Chun, kün, a Syrian city, 1 Ch. 18.8; called Berothai, 2 Sa. 8.8.

Cartech, a number of persons, organized as a body, who meet to worship the Lord, and to observe the ordinances of Christ, Jn. 10. 16; Ro. 12. 5; I Co. 10. 17; 12. 13; Ga. 3, 28; He. 11. 40; 12. 23; — sometimes means the whole body of professing believers, Mat. 16. 18; Ac. 2. 47; Ep. 3. 10, 21; Col. 1. 24; — sometimes a single, local, or private congregation, Ac. 14. 27; 18. 22; Ro. 16. 5; I Co. 14. 23; 3 Jn. 9;—sometimes the governors of the church, Mat. 18. 17; Ac. 14. 27; — sometimes, as some think, the place of worship, I Co.

IT 18: 14 to 24 The phone !

Chushan-rishathaim, ku'shan-risha-thā'im, a king of Mesopotamia who oppressed Israel for eight years, Jn. 3.8-10.

Chuza, tsū'za or kū'za [possession], the steward of Herod Antipas, Lu.

Cieled. See CEILING.

Cilicia, sil·ish'e-a, the most southeastern province of Asia Minor, the capital of which was Tarsus, the birthplace of Paul:—men from, disputed with Stephen, Ac. 6. 9:—Paul and Silas went through, confirming the churches, 15, 41.

Cinnamon tree, a species of the laurel. The aromatic called cinnamon, made from its inner bark, was one of the ingredients of the holy oil, Ex. 30.23; and an article of commerce, Re. 18.13.

Cinnereth, sin'ne-reth, or CHINNER-OTH [lyre], a city of the tribe of Naphtali, on the west of the Sea of Gennesareth, Jos. 11. 2; 12.3; 19.35; 1 Ki. 15.20.

Circuit, a route, 1 Sa. 7.16;—of the sun, Ps.19.6.

Circumcision, the cutting of the foreskin of males on the eighth day after their birth, instituted, Ge. 17. 10;of the Shechemites, 34.24;-of the sous of Moses, Ex.4.25; of the Israelites in Gilgal, Jos. 5.2;—a dissension about it, Ac. 15. 1, &c.; -the apostles consulted, 6;-their decree concerning it, 29:-when it profiteth, Ro. 2. 25;-of the heart, 29; De. 10. 16; 30.6;-the true, among Christians, Phi.3.3; Col. 2. 11;—not to be submitted to by the Gentile converts, Ga.5.2;—the gospel of, committed to Peter, 2. 7; - Abraham justified without, Ro.4.10. The rite still practised by the modern Jews.

Circumspact, watchful, Ex. 23.13. Circumspection, looking around with cautious and careful conduct, recommended, Ex. 23.13: Mat. 24.42; Ro. 12. 17; 2 Co. 8.21: Ep. 5.15; Fhl. 48; 1 Th. 4.12; 5.6; 1 Pe. 2.12; 3.16.

Ciatern, a large vessel, or a reservoir, to retain water. Cisterns were very necessary in Causan, where fountains were scarce, 2 Ki.18, 31; Pr. 5. 15;—these cisterns or pits when empty were used as places of punishmeut, Je.38.6; Ps. 40.2;—the left veutricle of the heart, Ec.12.6.

Cities of Refuge, six of the sacerdotal cities so set apart, Nn. 35.9-34. See REFUGE and LEVITICAL.

Citizen, one born in a city, Ac.21.39;
—one who has the freedom and privileges of a city, 22.28.

City, a walled town, 2 Ki. 10.2; Is. 36. 1; De. 3. 5;—of David, 1 Ch. 11. 5;—Bethlehem also called eity of David, Lu. 2.11;—of God=Jerusalem, Ps. 46. 4;—holy, Ne. 11. 1;—the church on earth, Re. 11. 2;—heaven, He. 11. 10.

Civility, or kindness and politeness to others, recommended, Lu. 14. 10; Ro. 12. 10; 13.7; 1 Pe. 2. 17.

Clamorous, Ioud, noisy, Pr. 9.13. Clauda, klaw'da, a small islaud, about 7 miles long and 3 broad, uear the south-west coast of Crete, passed by Paul in his voyage to Rome, Ac. 27.16.

Claudia, klaw'dī-a, a pious Roman lady, 2 Ti.4.21.

Claudius Cæsar, klaw'di-us se'zær, the fifth of the Roman emperors, the successor of Caligula (A.D. 41); great dearth foretold to take place during the reign of, Ac.11.28;—bauishes the Jews from Rome, 18.2

Claudius Lysias, klaw'dī-us lys'ī-us, the Roman tribune who commanded Cleave, to adhere to with affection and constancy, as a man to his wife, Ge. 2. 24; Mat. 19.5;—Israel to the Lord, De.4.4; Jos.23.8;—to the Lord Christ, Ac.11.23.

Clemency, mercy, humanity, Ac.24.4. Clement, klem'eut [mild], a noted Christian preacher, Phi.4.3.

Cleopas, kle'o-pas, the form Cleophas occurs, Jn.19, 25:—one of the two with whom Jesus walked to Emmans, Lu.24.18;—uot the same person as the Cleopas (properly Clopas), who was also called Alphæus (Mat. 10, 3), mentioned in Jn.19.25. He was the husband of Mary, the sister of the mother of our Lord. Clerk, one very wise in Ephesus, Ac.

19.35. Climbed, asceuded, Je.4.29; Lu.19.4. Cloak, (1) A large outward covering, Mat.5.40;—worn by the high-priest under the ephod, Ex.28.31;—by per-

under the ephod, Ex.28.31:—by persons of rank, 15a.15.27; Job 1.20:—by women, 2 Sa.13.18;—the 'cloak' mentioued in 2 Ti.4.13 was a thick upper garment called pænula, worn by the Romans as a protection from the weather.—(2) A fair pretence, or concealment, Jn.15.22;1Th.2.5;1Pe.

Close, to shut up, Ge.2.21;—to cover, Je.22.15.

Clothes, garments, vestments. The Hebrews wore a sort of shirt or tunic, of linen, reaching to the calf, generally with sleeves, but sometimes having only arm-holes. A girdle confined it to their waist. Over this various garments were worn, according to the quality of the person. All classes were something in the form of a large shawl, called a cloak, or upper garment, reaching to the ankles, Mat.21.8. When a person had nothing on but the tunic he is said to be naked, Jn. 21.7. In this manuer the person condemned was stoned to death, Ac. 7.58. Rending of, an expression of the highest grief, Ge. 37. 29; 2 Sa. 13. 31; Jos. 7.6; 2 Ki. 19. 1.

Cloud, a pillar of, was the Shekinah, or symbol of God's presence with his people;—conducts the Israelites through the Red Sea, Ex. 14.19;—through the wilderness, Nu.9.15;—fol witnesses, He.12.1;

Clouds, multitudes, armies, Je.4.13; Is.44.22; 60.8;—the chariot of God, Ps. 104.3.

Clouted, old and patched, Jos. 9.5. Cluster, a bunch, like grapes, raisins, &c., Ge. 40.10; Nu. 13.23; Mi. 7.1; Re.

Cnidus, ut'dus, a city at the extreme south-west end of Asia Minor, on a promontory in Caria, Ac. 27, 7;—its ruius are seeu, from which it is judged to have been a very important city.

Coals, seldom used to warm men, except in the nights of winter, Jn. 18, 18, -faggots of wood or bushes chiefly used for fuel, Ps. 58, 5; Ec. 7, 6; Ju. 25, 6;—of juniper, terrible, and of long continuance, Ps. 120, 4;—of fire, the lightnings proceeding from God, 18, 8, 12, 12; 140, 160.

Cock, apprised Peter's denial of Christ, Mar. 14.68,72.

Cock-crowing, denotes the time from miduight to daybreak, Mar.13.35.
Cockatrice, a species of serpent or viper, Is.11.8; 14.29; 59.5; Je.8.17.
Cockle, a weed that grows among corn, but more probably a species of nightshade or aconite, Job 31.40. The plural of this word is reudered 'wild

grapes, Is.5.2. Coffer, a chest, 1 Sa.6.8, 11, 15. Coffine, were not used by the ancient Jews, except for persons of distincCollops, slices or thick pieces of flesh,

Colony, a province occupied by Roman citizens, a designation given to Philippi, Ac. 16. 12.

Colosse, ko-los'se [puuishment or correction], an ancient city of Phrygia, not far from Laodicea and Hierapolis, Col. 2.1:—au episide, written probably at Rome during his first imprisonment (Ac. 28.16, 30), was sent by Paul to the church in, Col. 1.2. Colours, coat of many, Ge. 37.3.

Colt, a young ass, Mat. 21.2,7; Mar. 11.5; Lu. 19.35.

Comely, decent, graceful, 1 Sa.16.18; 1 Co.7.35; 11.13; 12.24.

Comfort, joy, ease, assistance, Job 6.10;Ps.119.50; Ac.9.31; Ro.15.4;Phi. 2.19.

Comfortable, giving comfort, pleasing, 2 Sa.14.17; Zec.1.13.

Comforter, one of the titles of the Holy Spirit, whose office it is to comfort the saints, Jn. 14, 16, 26; 15, 26; 16, 7. The word in the original is Paraclette, and means one who stands by another to help him. In 1 Jn. 2.1, it is rendered advocate, and is applied to the Savionr.

Commandments, the ten delivered by God from Mount Sinai, Ex.2. 1, &c.; De. 5.6, &c.; —written by God himself, Ex. 24.12; 31.18; 34.1; De. 5.22; 9.10; —not abrogated by Christ, Mat. 5.17; Mar. 10.17; Lu. 18.18; —summed up by Christ, Mat. 22. 37–40; Mar. 12. 20–31.

Commission, a trust, Ezr. 8. 36; Ac, 26.12.

Commodious, convenieut, Ac. 27. 12. Common, ordinary or usual, Nu. 16. 29: Ec. 6. 1;—ceremonially unclean, Ac. 10. 14; 11.8;—all things commou, 2.44.45.

Commotion, a tumnls, Lu.21.9.
Commune, to converse or talk together:—Abraham communed with the children of Heth, Ge. 23. 8;—Hamor with Jacob, 34. 6, &c.;—Fee converse with our own hearts, F-5.

4; 77.6. Communion, a sharing something in common with another, Ju. 15.1-7; 17. 10,20-26; Ro. 12. 4,5; 2 Co. 13. 14; Ep. 4.16; I Ju. 1. 3,6,7;—the Lord's Suppers ocalled, 1 Co. 10. 16. See Lord's Supper Suppers of Common Suppers

- with God, or the communication of divine graces from him, and the return of devout affections to him, enjoyed by believers, 1 Jn. 1. 3; -experienced by those only who are reconciled to him, Am. 3.3; 2 Co.6.15; -and who love and obey him, Ps.73. 25: Jn. 14.23;-vain for men to make pretensions to it, who are living in siu, 1 Jn. 1.6;-to obtain it, we must study to know his will, Ju. 5. 39:-be often in prayer, Lu. 8. 1; - embrace opportunities of retirement, Ps.4.4:frequently meditate on his perfections, providences, love, and promises, 104.34: - watch against vain thoughts, 119.113;-and be found in the use of all the means of grace, 27.4;-its advantages are, humility and hatred of sin, Job 42. 5, 6; - deadness to the world, Phi. 3. 8: Ga. 6. 14:-patience under trouble, Ro. 8. 18; 2 Co. 4. 17;fortitude in danger, Ro.8.31;-gratitude for mercies received, Ps. 103.1: direction under difficulties, Pr.3-5, 6;-happiness in death, Ps. 23.4; 1 Co. 15.55;-and panting desires for heaven, 2 Ti.4.7,8.

Compact, closely and firmly united, kuit together, Ps. 122.3; Ep. 4.16. Companion, associate, partner, Ex. 32. 27; Ps. 119.63; Pr. 13.20; 28.7; Re. 1.9.

Company, bad, to he avoid

Compel, to force, Le.25.39;-to urge by reasonable motives, Lu.14.23. Competency, sufficiency, what it con-

sists in, Ge. 28. 20; Pr. 30.8; He. 13.5; 1 Complaint, accusation, Ac. 25. 7;— lamentation, 1 Sa. 1, 16;—Psalms of:

iii. vi. vii. x. xii.-xiv. xvii. xxii. xxxii. xxxv. xxxvi. xxxviii. xxxix. xli.-xliv. li.liii.lv.-lvii, lix.lx.lxxiv.lxxvii.lxxix, lxxx. lxxxiii. lxxxviii.xciv.cii.cix.cxx. exxix.exxx.exl.exlii exliii

Complete, full, perfect, Le. 23.15; Col. 2.10: 4.12.

Compliances, submissions, in important things dangerons, De. 13. 3; Pr. 1. 10; Da. 3. 16; 6. 10; Ga. 2. 5, 11;-in things indifferent advised, 1 Co.9.20. Comprehend, to conceive, Job 37.5;

Conceal, to hide, Ge.37.26; Pr.11.13; 12.23.

Concealment, hiding of crimes, the guilt of it, Ps. 50.18; Pr. 28.13; 29.24; 2 In. 11.

Conceit, pride, censured, Pr. 3. 7; 14. 16; 26.12; Is.5.21; Ro.12.16. Conception, a conceiving in the womb,

Ge.3.16; Ru.4.13. Concision, used by Paul to cast contempt on the ordinance which the Jews valued so highly. By this term he designates the zealots for circumcision, Phi. 3. 2. When circumcision ceased to be a sacred ordinance by divine appointment, its performance might well be called a concision, or mere cutting of the flesh, for its spiritual significancy was gone.

Conclude, to infer, as from premises, Ro.3.28;-to decide, to make a final judgment, Ro. 11. 32; Ga. 3. 22;-resolution, Ac.21.25.

Concubines, wives of the second rank, and subordinate to the mistress of the house, Ge.25.6; 2 Sa. 5.13; 1 Ki.11.3, &c. In the N. T. concubinage is ranked with fornication and adultery, Mat. 19.5; 1 Co.7.2.

Concupiscence, inordinate affection, evil desire, censured, Ex. 20. 17; Ga. 5.16; 1 Th.4.5; 1 Pe.2.11;-translated lust, Jn. 8. 44; desire, Lu. 22. 15; Phi.

1.23. Condemnation, all men under, as sinners, Ro. 5. 16, 18; Jn. 3. 18;-necessary consequence of sin, Ro.6.23; Pr. 11.5; 12.2; 13.6;-all freed from, who are in Christ, Ro. 8.1.

Condnit, a water-course, or trench for water to flow in, 1 Ki.18.32,35;the aqueduct made by Hezekiah, which conveyed water from the pool of Gihon, or upper pool, into the city on the west side, 2 Ki. 18.17; Is. 7.3;

Coney, is believed to be the wubar, known by natural historians as the Hyrax syriacus, a gregarious animal generally inhabiting the clefts of rocks. The Hebrewname is shaphan, Ps. 104. 18: Pr. 30, 26.

Confederacy, a league or alliance, Is. 8.12; Ob.7.

Confession of Christ, a necessary duty, Mat. 10.32; Mar. 8.38; Lu. 9.26; 12.8; Ro. 10.9; 2 Ti. 2.12; 1 Jn. 2.23; 4.15.

- to God, Ju. 10. 10, 15: Ezr. 9.5; Ne.1.6; Ps.32.5; 38.18; 41.4: 51.3; 119.67,176; Pr. 28.13; Je. 3.13; Da. 9.5,20: 1 Jn.1.8,9.

- to one another, Le. 5. 5; Nu.5.7; Mat.3.6; Mar.1.5; Ac.19.18;

Ja.5.16. Confidence, trust, reliance, assurance, Ps.65.5; 118.8; Ga.5.10; Ep.3.12. Confirm, to strengthen, 1 Ch. 14. 2; -

to fulfil, Da.9.12,27. Confiscation, the act of transferring forfeited property to public use, Ezr.

Hebrew parliament; the daughters of Zelophehad a, pealed to it, 27.1-3; -an assembly, a church, I.e. 10. 17; 16.33; Nu. 10.7; Jos. 9.27; Ps. 1.5; 22. 22; -found only once in N. T., Ac. 13.43, to denote the assembled worshippers in a synagogue.

Coniah, ko-nī'ah, Je.22.24,28; 37.1;called Jehoiachin, 2 Ki. 24.8; - Jeconiah, 1 Ch.3.17; - Jeconias, Mat.1.12. He succeeded his father Jehoiakim as king of Judah.

Cononiah, kon-o-nī'ah, a Levite in the reign of Hezel ah, who had the charge of 'the offerings, and the tithes, and the dedicated things,' 2 Ch. 31. 12, 13. Conquerors, those who subdue their enemies, Ro.8.37; Re.6.2.

Conscience, that in every human breast which judges of the moral character of our actions, Pr.20.27; Ro.2.14,15; -a weak one to he respected, Ro.14.

-, the happiness of a good one, Job 27.6; Pr. 14. 14; 28.1; 29.6; Ro. 14. 22; 2 Co. 1. 12; Ga. 6.4; 1 Ti 1. 19; 1 Jn. 3. 19, 21; Ac. 23. 1; 24. 16; 1 Co. 4.4; 2 Ti.1.3; He.13.18.

---, the terror of an evil one, Ge.42.21; 2 Sa.24.10; Ps.38.3; 40.12; Pr. 14. 14; 18. 14; 28. 1; 29. 6; Jn. 8. 9; Mat 27.3; Ac. 24. 25; Tit. 1. 15.

of Christ, He.9.14; 10.2,10,22.

Consecrate, to make sacred, or devote to the service of the Lord, as were all the first-born, both of man and beast, Ex. 13.2; - the tribe of Levi consecrated, Nu. 3.6-10:-the whole nation of the Jews, Ex. 19. 6;-all genuine believers, 1 Pe.2.0.

Consent, to be of the same mind, Ge. 34.23; Ac.8.1; Ro.7.16.

Consideration, serious thoughts, recommended, De.4.39; 32.29; Ps.77.6; 119.59; Pr. 15.28; 22.3; Is. 1.3; Eze. 18.28; Hag. 1.5,7; Lu. 14.28; 1 Ti.4.15; 2 Ti. 2. 7.

Consolation, comfort, Je. 16.7; Lu.2. 25; Ro.15.5; 2 Co.1.5; Phi.2.1; He.6. 18;-Christ is called, Lu.2.25.

Consorted, associated, Ac. 17.4. Conspiracy, a conjunct plot, 2 Sa.15. 12, 31; 2 Ki. 12, 20; - a rejection of God's authority, Je. 11.9; Eze. 12.25. Constancy, or steadiness, required of us, in our devotions, Lu. 18.1; 1 Th. 5. 17, 18; -under our sufferings, Mat. 5. 11,12; 1 Pe.4.12,13; in our profession, He.10.23; in our beneficence, Ga. 6.9; -in our friendships, Pr. 27. 10;-in our obedience, Ps. 119.33.

Constellations, an assemblage of stars, Is. 13.10.

Constrained, compelled, Mat. 14. 22; Lu.24.29; Ac. 16.15; 2 Co.5 14.

Consulted, took counsel with, or together, 1 Ki.12.6; 1 Ch.13.1; Ps.83 3; Da.6.7; Hab.2.10; Mat.26.4; Jn.12.10. Consume, to waste, destroy, or spend, Ge.41.30; Ex.33.3; Job 20.26; Ps.39. 11; Is.10.18; 2 Th. 2.8; Ja.4.3.

Consummation, completion, Da.9.27. Consumption, a waste, Le. 26. 16; De. 28.22; Is.10.22,23; 28.22.

Contain, to comprise, hold, 1 Ki.8.27; Jn. 21. 25; 1 Co. 7.9. Contemn, to scorn, Ps. 10.13; 15.4; Is.

16.14: Eze.21.10,13. Contemptible, base, Da.12.2; Mal.1. 7,12; 2 Co.10.10.

Contemptuously, scornfully, Ps. 31. Contend, to strive, contest, De. 2. 9;

Job 9.3; Is. 49. 25; -to reprove, Ne. 13.11;-to punish, Am. 7.4. Content, satisfied, Ge 37.27; Mar. 15.

15; Lu 3.14; He.13.5. Contention, strife or dispute, Pr. 13. 10; Phi.1.16; 1 Th.2.2. Contentions, quarrelsome, perverse,

COPPERSMITH by words, reproaches, or attempts to | Copy, a manuscript or transcript, De. defeat, 1.7.7; 12.3. Contrary, Lisagreeing, opposite, Le.

26.21; Mat. 14.24: Ac. 17.7; 18.13; ko. 11.24; Ga. 5. 17; Tit. 2.8. Contribution, joint giving money for

the poor, Ro. 15.26. Contrite, CONTRITION, for sin; a heart

broken, bruised, or deeply affected with grief for sin :- promises to such, Ps.34.18; 51.17; Is.57.15; 61.1; 66.2; examples of it: in David, 2 Sa. 12.13; Ps.51.3,4;-Peter, Mat.26.75.

-, evidences of. See RE-PENTANCE Controversies, disputes, vain and

profitless ones to be avoided, 1 Ti.1. 4; 6.4,20; 2 Ti.2.16; Tit.3.9.

Controversy, a dispute, De. 17.8; Ho. 4.1; 12.2; 1 Ti. 3.16. Convenient, fit or proper, Pr. 30, 8:

Je.40.4; Mar.6.21; Ro.1. 28; 1 Co. 16. 12; Ep. 5. 4; Phile. 8. Conversant, familiar, Jos. 8. 35; 1 Sa.

25.15. Conversation, familiar discourse, but

in Scripture it means generally the whole outward course of a man's life, his conduct, behaviour, Ps. 37.14; 50. 23; 2 Co.1.12; Ga. 1. 13; Ep.2.3; 4.22; He.13.7; Ja.3.13; 1 Pe.2.12; 3.1,2,16; 2 Pe. 3. 11; - religious and edifying, recommended, De. 6. 7; 11. 19; Ps. 35. 28; 37.30; 40.10; 71.22; 77.12; 105.2; Pr. 10.31; Mal. 3. 16; Mat. 12. 35; Ep. 4.29; Col. 3.16; 4.6; 1 Th. 4.18; 5. 11.-In Phi.3.20 the word rendered 'conversation,' however, means 'citizenship,' in He. 13.5 it means 'disposi-

-, with the profligate and idle to be avoided, Mat. 12. 36; Ep.4.29; 5.3; Col.3.8; 2 Pe.2.7.

Conversion, the turning of a sinner, in heart and practice, from what is forbidden to what is commanded, 2 Ki.17.13; Ac.26.18; Ps.51.13; Is.6.10; -spoken of as being 'renewed,' Ep. 4.23,24;-restored to sight, 1.18; Re. 3. 18;-raised from the dead, Jn. 5. 21-24; Ep.2.1; -earnest calls to it, Is. 55.7; Eze.33.11; Ac.3.19;—those who do turn shall be saved, Eze. 18. 27; Is. 55. 7:-those who do not, must perish, Mat. 18.3: - beneficial to those who promote it, Da.12.3; 1 Ti.4.16; Ja.5.19:-accomplished by the grace of God, 1 Ki. 18. 37; Jn. 6. 44; Ac. 3. 26; 11. 21, 23; 16. 14; Ro. 15. 18;-promises connected with, Ne. 1. 0; Je. 3.14; Eze.18.27; Ho. 6. 1-3;—subject of prayer, Ps.80.7; 85.4; Je. 31.18; La. 5.21.

-, the evidences of, are, hatred of sin, Ps. 101. 3: 119. 104;love to God, 73.25;-delight in his people, Jn. 13.35; -attendance on and love to his ordinances, Ps. 27. 4;trust in his word and mercy, 9.10;obedience to his will, Mat.7.20.

Convert, change, Ps.51.13; Mat. 18. 3; Jn. 12.40; Ja. 5.19. Convey, to carry, 1 Ki. 5.9; Ne. 2.7;

Jn.5.13. Conviction, a detection of sin, sometimes the fruit of natural conscience, Jn. 8. 9; - produced by the Holy Spirit, 16.8;-guilt and danger of

stifling, Ps. 29.1; He 3.7,8. Convince, to make sensible by plain proofs, Job 32.12; Jn.8.46; Tit.1.9; Ja. 2.9; Inde 15.

Convocation, the assembling of multitudes for the worship of God, Ex. 12.16; Le.23.27; Nu.28.26.

Coos, ko'os [top], an island of the Mediterranean, one of the Sporades, near the coast of Caria in Asia Minor, Ac.21.1. St. Paul passed a night in it on his voyage from Miletus to Rhodes Its present name i

17.18; Jos. 8.32; Ezr. 4.11; Es. 3.14. Cor, Homer, a measure, consisting of 10 baths or ephahs, Eze. 45.14.

Coral, formerly supposed to be a plant, but now known to be a congenes of small marine animals; or, properly, the shells they form gathered into large solid masses, and oft forming rocks in the sea. It is very common in the Red Sea, the Persian Gulf. &c.; and is exceedingly dangerous to ships. An article of Tyrian merchandise, Eze. 27.16; Job 28.18.

Corban, a Hebrew word meaning a gift consecrated to God or to his service-occurs only once in N.T., Mar. 7.11.12.

Cords, small ropes, Ex.35.18; -silver cord, spinal marrow, Ec. 12. 6;-of love, Ho.11.4:-of sin, the power of sinful habit, Pr.5.22.

Coriander, a plant with a hot seed. Ex. 16.31.

Corinth, kor inth, the capital of Achaia, situated on the isthmus or neck of land which joins the Morea to Attica on the north. It was founded about 1514 years B.C., and therefore is one of the most ancient cities in the world. Its commodious haven and advantageous situation gave it a vast commerce and immense wealth. Riches introduced pride, luxury, and lewdness, to a vast degree. Here the fine arts were cultivated with the greatest success; and the splendid style of its public buildings gave rise to the most elaborate of the four orders of Grecian architecture. At the time of Paul's visit (A.n. 52), Gallio the Roman pro-consul, a brother of Seneca, resided in ;-here Paul preached, and met with much opposition, Ac. 18. 1,6;—encouraged in a vision, 9;-a church was formed, to which he afterwards wrote two epistles, which bear the name of this place. After a long struggle with the Turks, the inhabitants obtained success in 1823, and it now belongs to the kingdom of Greece. Its former glory has passed away. The modern

mins. Corinthians, two epistles written by Paul to the Christians in Corinththe first probably from Ephesus between 56 and 59, and the second shortly after the first, from some place in Macedonia.

village of Gertho rises up amid its

Cormorant, in Le. 11.17; De. 14.17, is associated with the 'gull' as an unclean bird. In Is.34.11 and Zep.2.14 a different Hebrew word is used (elsewhere rendered 'pelican,' Ps. 102.6); and the cormorant is mentioned as an emblem of ruin and desolation.

Corn, the general Scripture name for all kinds of grain, Jos. 5.11; 1 Sa. 17. 17; Mar.4.28; Jn.12.24.

Cornelius, kor-ne'li-us, a centurion, the first Gentile convert, Ac. 10. 1, &c. Corner-stone, one at an angle, Job 38.6;-Christ himself, Ps. 118.22; Ac. 4.11; Is. 28.16; comp. 1 Pe.2.6; Ep.2.

Cornet, an instrument like a flute made of ram's horn, used by the priests for sounding in war or at religious solemnities, 1 Ch. 15.28; Ps. 08. 6; Je.4.5,19; comp. Job 39. 25; Da. 3. 5; Ho. 5.8.

Correct, punish, Ps. 39. 11; 94. 10; Pr. 29.17; Je.2.19; 10.24. Correction, amendment, punishment.

Job 37.13; Pr.3.11; 7.22; Je.2.30; 5.3; Hab. 1.12; 2 Ti. 3.16. Corrupt, to defile, taint, or bribe, Ge. 6.11; De.4.16; Ps.14.1; 73.8; Eze.20.

Ac. 13. 34, 35; Ps. 49. 9. -- to sinful courses, 2 Pe. 1.4: 2.12,19. Cosam, ko'sam [diviner], one of one Saviour's ancestors, Lu. 3.28. He is not mentioned in the O. T.

Costly, dear, expensive, 1 Ki.5. 17: 7 9; Jn.12.3; 1 Ti.2.0.

Cotes, huts or shelters, 2 Ch.32.28. Cottage, a hut formed of boughs, 'booth,' as the word is elsewhere .endered, Is. 1.8;—a hanging bed sus. pended between trees so called, 24. 20; the same word being rendered 'lodge,' 1. 8. In Zep. 2.6 the word 'cottages' is more correctly readered 'cisterns' for holding water, Couches, beds, Ge.49.4; Ps.6.6 Lu.s. 19,24; Ac.5.15.

Coulter, a ploughshare, 1 Sa. 13.20,21 Council, a consultation, Mat. 12,14;counsellors, Ac.25.12; -a throng or company of persons, Ps. 68. 27;-the Sanhedrim, or supreme council of the Jews, Mat. 5.22;—tribunals subording ate to the Sanhedrim, Mat. 10, 17: Mar. 13.9.

Counsel, advice, Pr. 20. 18; -- God'spur. pose, Ac. 4. 28; Ep. 1. 11; his counsels are unchangeable, Ps.33.11; Joh 23.13; Pr.19.21; Ro.9.11; He.6.17,18: -are sovereign, Da.4.35; Ps. 115.3; 135.6;—shall be performed, Is.14.24; 46.11.

Counsellor, an adviser, Pr.11.14: 15. 22; Ro.11.34;—a state counsellor, a Sa.15.12; Ezr.7.28;-a chief man of the government, Job 3.14; 12.17;- 2 member of the Sanhedrim, Mar. 15. 43; Lu.23.50;-the Messiah, Is.9.6. Countenance, the face of man, 1 Sa. 1. 18; -discovers his mind, Pr. 15.13;Ge. 31.5; Da. 5.6.

, of God shining on his people, his dealing kindly with them, Ps.4.6; 11.7; 21.6; Nu.6.26; the 1ebuke of God's countenance, Ps. 80.16. Countervail, to make up the loss, Es.

Country, native, the love of it ex. pressed, Ne. 2. 3;-as distinguished from the city, the field, Mar. 15.21. -, heaven, called a better than Canaan, in respect of its society, privileges, employments, and pleasures. He.11.16; 12.22; Re.7.17; 21.4.

Countryman, one of the same country, 2 Co.11.26, 1 Th.2.14.

Conple, a pair, 2 Sa. 13.6; 16.1; Is. 21.7. Courage, the foundation of it, Job 11. 13-15; Ps. 3. 6; 27. 1; 46. 1; 56. 4, 11; 112.7; 118.6; Pr. 28.1; He. 13.6.

-, mental, Ps. 119. 46; Mar. 8. 38; 2 Ti.1.8; 1 Pe.4.16.

-, examples of: in Jonathan, 1 Sa. 14. 6;-David, 17. 32;-Shadrach and his companions, Da. 3. 18; -Daniel, 6. 10; - Peter and John, Ac.4.19;-Peter and the other apostles, 5. 29;-Paul, 20. 24: 21. 13;-the Christians in general, Ro.8.38.

Courageons, brave, noble, Jos. 1.7; 2 Sa. 13.28; Ant. 2, 16.

Court, an area in connection with a house, inclosed by walls, oft called a court-yard, 2 Sa. 17.18; the tabernacle for God's worship, Ex.27.9;-the courts, or uncovered spaces connected with the temple were three, 2 Ki. 21. 5: 2 Ch.28.6.

Courteons, kind, affable, r Pe.3.8. Cousin, Lu. 1. 36,58, a blood relative or 'kinsman,' as the word is elsewhere rendered, 14. 12; 21. 16; 2.44; Ro.9.3.

Covenant, a contract or agreement between two parties. The word is rendered 'league,' Jos. 9. 6, 7, 11, 15;'confederacy,' Ob. 7. The Hebrew word is derived from a root meaning 'to cut,' because when a covefiled in him, Lu. 1.68-79;—ratified by his blood, He. 9.14-24. In Ro. 9.4 'covenants' mean the promises made to Abraham;—the word denotes the two dispensations, the Jewish and the Christian, He. 8.7-13; comp. Ex.xx.-xiv.;—sign of a covenant, Ge. 9.12: 17.11; Ex. 31. 16, 17. Covenant of salt, Nu. 18. 19; 2 Ch. 13. 5; salt the emblem of incorruption used in the ratification of a perpetual covenant. Covert, a retreat, I Sa. 25. 20;—a hiding-place,

2 Ki. 16.18:—Christ, Is. 32.2.

Covet, to desire what is good, 1 Co.12.

31:—to desire what is sinful, Ex. 20.

17: Mi.2.2.

Covetousnese, or immoderate desire of earthly things, forbidden, Ex. 20. 17; De. 5. 21; R0. 7-9; 13-9;—absorbs he affections, Ezc. 33, 31; 2 Pe. 2. 14;—boundless, Ec. 5. 10; Hab. 2. 5;—censured, Pr. 23, 7; Lu. 12. 15; 1 Co. 6. 10; Ep. 5. 5; Col. 3-5; 1 Ti. 6. 9; He. 13. 5; 1 Jn. 2. 15;—threatenings against, Job 20. 15; Is. 5. 8; 57. 17; J. 6. 12. 13; Mi. 2. 12; Hab. 2. 9, 11; R0. 1. 18, 29.

examples of: in Achan, Jos. 7, 21:—Eli's sons, 1 Sa. 2,12-15; Samuel's sons, 8 S.;—Gehazi, 2 Ki. 5, 20;—Balaam, Nu. 22. 17, 21; 31. 8; 2 Pe. 2.15; Jude 11:—Ahab, 1 Ki. 21.—young ruler, Mat. 19. 22:—Judas Iscariot, Mat. 26. 14;—Ananias and Sapphira, Ac. 5.1, 8c.;—Demetrius, 19. 24:—Felix, 24. 26;—the folly of it. Fc. 8 Is. 10.

Cowardice, want of courage, the cause of it, Le. 26. 17, 36; Ps. 53. 5; Pr. 28. 1;—of Adam and Eve, Ge. 3. 8;—of Sarah, 18. 15;—of the disciples of Jesus in the ship, Mat. 14. 26;—of Peter, 30;—of all the disciples when he was apprehended, 26. 56.

nended, 20.50. Cozbi, köz'bi, with a number of her countrywomen (Midianites), came into the camp of the Israelites, to seduce them to uncleanness, Nu. 25.

Cracknels, a sort of hard, thin cakes, punctured with holes, 1 Ki.14.3.

Craft, deceit or guile, Da.8.25; Mar. 14-1;—a trade or occupation, Ac. 18. 3; 19.25,27.

3:19-25,27. Crane, the original word so rendered means leafer, with reference to the swiftness of the bird, 1s. 38. 14; Je. 8.7. Some interpreters translate the word 'swallow:' Luther prefers the renderine 'heron'.

Crave, to ask earnestly, Mar.15.43.

Creation, ascribed to God, Ge.1.1; Ps.
124.8; 146.6; Ne. 9.6; Ac. 14.15; 17.
24;—was wrought by the second person in the Godhead, Jesus Christ, Jn.1.3,10: 1 Co.8.6; Ep.3.9; Col.1.16;
He.1.2; Re. 4. 11;—the whole creation groaneth, Ro.8.22.

Creator to be remembered in youth, Ec. 12.1.

Creature, new, spiritually renewed, 2 Co. 5. 17;—the whole creation, Ro. 8. 39; Col. 1.15;—the whole human race, Ro. 8. 20, 21.

Creditors, they to whom a debt is swed, their duty, De. 15. 2;—certain rules prescribed to them, Ex.22.26, 27; De. 24.6, 10, 11; 23. 20; Le. 25. 35, 36; Mat. 18. 23.

Credulity, too great easiness in believing men; caution against, Pr. 14. 15: Je. 29. 8: Mat. 24. 4,23; Mar. 13. 5; Lu. 21. 8; 1 Jn. 4. 1.

Creek, a small bay or inlet from the sea, Ac. 27.39.

Crescens, kres'sens, one of Paul's helpers, supposed to have been one of the seventy disciples of Christ, 2

Ti.4.10. Crete, kreet, one of the largest islands in the Mediterranean, to the southeast of the Morea, is about 140 miles mostly Greeks. It is now called Candia. Paul sailed close by, Ac. 27.12,13;—left Titus there, Tit.1.5;—its inhabitants infamous for falsehood, &c., 12.

Cretians, kre'shi-ans, the inhabitants of the island of Crete, Tit. 1712.
Crimes, many of them accounted as

Crimes, many of them accounted capital among the Jews, and to be punished with death. See DEATH.

Crimson, a very deep red colour obtained from an insect called by the Arabians kermes, 2 Ch. 2.7; 3. 14; Is. 1.18; Je.4. 30.

Crisping.pin, 1s.3.22; a female ornament, probably a reticule or small ornamented bag. It is rendered 'bag' in 2 Ki.5.23.

Criepus, kris'pus, the chief ruler of the Jewish synagogue at Corinth, converted and baptized by Paul, Ac. 18.8; 1 Co. 1.14.

Crocodile. See LEVIATHAN.

Cross, a sort of gibbet consisting of two pieces of wood placed across each other in the form of † or X, but that of our Saviour is said to have been of the former kind. Christ was put todeath on, Mat.27, 32. The word is used figuratively for crucifixion itself, Ep. 2, 16; He.12, 2; Co.1.17, 18; Ga.5.11; 6.12,14; Phi. 3, 18;—also for any severe suffering; the self-denial and sufferings of the Christian life, Mat. 10, 38; 16, 24; Mar. 8, 34; 10, 21;

Lu. 9. 23; 14. 27. Crouch, to stoop low, 1 Sa. 2. 36; Ps. 10. 10.

Crown, a diadem or head-band, a ribbon surrounding the head, Eze. 16. 12:—won by newly married persons, Ca.3.11; Eze. 16. 12:—usually a mark of royalty, 1 Ch. 20.2; Es.1.11;—worn by the Jewish high-priest, Ex. 29. 6; 39. 39; Le. 8.9:—the glorious reward of the redeemed called a crown of dife, Re. 2.10; 3.11—of righteousness, 2 Ti. 4.8;—of glory, 1 Pe. 5.4;—incorruptible, 1 Co. 9. 28.

Crucify, the Roman custom, to nail a slave to a cross, Mat. 20. 19; 27.31;

Cruelty, a want of feeling, forbidden, Ge. 49, 5, &c.; De. 25, 3; Pr. 11. 177; 12. to; Eze. 18, 18; —examples: of Simeon and Levi, Ge. 34. 25; 49. 5;—of Pharach, Ex. 1. 14;—of Adoni-bezek, Ju. 17;—of Menahem, 2 Ki. 15; 16;—of Jehoram, 2 Ch. 21. 4;—of Herod the Great, Mat. 2. 16.

Crumbe, for dogs, the Gentiles so called, Mat. 15.27; Lu. 16.21.

Crystal, a transparent stone, the finest species of quartz:—was anciently supposed to be pure water congealed by length of time into hard ice, and hence the Greek word for it, which properly signifies ice, Job 28. 17; Re. 4.6; 21.11; 22.1.

Cubit, the measure from the point of the elbow to the point of the middle finger, commonly reckoned half a yard. By some the cubit of Scripture has been reckoned at nineteen, by others at nearly twenty-two inches, Gref. 16.1 pages 18.2 pages

Ge.6.16; De.3.11; Mat.6.27. Cuckoo, a solitary bird, well known by its peculiar cry, Le.11.16. Cucumber, a plant, the fruit of which is fleshy like an apple, Nu. 11, 5; Is.

Cummin, a plant somewhat like fennel, which the Jews sowed in their fields, producing aromatic seeds, Is. 28.25,27:—the scribes and Pharisees paid tithes of it, Mat.23.23.

Cup, a drinking vessel, Ge. 40. 11; sufferings from God, Is. 51. 17;—a symbol of God's blessing, Ps. 23. 5; 116. 13;—of judgment, Ps. 75. 8; Re. 14. 10;—sufferings of our Saviour, Ge. 3.14;—of Cain, 4.11;—of Canaan, 9.25;—of the Israelites if disobedient, Le. 26.14; De. 28.15, &c.;—to be pronounced from Mount Ebal, 27.13;—not to curse the deaf, Le. 19.14;—to bless, and not to curse, Ps. 6.24; To bless, and not course, Ps. 6.24; De. 12.14; Ja. 3.10;—remarkable instances of cursing. 2 Ki. 2. 23; Ps. 109.6, &c.; Je. 17.18; Mal. 2.2.

Cursing (Profane). See Swearing. Curtains, curiously made for the tabernacle, Ex.26.1-13:36 8-17:—used as a synonym for the tabernacle, 2 Sa. 7:2; 1 Ch.17.1.

Cush, kūsh [blackness], the eldest son of Ham, and father of Nimrod, Ge. 10 6,7;—the Cushites principally inhabited the south of Egypt called Ethiopia, Eze. 29, 10. Egypt and Cush are generally associated, Ps. 68, 31; Is. 18.; Je. 46.9. See ETHIOPIA.

Cushan, kū'shan, a name found in Hab. 3. 7; supposed to be identical with Cush.

Cushi, kii'shi, i.e. the Cushite, the Ethiopian. (1) A messenger sent to David to inform him of Absalom's death, 2 Sa. 18. 21.—(2) Zephaniah's father. Zep.1.1.

Custody, charge or security, Nu. 3.36. Custom, ordinary practice, Ge. 31.35; Lu. 4.16;—a tax, Ro. 13.7.

Cuth, kuth, Cuthal, kuth'ah, a region of Asia, whence Shalmanezer king of Assyria blought colonists to Samaria, 2 Ki.17.24,30.

Cymbale, hollow vessels of brass, which, being struck against each other, make a sharp sound, 2 Sa.6.5; 1 Ch. 15. 16; 16. 5, 42; Ps.150.5; 1 Co. 13.1.

Cypress, a tree, evergreen, with dark and gloomy foliage, tall, and strong; used by the Romans in funeral ceremonies, Is.44.14:—rendered fir-tree, 2 Sa.6.5; 2 Ki.5.8.

Cyprus, sy'prus, an island of the Mediterranean, situated between Cilicia and Syria; about 140 miles in length, and varying in breadth from 5 to 50 miles. Some suppose it to be identical with Chittim, Nu. 24.24; Da. 11. 30. It is nearly traversed from east to west by two lofty chains of mountains, which, during winter, are covered with snow. It was celebrated in ancient times for its fertility and beauty, for its dense population, and for the gaiety and licentiousness of its inhabitants. Its fruits, particularly grapes, are pre-eminent; and its corn is of a superior quality. Its modern name is Kubris .- Joses, surnamed Barnabas, and an old disciple, Mnason, were natives of it, Ac. 4. 36; 21.16;—the gospel carried to it by some who fled from persecution, 11.19:-saints in, confirmed by Paul and Barnabas, 13.4, &c.; 15.39.

Cyrene, sy-re'ne, a city and province of Lybia in Africa, westward of Egypt. At the present time it belongs to the Turks. Many Jews resided here, Mar. 15. 21; Lu. 23. 26;—Simon the Cyrenian was compelled to bear the Saviour's cross, Mat. 27. 23;—Jews from, were numerous in Jerusalem, Ac., 20; 6.0.

salem, Ac. 2.10; 6.9. Cyrenius, sy-ré'ne-us, in its Latin form Quirinus, the Roman deputy or proconsul of Syria; he held this office, as is now proved, twice—first, four years before and at the time of our Lord's birth, and again about eight or ten years after, Lu. 2.1, 2.

Cyrus the Great, syrus, the founder of the Persian empire, mentioned by name, long before his time, as the deliverer of Israel, Is. 44. 28; 45. 1; —his decree in favour of the Jews, 2 Ch. 36. 22; Ezr. 1. 1;—restores the

identical with the modern Deburieh, at the western base of Tabor.

Dagger, a short sword, Ju. 3.16, 21, 22.
Dagon, da'gon, meaning according to
some corn, hence supposed to be the
god of agriculture: according to
others, more correctly, fish. The
national god of the Philistines at
Gaza and Ashdod, Ju. 16. 21-30; 1 Sa.
5.5, 6:—falls before the ark of God,
1 Sa. 5.3.

Dainty, nice or delicate, Ps. 141. 4; Re. 18. 14.

Dale (The King's), a valley, apparently near the Dead Sea, Ge.14.17; 2 Sa.18.18.

Dalmanutha, dăl-mă-nū'tha, a place on the east side of the Sea of Tiberias, mentioned only in Mar.8.10.

Dalmatia, dal-ma'she'a, a province of old Illyricum, now a province of Austria, on the eastern shore of the Adristic. The country is 200 miles in legible and 40 in breadth. Its population is about 405,000, mostly Slavi, of whom above 300,000 are Roman Catholics. Titus preached in it, 2 Ti.4.10.

Damagee, to be made good, Ex. 21. 28, 35; 22. 5; Le. 6. 2; 24.18; Nu. 5. 7; Eze. 33.15; Lu. 19.8.

Damaris, dam'a-ris, a woman of Athens, converted to the gospel by the apostle Paul, Ac. 17.34.

Damascenes, dam'a-seens, inhabitants of Damascus, 2 Co. 11.32.

Damascue, da-mas'kus, one of the most ancient and celebrated cities of Syria, and still the largest city in Asiatic Turkey. It is the oldest existing city in the world-mentioned by Abraham 1910 years before Christ, Ge. 14. 15; 15. 2. Since A.D. 1517 it has been under the Turks. It is situated in the midst of an extensive plain, about 200 miles south of Antioch, and 120 north-east of Jerusalem, well-watered, and beautiful and fertile. It has many rivulets and canals connected with the large river the Abana (modern Barada), which runs through the city. Its population is now about 140,000, of whom nearly 15,000 are of the Greek church, 6000 Jews, and the remainder are Arabs and Turks. An altar was seen there by Ahaz, and one like it set up in the temple, 2 Ki. 16. 10; -threatened with being conquered, Je.49.23; -and destroyed, Is.17.1; Saul proceeded to, on his persecuting errand, Ac.g.2.

Dammeeek, dăm'mes-ek [activity], 2 Ki.16.9; the Hebrew for Damascus. Damnation, the awful punishment of the wicked in hell, Mat.23.33; 25.41-46; Mar.16.16; Jn. 5. 28, 29; 2 Pc.2.3; —sometimes, judgment, condemaction, or punishment in this life, 1 Co. 11.29; Ro.13.2.: In Ro.14.23 the word damned means self-condemned.

Damsel, a young maid, Ge. 24. 55; Mat. 14. 11; 26.69; Ac. 12.13; 16.16. Dan, dan [judge], (1) The fifth son of Jacob, and the first of Bilhah, Rachel's handmaid; he was the father of the tribe called by his name;-his birth, Ge. 30. 6;-prophetic blessing of his father concerning him, 49. 16, 17; -one of the most numerous of the tribes of Israel, Nu. 1. 39; 26. 42, 43. Samson was of this tribe, Ju. xiii. (2) Or LAISH, a city at the chief source of Jordan, south of Mount Hermon, and the northern extremity of Canaan. Near to it Abraham routed the Canaanitish kings, Ge. 14. 14:-here Jeroboam set up one of his idols, 1 Ki.12.29;—laid waste by Benhadad, 1 Ki. 15.20; 2 Ch. 16.4; -traded with Tyre, Eze.27.19.

Dancing, on solemn

amples of deliverance from it to be sought by lawful means: in the case of Jacob, Ge.32.6;—of Joseph, 40.14;—of David by Michal, 1 Sa.19.12.

Danger, of Elijah from Jezebel, 1 Ki. 19.2:—of Jesus before being carried to Egypt, Mat. 2 13:—of Jesus from the Pharisees, 12. 15:—of the apostles, Ac.8. 1;—of Paul, 9.23;—of Paul and Barnabas, 14.5; &c.

-, deliverance from, to be prayed for, Ge. 32.11; 1 Sa.26.24; Ps. 7. 1; 55. 16; 59.1; 71.12, &c.; Jn.12.27.

-, incurred heedlessly by Dinah, Ge. 34.1;—by Peter going on the water, Mat. 14. 28;—of Paul's companions on the voyage, Ac. 27.9.

Daniel, dan'i-el [judge of God], (r) David's son by Abigail, 1 Ch. 3. 1; called Chileab, 2 Sa. 3. 3. -(2) A distinguished Jew who was carried captive to Babylon. One half of his book (ch.i.-vi.) is a historical narrative filling out the sketch given in 2Ch. 36, 20. His deportation to Babylon, Da.1.6; -refuses the king's provisions, 8;interprets Nebuchadnezzar's dreams, 2. 1, &c.; 4. 1; the writing on the wall, 5. 25;-made chief of the presidents by Darius, 6.1; -cast into the den of lions, 16; his vision of the four beasts, 7.1, &c.; -of the ram and he-goat, 8.1, &c.;-terrified with a vision, 10. 5;-his prophecy of the seventy weeks, 9.24 :- of the kings of the north and south, 11.1, &c.;-to have his part in the resurrection, 12. 13;-the testimony of God in his favour, Eze. 14. 14; 28.3.-(3) One of the chiefs who accompanied Ezra from Babylon, Ezr. 8, 2.

Danites, dăn'ites, descendants of Dan;
—go in quest of more country, Ju.
18.1;—rob Micah, 14, &c.;—their inheritance, Jos. 19.40;—conquer Laish,
Ju. 18.27;—set up an idol there, 30.
Dannah, dan'nah [lowly], a city
among the mountains of Judah, Jos.

US.49.
Darda, dar'da [pearl of knowledgel] one of the four wise men mentioned in 1 Ki.4.31.—called Dara, 1 Ch.2.6.
Darius, da-rl'us [ruler], (1) Thu
Mede, reigns in Babylon, Da.5.31.
—his decree in honour of the God
Obaniel, 6.26:—was probably Astyages, the last king of the Medians
—(2) King of Persia, son of Hystas
pes, renews the decree of Cyrus in
favour of the Jews, Ezr. 6.1:—was defeated by the Greeks in the famous
battle of Marathon (8.C. 490).

Darkness, in Egypt, Ex. 10.21;—at the crucifixion of Jesus, Lu 23.44.

of the sun, moon, and stars, in prophetic language, signifies the gloom or horror which hangs over governments:—the destruction of Babylon thus predicted, Is.13.1,10:—of Tyre, 24.23;—Idumea, 34.4. See also Eze.32.7; Joel 2.10,31; 3.15.

Darling, one beloved, Ps. 22.20;35.17 Dart, a weapon thrown by the hand. 2 Sa. 18. 14; Job 41.26; Ep. 6. 16; He. 12.20.

Dathan, da'than, joined Korah in revolt against Moses and Aaron, Nu. 16.1; 26.9; Ps. 106.17. See Korah. Daub, to besmear or plaster, Ex. 2.7 Eze. 13.10-12,14.
Daughter, the church of Christ, Ps.

Daughter, the church of Christ, Pa 45.10;—the inheritance of her father to pass to, Nu.27.7; 36.2.

David, da'vid [beloved, dear], the eighth and youngest son of Jesse, and descendant of Judah, Ru. 4.22; Mat. 1.6;—anointed by Samuel, 1 Sa. 16. 12;—the Spirit of the Lord comes upon him, 18;—attends Saul, 19;—kills Goliath, 17, 38, &c.;—marries

over Saul and Jonathan, 2 Sa. 1. 17;made king at Hebron, 2. 1; 1 Ch. 11. 1; -sons born to him there, 2 Sa. 3.2;mourns for Abner, 3.31,-those that joined him at Ziklag, 1 Ch. 12.1;-at Hebron, 23;-made king of all Israel, a Sa. 5.1;-takes Zion from the Jebusites, 6;-sons born to him at Jerusalem, 13;-defeats the Philistines, 5.17,22; 8.1; 1 Ch.14.8; 18. 1;brings the ark from Kirjath-jearim. 2 Sa. 6.1;1 Ch. 13.1; - proposes to build a temple, 2 Sa.7.2; 1 Ch.17.1; -God's promise to him on account of it, 11; 3 Sa. 7. 11, &c.; - his prayer and thanksgiving, 1 Ch. 17. 16;-conquers the Moabites, 2 Sa. 8. 2;-the Syrians, 9; 10.6,16; 1 Ch.18.3,6;—the Edomites, 2 Sa. 8. 14; 1 Ch. 18. 13;-the Ammonites, 2 Sa. 10. 6; 12. 26; 1 Ch. 20.1:-takes Rabbah hy Joab, 20.1:sends for Mephibosheth, 2 Sa.g.1;sends ambassadors to Hanun, r Ch. 19. 2;-the friendship of Hiram for him, 14.1; -his wives and children. 3:-brings the ark from the house of Obed-edom, and is despised by Michal. 15. 25. 20: - a great festival on this occasion, 16.1; - appoints ministers to attend it, 37;-his adultery with Bathsheba, 2 Sa. 11.4; - marries her, 11.26; -repents, 12. 13;-flees from Absalom, 15.13;-mourns his death, 18. 33;-cursed by Shimei, 16.5;-pardons him, 19.18; his officers, 20.23; 1 Ch. 18. 14; - more wars with the Philistines, 2Sa. 21. 15, 18, &c. ;-his valiant men, 23.8;-his psalm of thanksgiving at removing the ark, 1 Ch. 16.7, &c :- after his victories, 2 Sa. 22.1, &c.;-numbers the people, 24.1;1 Ch. 21. 1; - buys Araunah's threshingfloor, 2 Sa. 24. 18: 1Ch. 21. 18; -his preparations for the building of the temple, 22. 1-5;-cherished by Abishag in his old age, 1 Ki.1.3,&c.;—gives a charge to Solomon, 2.1; 1 Ch. 22.6; 28, 9, 20; -makes Solomon king, 23,1; -appoints the services of the Levites, 34;-of the porters, 26.1:-the treasurers, 20;-officers and judges, 29; -his last words, 2 Sa. 23.1; -appoints twelve captains, one for each month, 1 Ch.27.1; his death at the age of seventy years (B.C. 1013), 29.28; 2 Sa. 5.4;- 'was buried in the city of David,' 1 Ki. 2. 10; his descendants, 2 Sa. 3. 2-5; 1 Ch. 3.1-7;—the psalm in which he asserts his integrity, Ps. xxvi.;-his vow of upright conduct, ci.; enumerates the promises of God to him, ii.lxxxix.ci.exxxii. The name David applied to Messiah, Eze. 34. \$3,34; Ho. 3.5; -house of, his posterity, Is.7.2,13; Je.21.12; -son of, applied to Jesus as the title of the Messiah, Mat. 1. 1; 9. 27; 12. 23; 15. 22, &c.; root of, used also of the Messiah, Re. 5. 5; 22. 16; Is. 11.1,10; -kingdom of, the reign of Messiah, Mar. 11.10:hey of, regal authority, Re. 3.7; -city of, the castle and palace of Zion, r Ch. 11.7; 1 Ki. 8.1; Bethlehem also so called, Lu. 2. 4, 11, as David's birthnlace.

Dawning, the breaking of the day, Jos. 6.15; Ju. 19. 26; Ps. 119.147; Mat. 28.1; 3 Pe.1.19.

Day, the natural, was reckoned by the Jews from one evening to the next, Le. 23. 32; in Europe and America, and generally among civilized nations, the day begins at midnight. The word used to denote an indefinite time, Ge. 2. 4; Is. 22. 5; Ac. 17. 31;a man's life, Jn. 9.4;—the time of Christ's incarnation, 8.56.

Days (THE LAST), means the end of the world, Jn. 6. 39, 44, 54; 11. 24; 12. 48; Ja. 5. 3;-the time of the gospel dispensation, ls.2.2; Mi. 4.1; Ac. 2.17; He. 1.2: 0. 26: 2 Pe. 2. 2:-the corrup

Dead, spiritually, mankind are all naturally in this state, Ep. 2.1,5; Col. 2.13; 1 Ti.5.6.

-, corporeally and literally, those who are so cannot praise God, Ps. 115. 17; God not the God of the dead, but of the living, Mar. 12. 27; Lu. 20. 28;—ignorant of what passes in this world, Job 14.21; Ps. 146.4; Ec. 9.5:undergo no saving change, Ec. 9. 10; -shall hear the voice of the Son of God, Jn. 5. 28;-that die in Christ blessed, Re. 14. 13;-shall stand before God for judgment, 20.12.

-, raised, the widow of Zarephath's son, I Ki. 17. 22;-the Shunammite's son, 2 Ki. 4. 35;-a man, by the bones of Elisha, 13. 21;-the widow's son at Nain, by Jesus Lu.7. 15;-the daughter of Jairus, Mat.9. 25; Mar. 5. 42; Lu. 8. 55:-Lazarus, In. 11.44:-Tabitha, by Peter, Ac.9. 40:- Eutychus, by Paul, 20.12.

Dead Sea, a name which began to be in use in the second century, to denote the 'Salt Sea,' from its supposed deadly properties. See SALT SEA

Deaf, not to be cursed. Le. 10. 14:healed, Mar. 7.32; 9.25; -wilfully so, censured, De. 30. 17; Ps. 58. 4; Pr. 21. 13; ls. 30. 9; 42. 18; 43. 8; Je. 5. 21; 22. 21; Eze. 12. 2; Mat. 13. 15; Ac. 3. 23;

Dearth, scarcity and high price of provisions;-in the days of Jacob. Ge. 41. 54; 42. 1;-of the prophet Elisha, 2 Ki.4.38;-of Jeremiah, Je.14. 1;-Agabus foretold there should be a great, Ac. 11. 28. See also 2 Ch. 6.28; Ne.5.3; Ac.7.11.

Death, how it came into the world. Ge. 3. 17,19; 1 Co. 15. 22;—the wages of sin, Ro.5.12; 6.23;—certain to all. Job 14. 5; 21.13; Ps.49.19; 89. 48; Ec. 8. 8; 9. 5; 11. 8; He. 9. 27;—levels all men, Job 1.21; 3.17, &c.; Ec. 5. 15;—to be frequently thought of, Ps. 39. 4; 90. 12; sometimes desirable, Job 3. 21; 6. 8; 7. 15, 16; 10.1; Phi. 1. 23;-Christians have hope in it, 2 Co. 5. 1, &c.;-their death full of peace, Ge. 15. 15; 2 Ki. 22. 20; Ps. 37. 37; Is. 57. 2; Lu.2.29; is precious in God's sight. Ps. 72. 14; 116. 15;-the wicked are driven away in their guilt, Pr. 14.32; -we ought speedily to prepare for it, Ec. 9.10; -all who are in Christ are blessed at, Re.14.13;-conquered by Christ, Is. 25.8; Ro. 6. 9; 1 Co. 15. 55-57; 2 Ti. 1. 10; Re. 1. 18; -he delivers from the fear of it, He.2.15.

-, by the Jewish law, the punishment for murder, Ge. 9.6; Ex.21.12; Le.24.17;-for man-stealing, Ex. 21. 16; De. 24. 7;—for cursing a parent, Ex. 21. 17; Le. 20. 9; Mat. 15. 4;-for witchcraft, Ex. 22. 18; Le. 20. 27;-for bestiality, Ex. 22. 19; Le. 20. 15;-for sacrificing to a strange god, Ex.22.20; -for enticing to idolatry, De. 13. 6, &c.;-for breaking the Sabbath, Ex. 31.14; 35.2; Nu.15.35;—for sacrificing children to Moloch, Le. 20. 2;—for incest, 20.11,12,14,17,19-21;-for the fornication of the daughter of a priest, 21.9;-for sodomy, 20.13;for adultery, 10; De.22.22;—for defiling a betrothed damsel, De. 22,23;for approaching a woman in her separation, and the woman who suffers it, Le. 20. 18;-for blasphemy, 24.14; 1 Ki. 21, 10; -for any person, except a priest or a Levite, touching the tabernacle, Nu.1.51; 3.10,38; 18.22; -for false prophecy, De. 13.5; 18.20; -for false witness in a penal case, 19. 16, 21; for disobeying the sentence of a judge, Nu. 15. 30; De. 17. 12; -for the owner of an ox that kills

DEDAN Mat. 26, 38; 27. 46; -ignominious, He. 12.2:-accursed, Ga. 3.13.

Death of saints, compared to sleep, 1 Co. 15. 18; 1 Th. 4. 14;-precious in God's sight, Ps. 116. 15;—is attended by the divine presence, Ps. 23.4; 2 Co. 5.8; Phi.1.23;-full of blessing, Re. 14.13; Is. 57. 2; Pr. 14. 32; Phi. 1.21; 2 Ti.4.8; Re.3.21.

- of the wicked, unexpected, Job 21.13; Ps.37.2,20; Pr. 29.1; Lu.12.20; -without hope, Job 8.13,14; Pr.11.7; -like the death of beasts, Ps. 49. 12, 20;-God has no pleasure in their death or destruction, Eze. 18.23, 32; 33.11; 2 Pe. 3.0.

Debase, to degrade, Is.57.9. Debate, to dispute, Pr.25.9; Is.27.8. Debir, de'ber [sanctuary], (1) A stronghold of the sons of Anak assigned to the tribe of Judah, its earlier name was Kirjath-sepher (city of books), or Kirjath-sannah (city of doctrine), Jos. 15. 15, 49; Ju. 1. 11;-taken by Joshua, Jos. 11. 21; - given to the priests, 21. 15 .- (2) Another city of the tribe of Gad, probably the same as Lodebar, east of Jordan, Jos. 13. 26; 2 Sa. 9. 4; 17. 27.—(3) A place on the north boundary of Judah between Jericho and Jerusalem, Jos. 15.7.

Deborah, děb'o-rah [bee], (1) Rebekah's nurse, dies, Ge. 35. 8.—(2) The prophetess, 'wife of Lapidoth,' encourages Barak to fight the Canaanites, Ju.4.4;—her song, 5.1. &c. Debts, to be punctually paid, Ps. 37. 21; Pr. 3. 27, 28;—the contracting of them to be avoided, Ro.13.8;-to be forgiven to those who are not able to pay, Mat. 18. 27, 35; -- our sins so called, 6.12.

Decapolis, de-căp'o-lis [ten cities], a district of Palestine, situated partly on both sides of Jordan, Mat. 4. 25; Mar. 5. 20; 7. 31. The population of these cities are mostly heathen, Lu. 8. 26, 27, 39. Josephus says the ten cities were Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa, and Otopos (or Canatha), all on the east of Jordan except Scythopolis.

Decay, to decline, or consume away, Le. 25.35; Ne. 4.10; Ec. 10, 18; He. 8.

Decease, death, Lu.9.31; 2 Pe.1.15. Deceit, fraud, or pretence, censured, Le.19.11; 25.14; Ps. 5.6; 55.23; Pr.20. 17; Je.22.13; 1 Co.6.8.

against, Pr. 14.15;—in matters of religion, Je. 29: 8; Mat. 24.4; Ep. 5.6; 2 Th.2.3.

--- (SELF-), Is.30.10; Ja.1.22,26. Deceivers, men who lead into errors, or teach false doctrines in the last times, 2 Jn.7; Jude 4.

Decision, prompt and steady determination in religious matters, commanded, and the want of it censured, Jos. 24.14,15; 2 Ch. 15.12,13; 1 Ki. 18. 21; Mat. 6. 24; Ja. 1. 8; 4. 8;-advantages and reward of, 1 Co. 15.58; He. 3. 14: examples of, Ex. 32. 26; Nu. 13.30; Jos.24.15; 2 Ch.15.8; Ac.21.13. Valley of, i.e. the valley in which Zion's enemies will meet their determined doom, a poetical name for the valley of Jehoshaphat, Joel 3.14.

Decked, dressed, Pr.7.16; Rc.17.4. Declaration, affirmation, Es. 10. 2; Lu. 1. 1; 2 Co. 8.19.

Declare, to tell, Ps.9.11;-to explain, Ge.41.24; Is.53.8. Decline, to turn aside from the path

of duty, cautions against, Ex. 23. 2; De.17.11; Pr.4.5; 7.25. Decree, royal enactment, Da 2.9,13,

any person, if the ox had been used Decrees of God, are his eternal and

grandson of Abraham, Ge. 25, 3;-his descendants inhabit Dedan, a district in Arabia Petraea, Je. 25. 23; 49.8. Dedanim, de'dan-im, the people of Dedan, Is. 21. 13; called Dodanim,

DELUGE

Ge 10.4 Dedicate, to inscribe, to devote to, De.20.5; 2 Sa.8.11; 2 Ki.12.18; 1 Ch. 26. 20; 2 Ch.2.4.

Dedicated Things, or things set apart to the service of God, to be regarded, Le. 27.28; Nu. 16.38; Mar. 11. 17;-profaned, Da. 5.2.

Dedication, of the tabernacle, Ex.40. 9,34;—of the temple, 1 Ki.8.1, &c.;—of the wall of Jerusalem, Ne.12.27. Dedication (FEAST OF), instituted, B.C. 164, in commemoration of the purification of the temple after its desecration by Epiphanes, Jn. 10.22. --- (SELF-), to the Lord, ex-

amples of, Ps. 116. 16; Is. 44. 5; 2 Co. Deemed, judged, Ac. 27.27.

Deep, from surface to the bottom. Eze. 32.14; - the sea, Job 41.31; - hell, Lu.8.31.

Defamed, slandered, 1 Co.4.13. Defeat, frustration, overthrow, 2 Sa.

Defence, a guard or vindication; the Lord is to his people a sure, Job 22. 25; Ps. 7. 10; 59. 16; 62. 2; 89. 18; 94.

Defer, to delay, put off, Ec.5.4; Is. 48.9; Da.9.19.

Defile, to pollute, morally, by forbidden intercourse, Ge. 34. 2, 5;-to be guilty of idolatry, Le.20.3; Eze. 43. 7, 8;-to indulge in any sin, Job 15.16; Is.6.5.

Defraud, to rob or cheat, forbidden, Le. 19. 13; Mar. 10. 19; 1 Co. 6. 8; 1 Th,

Defy, to boast against one, Nu.23.7,8; 1 Sa.17.10,25,26.

Degenerate, base, become worse than they were originally;-the Jews were, Te 2.21

Degrees (Songs of), the title given to fifteen psalms (the 120th to the 134th inclusive), either because of their peculiar excellence, or their being intended to be sung by the Jews in the several stages of their journey, when they came up to Jerusalem to worship, or with reference to the melody in which they were to be chanted.

Dehavites, de-havites [villagers]. people of Havah or Ava, brought by the king of Assyria to Samaria, Ezr. 4. TO.

Delaiah, děl-a-ī'ah [whom the Lord has freed], 1 Ch. 24.18 (called Dalaiah, 3.24), the head of one of the courses of priests in the time of David

Delays, in business often dangerous, Pr. 27.1; Ec.9.10; Jn.9.4; -especially in spiritual matters, Ec. 12.1; Is. 55. 6; Mat. 25. 10; Lu. 11. 6; Jn. 12. 35; a Co.6.2; He.3.13; Ja.4.13.

Delectable, delightful, Is 44.9. Deliberation, careful thought, recommended, Pr. 15.28; 29.20.

Delicate, fine, nice, De. 28. 54; Mi. **7** 16

Delicately, finely or nicely, the danger of thus treating servants, Pr.29.21. Deliciously, in luxury, pleasure, Re. 18.7

Delight, to satisfy or please, Ps.37.4; Mal. 3. 1; Ro. 7. 22. Delilah, de-lī'lah [languishing], a wo-

man in the valley of Sorek, loved by Samson, Ju. 16.4; -her treachery to him, and victory over him, 6-20. Deliverance, God works for his people, from their troubles, Job 5.19; Ps.

, remarkable instances of:

by means of Noah. They repented not at the warning, at last the flood came and swept them all away. The history of this is given in Ge. vi. vii. viii. The deluge lasted for 12 lunar months and 10 days. Noah and his family were 370 days in the ark. Referred to in N. T., Mat. 24.37; Lu. 17. 26; 2 Pe. 2, 5.

Delusions, threatened under the reign of antichrist, 2 Th. 2.11.

Demas, de'mas [of the people], an early professor of Christianity, who from love of the world, forsook Paul Col.4.14; 2 Ti.4.10.

Demetrius, de-me'tri-us [helonging to Ceres, or to corn], (1) A silver. smith of Ephesus, who made silver 'shrines,' or models of the temple of Diana; raises a tumult, Ac. 19.24. (2) The Elder, his good report, 3 Jn.

Demoniacs, persons possessed by devils, were numerous in the time of Christ, Mat. 8. 16; Lu. 4. 41; - that they were really possessed, and not simply under diseases, appears from the devils knowing Christ, and address. ing him by his name, Mat. 8. 28, 29; Mar. 1.24; - supplicating Christ, Mat. 8. 31; Mar. 5. 7; - obtaining permission from Christ, Mat. 8. 32;-Christ addressed them as devils, Mar. 5.8; Lu. 4.35; -such cases are clearly distinguished from diseases, 1.34; Lu. 9.1. Moreover, it could not be, according to the theories of infidelity, a mere supposition on the part of the demoniacs that they were possessed. else the 2000 swine mentioned, Mar. 5.13, must have supposed themselves possessed likewise!!

Demons, or, as they are called in our translation, devils; the spirits of dead men deified, which were worshipped by the beathen, under the similitude of idols, De. 32. 17; Ps. 106. 36, 37;joining in sacrifices to them forbidden. 1 Co. 10. 20,21.

Demonstration, a sure proof, 1 Co.

Denial (Self-). See Self. Denounce, to inform against, De. 30. 78.

Dens, the caves where wild heasts lodge, Job 37.8; 38.40; Ps. 10.9; Da,6, 16;-the retreats of the persecuted. He. 12, 38.

Denying Christ, manner of doing this, Mat. 25. 41-43; Lu 10.16; Phi.3. 18,19; 2 Pe.2.1; 2 Jn. 7; -punishment of, Mat. 10. 33; Mar. 8. 38; Lu. 9. 26; Jude 4.

Departure, a going away, Ezc. 26, 18: 2 Ti.4.6.

Depose, to put out of office, Da. 5.20. Deposit, or pledge, the law relating to it, Ex.22.7.

Depravity. See CORRUPTION. Depnty, one who acts for another, a Ki. 22. 47; Ac. 13.7; 18.12; 10.38.

Derbe, der be [juniper - tree], a city of Lycaonia, a province of Asia Minor; Paul and Barnabas retreated to it, after having been driven from Lystra, Ac. 14. 6;-the native place of Gaius, 20.4.

Deride, to laugh at or mock, Hab.1. 10;-the Pharisees and the rulers derided Christ, Lu. 16.14; 23.35.

Dsrision, mockery, reproach, Ps. 44 13; 59.8; Je. 20.7; La. 3.14; Ho. 7.16. Descend, to come down, Mar. 15.32, Ro. 10.7; Ep.4.10.

Descended, Christ, into the lower parts of the earth; or came from heaven to our world, and lay in the grave, Jn.3.13; Ep.4.9,10. Describe, to represent by words, Jos.

18.4,8; Ro.4.6; 10.5. Shadrach and his companions, Da. Descry, to spy out or discover, Ju.z.

3. - the Roman empire in its neathen

Draught, a caten of fishes, Lu. 5.4,9;

state, Re. 12.3; -Satan, 20.2.

Despair, hopeless, Ec. 2. 20; -to be | Devils, knew Jesus to be the Son of | Direct, to order, Ge 46.28, Ps. 5.3; Pr. guarded against, Ps. 34. 19; 37. 24, 113. 7; 140. 12, 145.14; Pr. 24. 14; Lu. 18. 1; 2 Co. 4. 8; Ga. 6. 9; 2 Th. 3. 13, He. 12.3. Examples of despair: Cain, Ge. 4. 13, 14: Ahithophel, 2 Sa. 17. 23; ludas, Mar. 27.5.

Despite, envy, or malice, Eze. 25. 6: He to 20.

Destitute, those in want to be supplied by their brethren, Mat. 26.11; Lu.3 11: Ja. 2.15; 1 Jn. 3.17. See ALMS. Destroy, to pull down, cut off, kill, Ge 18.23; Ex. 15.9; - to cast into hell, Mar. 1.24; Lu. 4. 34;-to hurt a weak Christian, Ro. 14. 15.

Destruction, temporal death, Ps.90. 3;—the mortification of sin, 1 Co.5.5; Ro.6.6;—the final punishment of the wicked, Phi. 3.19, 2 Pe. 2.1; 2 Th. 1.9. Determinate, or fixed, the counsel of God is, Ac. 2.23.

Datestable, hateful, Je. 16. 18; Eze. 5. 11; 7.20; 11.18.

Denel, de-u'el [invocation of God], one of the princes of the children of Gad, Nu.1.14; 7.42,47; 10.20; -called Reuel, 2.14.

Denteronomy, deu-ter-on'o-me [the repetition of the law], the name given by the Greek translators to the last of the five books of Moses. It was written, except the last chapter, by Moses, De. 1.5; 34.1; 2 Ch. 25.4; -was to be read before all Israel every seven years in the year of release, De.31.9-13.

Devices, crafty plots, of Satan, many of them known, 2 Co. 2, 11.

Devil, this name is derived from the Greek diabolos, an accuser, and corresponds with the Hebrew word Satan. His names and characters: Abaddon, i.e. a destroyer, Re. 9. 11; accuser of the brethren, 12. 10;-adversary, 1 Pe.5.8; -- angel of the bottomless pit, Re.9.11;-Apollyon, i.e. 2 destroyer, 9. 11; the beast, 19. 19, 20;-Beelzebub, Mat. 12. 24; Mar. 3. 22, &c.;-deceiver, Re. 12. 9; 13. 14; 20. 3;—great dragon, 12. 7, 9; 20. 2;— evil one, Jn. 17. 15;—god of this world. 2 Co.4.4;-liar and murderer, Jn.8. 44;-prince of this world, 12.31; 14. 30; 16.11; -prince of the power of the air, Ep. 2. 2; - Satan, 1 Ch. 21. 1; Job 1.6; Mat. 4.10; Re. 12.9; -old serpent, Ge. 3. 4, 13; 2 Co. 11. 3; Re. 12. 9;sinner, 1 Jn. 3. 8;-tempter, 1 Th. 3.5; -wicked one, Mat. 13. 19, 38; 1 Jn. 2. 13;-he that had the power of death, He. 2.14; the spirit that gow worketh in the children of disobedience, Ep.2.2.

-, appears in the divine presence, Job 1.6; 2.1;—earnestly labours after man's destruction, Job 1.7; 2.2; Mat. 13.19; 1 Pe. 5.8; -may be conquered, if properly resisted, Ep. 4. 27; 6. 10; 2 Ti. 2.26; Ja. 4-7; 1 Pe. 5.9; 1 Jn. 2.13; -his suggestions to be carefully guarded against, Mat. 13.19; 2 Co. 11. 3; Ep. 6. 11; -inspires evil thoughts, and draws men into sin, Ge. 3.1; 1 Ch. 21.1; Lu. 22. 3; Jn. 13. 2, 27; Ac. 5. 3; I Co.7.5; 2 Co.2.11; - misquotes and perverts Scripture, Mat. 4.6, with Ps. 91.11,12;—takes the guise of an angel of light, 2 Co.11.14; his suggestions are always contrary to the Word of God, or to faith, or to charity, Mat. 4.2,6,9; Ep.6.16; 1 Jn.3.8,10; can do nothing without God's permission, Ju. 9.23; 1 Ki.22.22; Job 1.12; 2.6; 12. 16; Eze. 14. 9; Mat. 8. 31; 2 Th. 2. 11;is sometimes permitted to afflict men and disappoint their desires, Job r. 12; 2.6; Lu. 13.16; 2 Co. 12. 7; 1 Th. 2. 18; Re. 2. 10;—had power granted him of working miracles, Ex.7.11,22; 8.7; Mat. 24. 24; 2 Th. 2 9; Re. 13. 13: 16. 14; 19. 20;-and also to possess human

God, Mat.8 29; Mar.3.11; 5.7; Lu.4. 34,41,-are reserved to farther punishment, 2 Pe. 2.4; Jude 6, Re. 20.3;-expectand fear their final sentence, Mat. 8. 29; Mar. 1. 24; Ja. 2. 19:—sacrifices not to be offered to them, Le. 17.7; De. 32 17; 2 Ch. 11. 15; 1 Co. 10. 20.

Devoted, set apart to the Lord, Le. 27. 21, 28;-to helong to the priests, Nu. 18 14.

Devotion, religious observances, Ac. 17.21.

Devour, to eat up, Ge. 37.20;-riotously, Lu. 15.30;—cruelly, 1 Pe. 5.8; to kill, 2 Sa. 2. 26.

Devout, pious, godly, 2s was Simeon, Lu.2.25,-those who carried Stephen to his burial, Ac. 8.2; - Cornelius, 10.2; -Ananias, 22,12.

Dew, gentle moisture which falls on the earth during night, often copiously, Ju.6.37-40; 2 Sa. 17.12; Job 29.19; C2.5.2;—an emblem of spiritual blessings, De. 32.2; Ho. 14.5-7; -- a symbol of prosperity, Job 29.19; an army, 2 Sa. 17. 12.

Diadem, a crown, Job 29.14; Is. 28.5; 62.3; Eze. 28.13.

Dial, of Ahaz, an erection for the purpose of determining the apparent progress of the sun by his shadow, 2 Ki. 20.11; Is. 38.8.

Diamond, the hardest and most valuable of precious stones, Ex. 28. 18; Eze. 28.13;-the word used, Je. 17. 1, denotes a deep and permanent record of the sins of Judah.

Diana, di-a'na, a celebrated goddess of the heathen, Ac. 19. 24, &c. The Diana of Asia Minor was altogether different from the Diana of the Greeks. Diblaim, dib-la'im, a symbolic prophetic surname of a harlot, Ho.1.3.

Diblath, diblath, Ezc. 6.14; probably a corruption for Riblah, a city in the extreme north border of Palestine. Diblathaim, dib-lath-a'im [two cakes],

a city of Moab and station of the Israelites, Nu.33.46; Je.48.22.

Dibon, dī'bon [pining], 1) A city about 3 miles north of the river Arnon, which Moses gave to the tribe of Gad, Nu. 32.3,33,34; -- afterwards yielded up to the tribe of Reuben, Jos. 13.9,17;-it was destroyed by the Chaldeans, Je. 48.18. In Nu.33.45 it is called Dibon-Gad, and is the same as Dimon, Is. 15. 9.—(2) A town in the south of Judah, Ne. 11. 25;-the same as Dimonah, Jos. 15.22.

Didymus, did'e-mus [a twin], the surname of the apostle Thomas, Jn. 11. 16. See THOMAS.

Diet, a portion of daily food, Je 52.34;
—the same word rendered 'allowance,' 2 Ki. 25. 30; 'victuals,' Je. 40. 5; 'dinner,' Pr. 15.17.

Difference, disagreement, Ex. 11. 7; Ac. 15.9; Ro. 3.22; Jude 22. Difficulties, distresses, in the Chris-

tian warfare, Mat. 7.14; Lu. 13.24; Ro. 8.13; Ga. 5.17; Ep. 6.16: 1 Pe. 4.18. Digged, made a pit or trench, Ge. 21. 30; Ps. 7. 15; Mat. 21. 33; Ro. 11. 3.

Dignities, persons in high office, not to be calumniated, 2 Pe.2 10; Jude 8. Diklah, dik'lah [palm-tree], a Joktanite tribe, Ge 10.27.

Dilean, dil'e-an [gourd-field], a city in the tribe of Judah, Jos. 15.38. Diligence, industry, recommended,

Pr.6.6; 10.4; 12.24; 13.4; 22.29; 27 23; Ro.12.11; 2 Th. 3.11. -, in spiritual concerns, De.

6.17; 11.13; Pr.4.23; Is.55.2; Jn.6.27; Ac.24.16; 1 Co.15.58; Ga.6.9; Phi.3. 14; 2 Th. 3. 13; He. 6. 12; 2 Pe. 3. 14. Diminish, to make less, Is. 21. 17; Je. 26.2; Ro.11.12.

Dimness, dulness of sight, Is. 8. 22; O.t.

DISTRACTION 3.6; 11.5; 1 Th. 3.11; 2 Th. 3 5. Disannul. to alter or abolish, Job 40.

8; Is. 14. 27 · 28 18 · Ga 3 17. Discern, to observe and know, Ge. 31.32; Mat. 16.3;-to have a spiritual knowledge of, 1 Co. 11.29.

Discerning of Spirits, a miraculous power of perceiving men's ecret mind and conduct, and of distinguishing the true from the false, 1 Co. 12.10; 1 Jn.

Disciples [scholars], of Christ, twelve whom he named apostles, Mat. 10. 1-4; -three thousand became so at the discourse of Peter, Ac. 2.41; -increased to five thousand men, 4.4;-many thousands in Jerusalem, 21.20.

- (CHARACTER OF); they learn of Christ and imbibe his spirit, Mat. 11.29;-bow to his authority alone in matters of faith and duty. 23.8-10;ohey his commandments, 7.21;-love their brethren, Jn. 13.35;-steadfastly persevere in his service, 8.31.

Discipline, correction, instruction, Job

Discipline in the Church, appointed, Mat. 16. 19; 18. 15-19; Tit. 1. 5;-deals with offenders, 1 Co.5.4,5,13; 1 Ti.5. 20; 2 Ti. 4. 2; -obedience to it required, He 13.17.

Disclose, to tell or reveal, Is. 26.21. Discomfit, to rout or conquer, Ex.17. 13; 1 Sa. 7. 10.

Discomfiture, defeat, 1 Sa. 14.20. Discord, or strife, promoters of it censured, Pr.6.14,19; 16.28; 17.9; 18.8; 26.20; Ro. 1.29; 2 Co. 12.20,

Discreet, prudent, modest, and cautious; aged women ought to teach the young to be so, Tit.2.5.

Discretion, a good man guides his affairs with, Ps. 112.5:-preserves the young, Pr. 1.4; 2.11; 3.21; 5.2; -deferreth anger, 19.11;-God instructs man to, Is. 28, 26.

Disdain, to scorn, 1 Sa. 17.42; Job30.1. Disease, distemper, malady, 2 Ki. 1.2; 8.8; Ps. 38.7; 41.8; Mat. 4.23; Jn. 5.4. Disfigure the Face, the Pharisees did so when they fasted, by assuming a dejected and rueful look, Mat.6.16. Disguise, to conceal, 1 Sa. 28.8; 1 Ki. 14.2;20.38; 2 Ch. 35.22.

Dishonesty, deceit, fraud, 2 Co.4.2. Dishonour, disgrace, reproach, Ezr. 4.14; Ps.35.26; 69.19; Ro.9.21; 2 Ti.

Disinherit, to deprive of the inheritance, Nu. 14. 12.

Dismayed, terrified, De. 31.8; Is. 21.3; 41.10; Je.8.9; Ob.9.

Disobedience, a breach of duty, curses attending it, Le. 26.14; De. 28.15. Dispatch, to kill or put an end to, Eze. 23 47.

Dispensation, a plan or system of principles divinely revealed, an economy, r Co.9.17; Ep.1.20; 3.2; Col.1. 25;—rendered 'stewardship' in Lu. 16.2-4.

Disperse, to scatter, 1 Sa. 14. 34; Pr. 15. 7; Eze. 12.15;—the Jews were scattered abroad, Is. 11.12; Je. 25.34; 1 Pe. 1. 1; hence were called the 'dispersion.' or diaspora.

Display, to spread wide, Ps. 60.4. Displaasure, anger or offence, De.g. 19; Ju. 15. 3; Ps. 2. 5; 6. 1.

Dispossess, to deprive of, Nu.33,53; De 7.17; Ju.11.23. Disputing, wrangling about trifles, to be avoided, 1 Ti.1.4; 4.7; 6.20; 2 Ti.

2.14,23; Tit.3.9. Disquiet, uneasiness, Je. 50.34. Dissemble, to play the hypocrite, Jos. 7-11; Je. 42.20; Ga. 2.13.

Dissension, or disagreement: Paul and Barnabas had, with the judaizing teachers, Ac. 15. 2; hetween themDistress. See Affliction.

Distribute, to divide among many, Jos. 13.32, 2 Ch. 31.14; Lu. 18.22. Distrust, of God's promises blamable, Ge 18.12; 2 Ki.7.2; Lu.1.20; 12.29, 1 Ti.2.8

Diverse, different, Le. 19. 19; Ps. 78. 45; Mat. 4. 24; He. 1. 1; Ja. 1. 2.

Divination, pretending to foretell future and hidden events, used only of false prophets of all kinds, forbidden, Le. 19. 26, 31; De. 18. 10;-practised by the Israelites, 2 Ki. 17. 17:by Nebuchadnezzar, Eze 21.21;—dissuasives from it, Je. 27.9.

Divine, heavenly, godlike, Ge. 44.15; Eze. 13.9; Mi. 3.6.

Divorces, the law respecting them, De.24.1; Mat. 5. 32; 19.9; -forbidden by Christ, Mat. 5.32; Lu. 16.18;-not justified by difference of religion, 1 Co.7.10-14

Doctors, teachers of the Moszic law. Lu.2.46; 5.17; Ac.5.34; Jn.3.10.

Doctrines, precepts, false, not to be received, Mat. 16.6; Ga. 1.8; 1 Jn. 4.1; 1 Th.5.21; -sound ones, not endured by some, 2 Ti.4.3.

Dodai, dod'ai [amatory], an Ahohite, one of David's officers, 1 Ch. 27. 4;probably the same as Dode, 2 Sa.

Dodanim, dod'ă-nim [leaders], a tribe descended from the fourth son of Javan, Ge. 10.4; 1 Ch. 1.7.

Dodavah, dod'a-vah [beloved of Jehovah], father of the prophet Eliezer, 2 Ch. 20. 37.

Doeg, do'eg [fearful], an Edomite, an enemy of David, 1 Sa. 21.7; - kills the priests, 22.17; - psalms occasioned by and cxx. ;-a prayer to be delivered from him, cxl.

Dog, an unclean animal according to the law of Moses, and regarded with neculiar contempt by the Jews, Ex. 22.31; De.23.18; 1 Sa.17.43; 24.14; 2 Sa.9.8;--symbol of uncleanness and apostasy, Pr.26.17 Phi. 3.2; Re.22.15; -of the Gentiles, Mar 7.27;-of unholy men, 443, 7.6.

Doleful, comwful, Mi.2.4; doleful creatures' (Hec. ochim), a general name for scieech-owls, Is. 13.21.

Door, Christ is the, by whose anthority teachers must enter into the church, Jn. 10. 1;-and through whom all men who enter shall be saved, 9. Donhkah, doff kah [a knocking], the eighth encampment of Israel, Nu.33.

Dor [dwelliog], an ancient city of the Camaanites on the shore of the Mediterranean, Ju. 1. 27; 1 Ki. 4. 11. It is now represented by the little village of Tantara (or Tortara), about 9 miles north of Cæsarea.

Dorcas, dor'kas [antelope], the Greek name of Tabitha, distinguished for her benefactions, Ac. 9.36; -died, and was much bewailed, 39;-raised to life by Peter, 40.

Dote, to grow silly, Je. 50.36; r Ti.6.4; -to love extremely, Eze.23.5,7,9,16,

Dothan, do'than [two cisterns], a place among the hills near the southern border of the plain of Esdraelon:here Joseph was sold by his brethren. Ge. 37. 17; -the residence of Elisha, and the scene of the vision of the horses and chariots of fire, 2 Ki. 6.

Double, twice as much, Ge.43.12;abundance, Is.40.2;-deceitful, 1 Ti,

3.8; Ja.1.8, Dough, unbaked paste, Ex.12.34,39; Je.7.18;—the first of it to be given to the priests, Nu. 15.17. Doves, the emblem of simplicity and

nnocence Mat vo

-part of the beliy, Mat. 15, 17;-a place for the reception of filth, 2 Ki. Dreadful, frightful, terrible, Ge. 28. 17;

Job 15.21; Mal 1.14. Dreams, commonly insignificant, Ec. 5.3,7;-supernatural, to Abimelech,

Ga. 20.3;—Jacob, 28. 12; 31. 10;—Laban, 31. 24; - Joseph, 37. 5,9; - Gideon, Ju.vii.;-Solomon, r Ki. 3.5:-Joseph, the husband of Mary, Mat. 1.20; 2.13, 19;—the wise men from the east, 2.12; -the wife of Pilate, 27.19;-Peter, Ac. 10. 10; - Paul, 16.9; 18.9; 27.23; -prophetical, interpreted of Pharaoh's butler and baker, Ge. 40. 5;of Pharaoh, 41.1: of a Midianite, Ju. 7. 13;-of Nebuchadnezzar, Da. 2. 1, &c.; 4.1;-of Daniel, 7.1,15; 8.1.

Dress, of men and women to be distinguished, De. 22. 5;-extravagance in it censured, Is. 3.16, &c.; 1 Ti. 2.9; 1 Pe.3.3.

Drink, STRONG (Heb. shekar), tha priests prohibited from, when they went into the tabernacle, Le. 10.9;-Nazarites to abstain from, Nu. 6.3;use of, to excess not uncommon among the Jews, Ps. 107. 27; Is. 24.20; 49.26; 51.17-22.

Drink-offerings, rules concerning them, Nu. 15.5.

Dromedary [swift runner], probably the African or Arabian species of camel, having one hump on its back, as distinguished from the Bactrian which has two; but it is swifter, and can carry a man a hundred miles in a day, 1 Ki.4.28; Es.8.10 Is.60.6; Ic.

Dropsy, a collection of water in the body, cured by Jesus, Lu. 14.2. Dross, the scum of metals separated by the process or melting, Ps. 119. 119; Pr.25.4; -the impure metal itself beforc being smelted, Is.1.22,25 E2e. 22.18.10.

Drought, dry weather of long continuance, r Ki. 17.1; -- promise in time of, Is. 58.21.

Drowsiness, in the worship of God punished, Ac. 20. 9;-its effects on worldly business, Pr. 23.21.

Drunkenness, censured, Pr.20.1; 23. 31; Is. 5.22; Lu. 21. 34; Ro. 13. 13; 1 Co. 5.11, Ep.5.18; 1 Th. 57; 1 Pe.4.3.

- leads to other vices, Pr. 23.31-33; Is. 5. 14, &c.; 28. 7; Ho. 4. 11; Hab. 2. 5; -- to poverty, Pr. 23. 21;-destroys health, 23. 29, 30;-debasing, Is. 28.8; J. 25.27; 48.26; -the cause of quarrels, Pr. 23. 29, 30; -excludes from the kingdom of heaven, Mat.24.49; Lu.12.45; 1 Co.6.10; Ga.

-. examples of it: Noah. Ge. 9. 21;—Lot, 10. 33, 35;—Nabai, 1 Sa. 25. 36; Elah, 2 Ki, 16. 9;—Ben hadad, 20.16.

Drusilla, dru-sil'la, the third and youngest daughter of Herod Agrip pa, Ac. 12. 1-4, 20-23; -left her husband Azizus, and lived with Felix, and was with him at Cesarea, 24.24. Dukes, heads of tribes or nations, Ge.

36.15,21; Ex.15.15; Jos.13.21. Dulcimer (Vul. symphonia), 2 double pipe with a sack, bagpipe, a musical instrument in use among the Jews. Luther renders the word lute, Da.3.

5,10,15. Dumah, dū'mah [silence], a country somewhere near or in Arabia Petrea. so called from a son of Ishmael Is. 21.11; Ge.25.14.

Durable, the riches and honours of | Ebronah, eb-ronah (passage over), divine wisdom are, Pr. 8. 18; - the friendship of God is, 18.24.

Dust, sitting in, a token of humiliation, La. 3.29: -casting of, on the head, of mourning, Jos. 7.6; -to shake off, from the feet, Mat. 10.14; Mar. 6.11; Ac. 13. 51 .- figuratively, the grave, Ge. 3.9; a great multitude, 13.16.

Duties, some more important, and to be preferred to others, 1 Sa. 15. 22; Ho.6.6; Mat.9.13; 12.7; 23.23; Lu.11.

Duty of Man, in general, De. 10, 12; Jos. 22.5: Ps. 1.1, &c.; Eze. 18.5; Ho. 12.6; Mi.6.8, Zec.7.9; 8.16; Mat.19. 16: 22 37; 1 Ti.6.11; 2 Ti.2.22; Tit.2. 11, &c.; Ja.1.27.

Dwarf, a person far below the ordipary size of men, Le.21.20.

Dying Saints, comfortable texts for, Ge.49 18; 2 Sa.23.5; Job 5.19; 8.6,7; 19.25-27; Ps.23.4; 31.5; 48.14; 73.24, 25; Lu. 2. 29; Jn. 14. 2; Ro. 8. 38; 1 Co. 15. 55; 2 Co. 5.1; Phi. 1,21.

#### E.

Eagle, one of the largest and most powerful of the birds of prey, Nu. 24. 21; Job 39. 27-30; Je. 49. 16;-its tenderness toward its young, Ex.19.4; De. 32. 11;-its destructiveness, Is. 46.11; Ho.8.1; - kings of Babylon and Egypt compared to, Eze. 17. 3, 7;quickness of its flight emblem of shortness of life, Job 9.26; Pr.23.5.

Ear, bored, of a servant who would not go free, Ex. 21.5.6; -heavy ears. Is. 6. 10; uncircumcised ears, Je. 6. 10;-itching ears, 2 Ti.4.3.

Earing, an old word for ploughing, Ge. 45.6; Ex. 34. 21; -to ear, to cultiwate, De. 21.4; 1 Sa.8.12; Is. 30.24. Early, those who seek Christ, encour-

aged, Pr.8.17. Earnestly, eagerly, warmly, zealous

ly, Nu.22.37; Job 7.2; Ja.5.17.

Earnest of the Spirit, those graces which are the pledge and the foretaste of heaven, 2 Co.1.22; 5.5; Ep.1.14.

Ear-rings, ornaments of gold or silver hung in the ears, both by men and women, in eastern countries, Ge. 35. 4; Ex. 32.2; 35.22; Ho.2.13.

Earth, creation of, Ge. 1. 1, &c.; -to be destroyed by fire, 2 Pe. 3. 10;-a new one to be made, Re. 21.1; a Pe,

Earthquake, shaking and heaving of the earth. Earthquakes evidently arise from certain powers operating within the circumference or crust of the earth; and seem to proceed from the same causes as volcanoes, acting differently, according to the difference of situation, or different nature of the surface on which they operate. An earthquake when Elijsh was at Mount Sinai, the first recorded as having happened in Palestine (B.C. 905', 1 Ki. 19. 11; -- in the time of Uzziah, Am. 1. 1; Zec. 14. 5;-at the crucifixion of Jesns, Mat. 27. 54;-at the resurrection of Jesus, 28.2;-mentioned among the calamities to precede the destruction of Jerusalem, 24. 7;-symbol of revolution in the political world, He.12.26.

East, the rising of the sun, Ge. 3.24; 12.8; 13.11; 29.1; -indefinitely, Ps. 103. 12; Da. 8. 9:-country; Arabia, Ge. 25. 6;-sea, the Dead Sea, Nu. 34.3: Eze.47.18; Joel 2.20.

Baster, preperly the passover, and is so rendered in every passage except a station of the Israelites near Ezion-

Gaber, Nu. 33. 34, 35. Ecclesiastes, ek-kle-ze-ås'tes [the preacher], an inspired book written by Solomon in his old age.

Edar, e'dar [flock], tower of, Jacob's first halting-place between Bethlehem and Hebron, Ge.35.21.

Eden, e'den [paradise], (1) The earthly paradise where man in innocence was placed. The Sept., following the Chaldee, called it 'paradise,' Ge. 2.15; -Adam driven from, 3. 23.-(2) A region subdued by the Assyrians, 2 Ki. 19. 12; Is. 37. 12. It lay somewhere in the north-west of Mesopo-

Edification, building up in knowledge and piety, mutual, to be consulted, Ro. 14. 19; 15. 2; 1 Co. 14. 12, 26; Ep. 4.12; 1 Th.5.11; He.10.24; - the word of God a chief instrument in edifying, Ac. 20. 32; -foolish questions adverse to, 1 Ti.1.4.

Edom, ë'dom [red], (1) Esau the elder twin-brother of Jacob, so called from his red hair, Ge. 25. 25, or from the colour of the pottage for which he sold his birthright, 30 .- 2 The country afterwards given to Esau. Ge. 36.6; Nu. 33. 37; — previously called Mount Seir, Ge. 32. 3; 36. 8; —dukes of, 36.15-19; -kings of, 31.

Edomites, e'dom-ites, the descendants of Edom, refuse the Israelites a passage through their country, Nu. 20.14; De.2.4; -when to be admitted into the congregation, De. 23.8;-conquered by David, 2 Sa. 8. 14;-revolt from Jehoram, 2 Ki. 8. 20; 2 Ch. 21. 8; -to be conquered, Je. 49. 7; Eze 25. 13; 35.1, &c.; -judgments upon them, Am. 1. 11; Ob. 1, &c.

Edrei, ed're-ī [strength], (1) One of the chief towns of the kingdom of Bashan, east of Jordan, Jos. 12. 4, 5; 13. 12; De. 3. 10. Here Og was defeated by the Israelites, Nu. 21. 33-35. In the early ages of Christianity it was the seat of a bishop. It has been generally identified with Dera,-(2) A town of Naphtali near Kedesh, Jos. 19. 37.

Education, the Israelites commanded to give a religious one to their children, De.6.7:-the happy effects of a good one, Ge. 18. 19; Pr. 22. 6; 29. 17; 2 Ti. 3. 15;—fatal effects of a bad one, Pr. 20. 15

Effectual, fervent or inwrought prayer, Ja.5.16.

Effeminate, a catamite, one addicted to strange lust, 1 Co.6.9.

Eglaim, eg la'im or eg'la-im [two ponds], a city of Moab, Is.15.8:probably the same as En-Eglaim.

Eglon, eg'lon [heifer], (1) King of the Moabites, oppressed Israel for eighteen years, Ju. 3.14;—assassinated by Joshua;—(2) A city of the Amorites, about 34 miles south-west of Jerusalem, Jos. 10. 3, 23-25; -was afterwards given to Judah, 15.39. The modern

cultivated here, and maintained a

Aijlan occupies its site. Egypt, e'jipt, a much renowned kingdom of sntiquity, situated in the north-east of Africa; and extending about 530 miles in length and 250 in breadth. It was called by the Hebrews 'the land of Mizraim, the form of the word being duas to denote the two divisions of Upper and Lower Egypt. The Coptic name is Keme, meaning black, so called from its dark alluvial soil. In ls.11.11 it is called Pathros; in Ps. 87. 4, Rahab; Romans. in Ps.105.23,27, 'the land of Ham.' The Arabs call it Mizr [red mud]. The arts and sciences were very early

or burying-places of the Egyptian kings. A prophecy to Abraham that his posterity should be slaves there. Ge.15.13,-its ten plagnes: the river turned into blood, Ex. 7, 19:-frogs come on the land, 8.5;—the dust becomes lice, 16;-swarms of flies, 20; -murrain of the cattle, 9.1; -boils, 8;-hail, 3: - locusts, 10. 3; -darkness, 12.—death of the first-born, 12. 29:-destruction of the whole army of, 14. 28;-a hymn on the departure of the Israelites from it, Ex.xv., Ps. exiv.; -- Ham's posterity in, mentioned, Ps. 78.51; 105.23,27;-its ruin foretold, Is.19.1, &c.; -favour to be shown to it in the latter days, 18, &c.; -to be conquered by the Assyrians. 20. 1;-the Israelites threatened for their confidence in it, 30. 1; 31. 1;— its ruin again foretold, Je. 44. 30, 46. 1: - its desolation for forty years, Eze. 29.8;—given to Nebuchadnezzar as a reward for his services at Tyrus, 17; 32. 11:-its desolation, 30.1; 31.1, 18;—a lamentation over it, 32.1, &c. -how to be punished if the inhabitants do not send to worship at Jerusalem, Zec. 14. 18;-the holy family's flight into, Mat. 2. 13-20. It is now a fief under vicerovs of the Turkish empire. The whole land is crowded with relics of antiquity. The population is about 31/2 millions; a considerable portion of them are Christians and Jews. The Christians are called Cooks

Egypt, River of, (1) The Nile, as in Ge. 15. 18, where the Hebrew word is nahar, 'river.' The Nile was thus the southern border of the land given in covenant promise to Abraham.-(2) Wady el-Arish, as in Nu. 34. 5; Jos. 15.4; 2 Ch. 7.8, where the Hebrew is nakhal, 'a torrent-bed,' this was the southern border of the land possessed by the twelve tribes.

Egyptians, Pharaoh sends them to Joseph for food, Ge. 41. 55; - acconnted it an abomination to eat with the Hebrews, 43. 32;-pursued the Israelites, Ex.14.9;-drowned in the Red Sea, 27;-when to be received into the congregation, De. 23. 8;-Jews forbidden to form an alliance with, Is.30.2; 31.1; 36.6.

Ehud, e'hud [union], a Benjamite, one of the judges of Israel, delivers from the oppression of the Moabites, Ju. 3. 15.

Ekron, ek'ron [eradication], the most northern of the five cities of the Philistines, situated in the plain between Azotus and Jamnia, Jos. 13.3; -taken by the tribe of Judah, Ju. 1. 18;-its inhabitants, afraid of the ark of God, send it away, 1 Sa. 5. 10;-Baalzebub the god of, 2 Ki. 1. 2;-its ruin foretold, Zep. 2.4. Now Aktr, 5 miles south-west of Ramleh.

Elah, ēlah [ terebinth or oak], (1) The king of Israel, succeeds Baasha, 1 Ki. 16.6; murdered by Zimri, 10 .-(2) The valley in which David slew Goliath, 1 Sa. 17. 2, 19; 21.9.

Elam, e'lam [age], (1) The eldest son of Shein, and father of the Elamites, Ge. 10. 22; -his descendants to be conquered, Je.49.34;-to be restored, 39.-(2) A country south of Assyria, and east of Persia proper, peopled by the descendants of Shem, Ge. 10. 22. Its capital was called Susa. The name Elam was at one time given to the whole of Persia. It was called Susiana by the Greeks and

Elath, or ELOTH, Elath [trees, terebinths], a seaport town on the eastern gulf of the Red Sea, near to which the Israelites passed, De. 2.8;-taken

Elders, or PRESBYTERS, in the New Testament church, a title assumed by the apostles, 1 Pe. 5.1; 2 Jn. 1.3 Jn. 1; given to the pastors, teachers, and rulers of Christian churches, their qualifications and duty, Ac. 11. 30; 14.23; 15.4,6; 16.4; 20.17; 1 Ti.3. ; 5. 1, 19; Tit. 1. 5; 1 Pe. 5.1; - symbolical, Re. 4. 4, 10; 5. 5-8, 14; 7.11, 13;

Elealeh, el-e'a-leh [whither God has ascended], an Amorite city east of Jordan;-Moses gave it to the tribe of Reuben, Nu. 32. 37;-was ravaged by the Assyrians and the Chaldeans, Is. 15.4; Je. 48 34; -now El-Al, two miles north of Heshbon.

Eleazar, ĕl-e-ā'zar [God the helper], (1) Son of Aaron, and his successor in the office of high-priest, Nu. 20, 26; -he and Joshua divided the land, 34. 17;—died, Jos. 24. 33. —(2) The son of Dodo the Abohite, and the second of the three most eminent of David's thirty-seven heroes, 2 Sa.23. 9; 1 Ch.11,12.

Elect, is spoken of Christ, Is. 42. 1; Mat. 12.18;-of good angels, 1 Ti. 5. 21;-of the Israelites as a nation, De. 7.6;-of individuals to worldly advantages, r Sa.10,24; Ro.0.11;—of such as have faith in Christ to eternal life, Tit. 1. 1;- the elect,' Mat. 22;- his elect, Mar. 13. 27; 24. -'his own elect,' Lu.18.7;-'God's elect,' Ro.8.33; Col.3.12.

Election, God's purpose of mercy, by which he chose all who have faith in Christ to everlasting life;-it Is eternal, Ep. 1. 4; 3. 11; 2 Th. 2. 13; -blessed, Ep. 1. 6, 11; 2 Ti. 1, 9;-personal, Mat. 20. 23; 25. 34; Ac. 22, 14; 2 Ti. 2. 19; - conditional on their part, 2 Ti.1.9; Ro. 8. 28; 9.11; 11. 5,6; -immutable, and certain of accomplishment to every one who believes, Ro.8.29,30;-it is in Christ, Ep.1.4; -it is to holiness as the means, and salvation as the end, Ro.8.29; Ep. I. 4; 2.10; 5.27; 1 Th.5.9. See PREDES-

El-Elohe-Israel, ĕl-el-ō'hā-is'ra-el [God, the God of Israel], the name given by Jacob to the altar he built near Shechem, Ge. 33.18-20.

Elements, simple bodies of the material universe; and applied in 2 Pe. 3.10, to denote the component parts of which this material world is formed. Used in Ga. 4.3,9 as a designation of the ceremonial law, and spoken of as elements of the world, because temporary, and destined to pass away; -the alphabet of the letters, or first principles of knowledge, Col. 4. 8 (margin); - rendered 'rudiments.' Col. 2.8,20,

Elephant, the largest of all land animals, supposed by some to be referred to in 1 Ki. 10. 22; 2 Ch. 9. 21; where 'ivory,' i.e. elephant's tooth, is men-

Elhanan, ĕl-ha'nan [God-favonred], a distinguished warrior, the brother of Goliath, 2 Sa. 21, 19.

Eli, e'li [exalted], high-priest of the Jews when the ark was in Shiloh, I Sa. I. 3, 9;-he succeeded Samson also as judge in Israel, which office he held for forty years, 4. 18;—he reproves Hannah, who was praying for a child, 1.12; -the sins of his sons, a. 12;-a prophecy against his house 27;—bis sons slain, 4.11;—his death,

Eii, ē'lī [my God], Mat. 27. 46. See ELOI.

Eliakim, e-lī'ā-kim [whom God raiseth up], (1) The son of Hilkiah, sent by Herekiah to the prophet Isaiah, 2 Ki to 2:- 2 predi

Zichri, commanded four hundred and twenty thousand men, 1 Ch 27, 16, -(4) The son of Dodavah, a prophet, foretold the destruction of jehoshaphat's fleet, 2 Ch. 20. 37.

Elihu, el-i'hū [my God is Jehovah], one of Job's friends who visited rim in his distress; his speeches, Job xxxii

Elijah, el-ī'jah [my God is Jehovah]. 'the Tishbite, a native of Gilead, a prophet of great renown, foretells a drought, 1 Ki. 17.1; -fed by ravens. 6;-visits a widow at Zarephath, oraises her son to life, 22;-sent to meet Ahab, 18.1; -his contest with the prophets of Baal, 21: - brings rain, 45:-threatened by Jezebel, he goes to Horeb, 19.9;—sends to anoint Jehn, 16; - calls Elisha, 19; - denounces judgments against Ahab and Jezebel for taking the vineyard of Naboth, 21. 17;-reproves Ahaziah for sending to consult Baalzebub, 2 Ki. 1.4; -- brings fire from heaven on his soldiers, 10.12; -divides the river Jordan, 2.8;-goes to heaven in a chariot of fire, 11;-promised to return before the great day of God. Mal.4.5;-this referring to John the Baptist, as seen, Mat. 11.14; Mar. 9. 11; and the reason of the designation thus given to John assigned, Lu.1.17;-John the Baptist so called, Mat. 17.

Elim, e'lim [trees], the second station of the Israelites after crossing the Red Sea, Ex.15.27.

Elimelech, el-im'e-lek [my God king]. a Bethlehemite, the husband of Naomi, driven by famine into the land of Moab, Ru.r.r.

Eliphalet, e-lifa-let [God is his deliverance, (1) One of David's sons born in Jerusalem, 2 Sa. 5.16; 1 Ch. 3.6;—called Elpalet, 1 Ch. 14.7.—(2) Son of Ahasbai, one of David's mighty men, 2 Sa, 23, 34.

Eliphaz, el'i-faz [strength of my God], a Temanite, one of Job's friends, whose speeches were against bim, Joh 4.1; v. xv.xxii.

Elisabeth, el-is'a-beth [the oath of God], the wife of Zacharias and the mother of John the Baptist, her character, Lu. 1. 5;-her song when saluted by Mary, 42, &c.

Elisha, el-i'sha [God's salvation], the son of Shaphat of Abel-meholah, the disciple and successor of Elijah in the prophetic office, follows Elijah, I Ki.19.19; -sees him ascend to heaven, 2 Ki, 2. 11; -divides the river Jordan, 14;-restores the unwholesome water at Jericho, 21;-mocked by young men, who are destroyed by bears, 24;-procures water for the army of Jehoshaphat, 3.20;-multi-

plies the widow's oil, 4.1;—procures a son for the good Shunammite, 14; -raises him to life, 32; -cures the deadly pottage at Gligal, 38 -feeds an hundred men with twenty soaves, 42;-cures Naaman of leprosy, 5.14; -transfers it to Gehazi, 27; -makes iron to swim, 6.6;-discloses the secret counsels of the King of Syria, 8; -an army sent to seize him smitten with blindness, 13:-promises plenty in a siege of Samaria, J. 1; - prophesies to Hazael at Damascus, 8.7:sends to anoint Jehu king of Israel, 9.1; -foretells Joash's three victories, 13.14; -writes to Jehoram, 2 Ch. 21. 12; -a dead man comes to life on being put into his sepulchre, 2 Ki, 13. 21; - died at the age of 90 years, during 60 of which he prophesied, 20.

Elishama, el-ish'a-ma [whom God has heard], the name of several perCh.31.4; Ps.64.5.

Elkosh, el'kosh [God my bow], the | Encourage, to animate, De. 1. 38; 2 1 birthplace of the prophet Nahum, Na. 1. I.

Ellasar el'a-sar [the oak of Assyrial. kingdom in Asia, whose king Arioch was one of the allies of Chedorlaomer Ge. 14. 1,9.

Elm, Ho. 4 13; elsewhere rendered

oak. Elnathan, el-nā'than [God's gift], was sent to bring the prophet Urijah from Egypt, Je.26.22;-opposed the burning of Jeremiah's prophecies, 36.12. Floi, e'loy [my God], a Syro-Chaldaic word, Mar. 15.34.

Elon, e'lon [oak], (1) A judge of Israel, Ju. 12. 11.-(2) A city of Dan. los. 19. 43, probably the same as Elon-Beth-Hanan, 1 Ki. 4.9.

Eloquent, fluent and elegant speech. Ex. 4.10 Is. 3.3; Ac. 18.24. El Paran, el-paran [the oak of Paran].

2 tree in the wilderness of Paran, Ge.

Eltekeh, el-të'keh [God its fear], a city of Dan, Jos. 19.44; 21.23.

Elni, e'lul, the sixth month of the lewish ecclesiastical, and twelfth of the civil year, beginning with the new moon of September, Ne.6.15. Probably derived from a root which means 'to glean,' 'to cut off' the latest grapes.

Eluzai, e-lū'za-ī [God is my strength]. an officer of king David, 1 Ch. 12. 5. Elymas, el'e-mas [a wise man], a name applied to a Jew called Bar-Jesus, Ac. 13.6-11. See BAR-JESUS. Elzabad, el'za-bad [the dowry of God], an officer of king David, 1 Ch. 12.12.

Embalming of dead bodies much practised by the Egyptians. It was practised also by the Hebrews in the case of J2coh, Ge. 50.2; and Joseph, 26. Asa's grave was 'filled with sweet odours and divers kinds of spices,' 2 Ch. 16. 14. The body of Christ also was embalmed, Jn. 19.39, 40; the spices, &c., were, however, only applied to his body externally. as was oft done to the dead, instead of regular embalming.

Embassies, or public messengers sent, from Jacob to Esau, Ge. 32.3;-from Moses to the king of Edom, Nu. 20. 14;-from Jephtha to the Ammonites, Ju. 11. 12;-from David to Haoun, 2 Sa. 10. 2;-from Sennacherib to Hezekiah, Is. 36.2.

Embolden, bold or daring, Job 16. 3;

Embrace, to hold fondly in the arms, Ge. 29. 13; 33.4; Ac. 20. 1; He. 11. 13. Embroidered, decorated with needle-

work, Ex. 28. 39; 35. 35; 38. 23. Emerald, a precious stone of a green

colour, of the species of beryl, and in hardness next to the ruby, Ex.28. 18; Eze. 27.16; Re.4.3; 21.19.

Emerods, a disease, the older form of the word hemorrhoids or piles, threatened to the disobedient Jews, De.28. 27;-inflicted on the men of Ashdod,

1 Sa. 5.6,9,12. Emims, e'mims [terrors], a warlike people, and of gigantic stature, who inhabited the east borders of Canaan; smitten by Chedorlaomer, Ge. 14. 5; - the Moabites dispossessed them, De.2.10,11.

Eminent, high, above others, Eze. 16. 24,39; 17.22.

Emmanuel. em'man-ū-el, Mat. 1. 23. See IMMANUEL.

Emmaus, em-mā'us [hot springs], a village 'threescore furlongs,' or about 7½ miles distant from Jerusalem, memorable for Christ's interview with two of his disciples on their way thither, Lu. 24.13.

Emmor, em'mor, the

the tribe of Manasseh, Jos. 17.7.

Endor, en'dor [fountain of Dor, i.e. Enterprise, an undertaking, Job 5.12. of the age, a city in the tribe of Manasseh, 4 miles south of Mount Tabor;-memorable for the account given of the witch of, 1 Sa. 28. 7;-it is now called Endur.

Endow, or ENDUE, to give a dowry or portion, Ex.22.16; Ge. 30.20; Lu. 24. 49: Ja. 3.13,

Endure, to undergo, Ge. 33.14; Mat. 24.13; He.12.7.

Eneglaim, en-eg-la'im [the fountain of calves], a well or town on the Dead Sea, opposite to Engedi, mentioned only in Eze. 47. 10; probably the same as Eglaim in Is 15.8. Supposed by some to be identical with Ain-Ajlah at the north end of the Dead Sea.

Enemies, their cattle to be brought to them if found astray, Ex. 23. 4:their misfortunes not to be rejoiced at, Job 31. 29; Ps. 35. 13; Pr. 24.17;their death not to be wished for. 1 Ki. 3.11;—mourn, and be concerned for them, Ps. 35. 13:-trust in God for deliverance from, Ezr. 8.31; Ps. 18. 48;-Christ prayed for, Lu. 23. 34;good to be done for their evil, 25.21; Mat 5.44; Lu.6.27,35; Ro.12.14,20. Engaged, promised, Je. 30.21.

Engedi, en-ge'di [the fountain of a kid], originally called Hazazon-Tamar, 2 Ch. 20. 2;-the name of a city on the east side of the Dead Sea, about 30 miles south-east of Jerusalem, given to the tribe of Judah, Jos. 15. 62;—here David was an exile, I Sa. 24. I; - here the allied army, which came against Jehoshaphat, encamped, 2 Ch. 20. 2. Celebrated for the excellence of its vineyards, Ca.r.

Engines, warlike instruments for throwing stones, 2 Ch. 26.15; Eze. 26.0. Engrave, letters or figures cut on stone, Ex.28.11; Zec.3.9; 2 Co.3.7.

Enhakkore, en-hak'ko-re [the fountain of the crier], the spring of Lehi. where Samson was miraculously supplied with water, Ju. 15.19.

Enjoy, to feel with pleasure, Jos. 1. 15;-to have in abundance, He. 11.

Enlarge, to increase or render more wide, Ge.9.27; Ps. 119.32; Mat.23.5. Enlighten, to give light or instruct, Ps. 18.28; 19.8; Ep. 1.18; He.6.4.

Enmishpat, en-mish pat [fountain of judgment], the same as Kadesh, Ge.

Enmity, bitter and deep-rooted hatred, put between the seed of the woman and the serpent, Ge. 3. 15;the carnal, or fleshly and unrenewed mind is, against God, Ro. 8. 7;-the friendship of the world is, Ja. 4. 4;applied to the ceremonial law, as a cause of enmity between Jews and Gentiles, and said to be slain by Christ, Ep. 2. 14-16.

Enoch, e'nok [dedicated], (r) A son of Cain, Ge.4.17.-(2) The son of Jared, and father of Methuselah, Ge. 5.18;walked with God, 22; -God took him, 24:-was translated to heaven without dying, He. 11.5; -prophesied, Jude 14 .- (3) A city built by Cain,

Enos, e'nos [man, multitude], the son of Seth, Ge. 4. 26;-the father of Cainan, or Canaan, 5.9.

Enquire, to search or ask, Ge.25.22; Ps.27.4; Is.21.12; Mat. 10.11; Ac.9.11. Enrich, to make rich, 1 Sa. 17.25; Eze. 27.33; 1 Co.1.5; 2 Co.9.11.

Enrogel, en-ro'gel [fountain of the secret, or fuller's fountain], a spring on the south-east of Jerusalem, in Tappuah, or of an apple], a place in

Entertain, to be hospitable, He. 13.2. Entice, to allure or attract, Ex.20.16; De. 13.6; Ju. 14. 15; 2 Ch. 18. 19, 20; Pr.

I 10; Ja.1.14. Enticers to Vice to be avoided, Pr. 1.10.

Entire, whole, undivided, Ja.1.4. Entrance, a passage, invitation, Ju. 1.24,25; Ps.119.130; 1 Th.2.1; 2 Pe. 1.

Entry, the act of entrance, or place by which persons enter, 2 Ki.16.16; 1 Ch.9.19; 2 Ch.4.22; Je. 38. 14; 43.9; Pr.8.3.

Environ, to surround, Jos. 7.9.

Envy, vexation at another's excellence or success, condemned, Job 5, 2: Ps. 37. 1; Pr.3.31; 14.30; 23.17; 24.19; 27. 4; Ro. 13. 13; 1 Co. 3. 3; Ga. 5. 21; Ja. 3. 14; 5.9; 1 Pe. 2. 1; —leads to every evil work, Ja. 2, 16.

-, examples of: Cain, Ge.4.5;the Philistines, 26. 14:-Rachel, 30. 1; - Joseph's brethren, 37. 4, 11; -Korah, &c., Nu.16.1, &c.;-Saul, 1 Sa. 18. 8;—Haman, Es. 5. 9;—princes of Babylon, Da. 6. 3,4;—chief priests, Mar. 15. 10.

Epaphras, ep'a-fras, a native of Colosse, and a faithful preacher there, Col. 1.7; 4.12; - Paul's fellow-prisoner at Rome, Phile.23.

Epaphroditus, e-paf-ro-dī'tus [belonging to Aphrodite or Venus], a disciple of Philippi, sent to Paul at Rome, Phi.2.25; 4.18.

Epenetus, e-pe-në'tus [laudable], one of those who first embraced the gospel in Achaia, Ro. 16.5.

Ephah, e'fah [gloom], (1) The eldest of the five sons of Midian, Ge. 25. 4. -(2) A place called by his name, which abounded with camels and dromedaries, Is.60.6.

Ephah, e'fah [measure], (in the original a different word from the preceding), a measure for grain, containing 10 omers = 1 1 English bushel, equivalent in capacity to the bath for liquids, Ex. 16. 36; 1 Sa. 17.17.

Ephes-Dammim, e-fes-dam'im [end of blood], the place where the Philistines were encamped when Goliath was slain, 1 Sa. 17. 1;-called Pas-Dammim in 1 Ch.11.13.

Ephesians, e-fe'zhï-ans, inhabitants of Ephesus, Ac. 19.28,34,35; -epistle to the, written by Paul about the commencement of his imprisonment at Rome, at the same time as that to the Colossians, about A.D. 62.

Ephesus, ef'fe-sus, the capital of Ionia, and in the time of the Romans of the entire province of Asia. It was situated on the south of the river Cayster, about 23 miles north of Miletus, and 40 south of Smyrna. It was chiefly famed for a magnificent temple of Diana. This is said to have been 425 feet long and 220 broad. Its roof was supported by 127 pillars, 60 feet high, 27 of which were curiously carved, and the rest polished. It was burned on the same day Socrates was poisoned, viz. 200 years before Christ. It was rebuilt with more splendour; it was destroyed by an earthquake nineteen years after Christ, but it was soon rebuilt again. It had been seven or eight times destroyed before Pliny wrote. The ruins of the temple have recently been explored, and several sculptured pilasters, &c., from it have been deposited in the British Musenm. First visited by Paul when on his second missionary journey, Ac.

18.18-28. He came a second time to.

for the ordinary priests, 1 Sa. 22, 18: 2 Sa. 6. 14; and that of the highpriest, which was richly embroidered. -it is described, Ex.28.6; 39.2;-its

ESH-BAAL

Ephphatha, effa-thah, a Syro-Chaldaic word, meaning be opened, Mar.

Ephraim, ef'ra-im or e'fra-im [double fruitfulness], (r) Younger son of Joseph, born, Ge. 41. 52; -- preferred to Manasseh, 48. 19; his descendants, 1 Ch.7. 20, 28; -his sons defeated by the men of Gath, 21 -(2) A city about ten miles north of Jerusalem, Jn.11.54.

(GATE OF), one of the gates of Jerusalem, 2 Ki. 14. 13; 2 Ch. 25. 23;-the wood of, the forest in the east of Jordan in which Absalom was killed, 2 Sa. 18.6.

Ephraimites, e'fra-mites, their possessions were in the very centre of Palestine, extending from the Mediterranean to the Jordan, Jos. 16. 1, &c.; 17. 14: 1 Ch. 7.28; -defeated by the Gileadites, Ju. 12.5;-threatened for their pride, Is.28.1, &c.

Ephratah, ef'ra-tah [fruit, posterity], (1) A city of Judah (Ru. 4. 11; Ps. 132.6), elsewhere called Ephrath and Bethlehem, Ge. 48.7; 35.16, 79. Mi. 5.1.
—(2) The wife of Caleb, 1 Ch. 2. 19, 50;4.4.

Ephron, effron [fawn-like], (1) A range of hills on the northern boundary of Judah, Jos. 15. 9 -(2) A Hittite who generously offered Abraham a field for a burying-place, Ge. 23.8.

Epicureans, ep-e-kū're-ans, a sect of Gentile philosophers, followers of Epicurus, an Athenian philosopher (died B.C. 271, who maintained that the world was made, not hy God, but by the fortuitous concourse of atoms, that God interferes not in its government, that the soul dies with the body, that there are no angels, and that pleasure is the chief good, Ac.

Epistles, or letters, written by the apostles to the churches, or to particular individuals, are twenty-one in number, beginning with Romans and ending with Jude, Ro. 16.22; 1 Co.5. 9; Col.4.16, &c.; 14 were written by Paul, 1 by James, 2 by Peter, 3 by John, and r by Jude.

Equal, like another, uniform, just, Ps. 17. 2; 55. 13; Mat. 20. 12; Col. 4.1; Re.

Equity, or justice, the great rule of it. Le.19, 18; Mat. 7. 12; 22. 39; Ro. 13.8;

Er [watchful], the eldest son of Judah by Bath-Shuah, a Canaanitess, Ge. 38.37:46.12.

Erastus, e-ras'tus [beloved], 'the chamberlain of the city' of Corinth, converted by Paul, Ac. 19.22; Ro. 16.

Erech, e'rek [length], a city of Chaldea, huilt by Nimrod, east of the Tigris, Ge. 10. 10. It was probably the city of the Archevites, Ezr.4.9. Erect, to build or rear, Ge.33.20.

Errand, a message, Ge.24.33; Jn.3. 19; 2 Ki.9.5. Error, a mistake, Ec.5.6;—false doc-

trines, 1 Jn.4.6;-sins, Ps. 19.12; He.

Esar-Haddon, e'sar-had'don [gift of fire], king of Assyria, the son and successor of Sennacherib, 2 Ki. 19.37; Is.

Esan, e'saw [hairy], the son of Isaac, and brother of Jacob, born, Ge.25. 25:-sells his birthright for red pottage, whence he is called Edom (red), 30. 32;-meets Jacob, 33.1, &c.;-his 8.33; 9.39. The same as Ishbosheth 1 Sa.31.2; comp. 2 Sa.2.8.

Eshcol, esh'köl [a bunch of grapes]. (1) A chief of the Amorites, one of Abraham's allies, Ge. 14. 24. -(2) A valley near Hebron from which the spies brought a bunch of grapes, which required two men to carry. Nu.13.24; 32.9; De.1.24.

Eshtaol, esh'ta-ol [narrow pass], a city in the low country of Judah, Jos. 15 33:-near to it Samson was born and buried, Ju.13.2: 16.31.

Eshtemoa, or Eshtemoh, esh-tem o-ah [obedience], a town in the moun tains of Judah; assigned to the priests Jos. 15. 50; 21. 14;—a present of the spoils taken from the Amalekites sem by David to the inhabitants of, 1 Sa. 30.28.

Esli, es'li, mentioned in the genealogy of Christ, Lu. 3. 25;-probably identical with Elioenai, 1 Ch. 3.23,24. Espousals, a contract to enter into marriage, Ca. 3.11; Je. 2.2, Espouse. See BETROTH.

Espy, to discover unexpectedly, Ge. 42.27;-to inspect narrowly, Jos.14. 7:-to contemplate, Je. 48.19. Esrom, es'rom, Greek form of Ha-

zeron [walled in], (1 Ch.2.5), Mat. 1.3, Lu.3.33. Establish, to fix, r Ki.9.5;-to con-

firm, Nu 30.13;-to appoint, Ps.119. 38;-to ratify, He. 10.9. Estate, condition, Ge. 43. 7:-place,

Da. 11. 7, 20; - applied to persons of power and wealth, Mar. 6.21.

Esteem, to value or judge, Job 36.19; Ps.119.128; Is.53.4; Phi. 2. 3; 1 Th. 5.

Esther, es'ter [star], called also Hadassah [myrile], (Es.2.7), the daugh ter of Abihail, the uncle of Mordecai, obtains favour, Es.2.15;-made queen, 17;-appoints a fast, 4.15;favourably received by the king, 5.1: -invites Haman the Agagite to a feast, 5.8;-asks her own life and that of her people, 7.3;-accuses Haman, 5.

(Book of), author not known. contains account of events in the history of the Jews in Persia in the time of Ahasnerus, the Xerxes of Greek history, the son and successor of Darius.

Estimate, to put a value or price on a thing, Le. 27. 14: estimation, the valuing or the price, Le.5.15; 27.2,3; Nn. 18.16

Estranged, alienated, or turned away as strangers; the wicked are, from God, Job 19.13; Ps. 58.3; Eze. 14.5.

Etam, e'tam [eyrie], (1) A town in the tribe of Judah probably not far from Bethlehem, was fortified by Reho-boam, 2 Ch. 11. 6.—(2) A place in Simeon, 1 Ch. 4.32; -rock of, to which Samson retired after the slaughter of the Philistines, Jn. 15.8, 11.

Eternal, Everlasting, sometimes denotes a long but limited time; -- continuance of the ceremonial law, Le. 16.34;—the promise of Canaan for a possession, Ge. 17.8;—when applied to God, it means always duration without beginning or end, Ge.zz.33; De. 33.27; Is. 40.28;—the never-ending bliss of heaven, and the torments of hell, Mat.25.46; Mar. 10.30; 2 Th. 1.0; -life, Da. 12. 2; Mat. 19. 16; Jn. 3. 15,

Etham, Etham [boundary of the seal. the second station of the Israelites oo leaving Egypt, Ex. 13.20.

Ethan, eth'an [perpetuity], the Ezrahite (Ps. 89. title), one of the wisest men of his age, except Solomon, r Ki. 4. 31; -several psalms were written

comprehending Northern Aoyssinia, Nubia, Sennaar, and Kordofan. It is bounded by the Red Sea on the east, the Lybian Desert on the west, and the highlands of Abyssinia on the south. It was known to the Hebrews by the name of Cush, and is generally so called in Scripture, Ge. 16. 6-8; 1 Ch. 1. 8-10; Is.11.11; -complexion of its people, Je. 13.23:-merchandise of, Is. 45.14; -Moses found a wife of, Nu. 12.1;-Zerah, king of, 2 Ch 14.9-15;-Caudace, queen of, her treasurer baptized. Ac. 8. 27-29: - Ebed-Melech the Ethiopian befriended Jeremiah. Je. 38. 7-23; 39. 15-18; -its conversion to God foretold, Ps.68.31; 87.4; Is.

Eubulus, eū-bū'lus [good in counsel], a Christian at Rome, a convert of Paul, 2 Ti. 4.21.

Eucharist, a scriptural name in the original Greek Lu.22.19; 1 Co.11.24); meaning the giving of thanks. See LORD'S SUPPER.

Eunice, eū'ne-se [good victory], the mother of Timothy, distinguished for her faith, 2 Ti. 1. 5;—by birth a Jewess, but married to a Gentile, Ac. 16.1.

Eunuchs, God prohibited such from his congregation, De. 23. 1:—a premise to those who keep his Sabbaths, Is, 50.4:—different kinds mentioned, Mat. 19. 12:—conversion of one from Ethiopia, Ac. 8. 27, &c.

Enodias, en-o'di-as [a good journey], a female disciple at Philippi, Phi.4.2. Euphrates, eu-frates, the largest and most important of all the rivers of Western Asia. Its most frequent name in Scripture is 'the river,' 1 Ki. 4. 21; Ezr. 4. 10, 16; Ps. 72. 8; Ex. 23. 31. It is also called 'the great river,' De. 1.7; los.1.4. It has two sources in the mountains of Armenia. The western, called Kara-su (black river). after flowing 270 miles, joins the eastern, called the Murad, at a point about 400 miles from its source. These two tributaries thus united form the Euphrates, properly so called. After many windings it is united with the Tigris at Kurnah, and at length falls into the Persian Gulf, Its entire course is about 1500 miles. It is navigable for large vessels as far up as Bassora. It flowed through ancient Babylon. Like the Nile it overflows its banks at certain seasons of the year, which renders a great part of the country exceedingly fertile;flows in the garden of Eden, Ge.2. 14;-a boundary of the country possessed by the Israelites, 15, 18: De. 11. 24; Jos. 1.4; 2 Sa. 8.3; -a symbol of the Assyrian power, Is. 8, 7;-a girdle hidden near it a type of the captivity,

Euroclydon, eū-rok'lĕ-don [south-east billow], a wind prevalent in the Mediterranean Sea, and dangerous to ships, from its partaking of the qualities of a whirlwind, Ac.27.14.

Je. 13.1; -four angels loosed from it,

Re.9.14;-the sixth angel pours his

vial into it, 16.12.

Eutychus, eū-te'kus [of good fortune], a young man of Troas who from sleeping while Paul preached, falls down dead, and is restored to life, Ac. 20. 5-

Evangelists [gospellers, publishers of glad tidings], an order in the Christian church, next in order to the apostles; such as Philip the deacon, Timothy, Mark, Tius, Silas, &c., Ac. 21.8;—appointed by Christ, Ep.4.11;—thei duty, 12; 2T.4.5;—the authors of the canonical Gospels so

the phrase 'between the two evenings,' Ex.12.6; 30.8 (margin).

Ever. For ever frequently means only a stated time, Ge.49.26; Ex.12.24; 1 Ki. 8. 13; 2 Ki. 21, 7; 2 Ch. 7. 16; Ps.49.11; Ec.1.4; Je.17.25; Phile.15. Everlasting, without end, Ge.21.33; Ex. 40.15; Ps.247; 112.6; Is. 9. 6; 60. 19; Mat.18.8; 25.46.

Evermore, eternally, De.28.29; 2 Sa. 22.51; Ps.16.11; 89.28; Ju.6.34; He.7. 28.

Evidence, witness or testimony, Je. 32.10,11,14,26; He.11.1.

Evident, plain, fully proved, Job 6. 28; Ga.3.11; Phin.28; Hei.7.14.15; Evil - Merodach, ĕ vil - me-rō'dak [prince of Merodach], the son and successor (B.C. 567) of Nebuchadnezzar, liberated Jehoiachim, king of Judah, after a confinement of thirty-seven years, 2 Ki.25.27.

Ewes, female sheep, Ge.21.28,29; Le. 14.10; 2 Sa.12.3; Ps.78.71.

Exaction, a demanding more than is due, censured, Ne. 5. 7; 10. 31; Eze. 22.12; 45. 9; Mat. 18.28; Lu. 3.13. Exactor, a prince, Is. 60. 17;—rendered value.

dered 'task-master,' Ex. 3.7;—rensor, Job 3.18;—'raiser' of taxes, Da. 11.20.

Exalt, to lift up or extol, Ex. 15.2; 1 Sa. 2, 10; Ps. 34. 3; 99. 5; Mat. 23. 11; 2 Co. 11, 20; 1 Pe. 5.6.

Exaltation of Christ, his elevation into heaven;—into the throne of glory, Ac. 2.3(3): 3,1;—shall sit in rest at the right hand of God the Father, Ps. 110.5;—angels, principalities, power, and dominion, put in subjection to him, Ep.1.20,21;—all are commanded to worship him, Phi.2.9;—shall come to judge the world, Ac. 17, 21.

Examination, a trial or proof, Ac. 25. 26;—self-, commanded, Ps. 44; La. 3. 46; Mat-7, 3.5; 1 Co. 11.28; 2 Co. 13.5; Ga. 6. 4;—prayer for assistance in, Ps. 26.2; 139.23,24;—examples of, Ps. 7.7.6; 119.82

Example, good, to be followed, Lu. 10.37; Jn. 8. 39; 1 Co. 4. 16; 11. 1; Phi. 3. 17; 4. 9; 1 Th. 1. 7; 2 Th. 3.9; He. 6. 12; Ja. 5. 10.

10.6; 2 Pe.2.6; Jude 7.

Example of Christ, to be studied and imitated by all his followers, Mat. 11. 29; Ja. 13. 15, 34; Ro. 15. 5; Phi. 2. 5; He.3.1; 12.2; 1 Pe. 2.21; 1 Jn. 2.6;in respect of filial duty, Lu.2.51; Ju. 19.26,27;-obedience to God, Jn.4.34; 9.4;—zeal for his glory, 2.17; 8.49,50; 17.4;-fervent devotion, Lu.6.12; 9. 29; 22.44; -resignation to his Father's will, Jn.6.38; 18,11; Lu. 22. 42;-selfdenial, 2 Co. 8. 9; humility, Phi. 2. 7, 8;-condescension, Mat. 8. 3, 7;meekness, 11. 29;-compassion, Lu. 19.41; Mat. 9.36; firmness in resistuig temptation, 4.1-11; 22.17;-overcoming the world, Jn. 16.33, with 1 Jn. 5.4,5:-forgiveness and love of enemies, Lu.23.34; Col.3.13.

Exceed, to surpass or go beyond, De. 25.3; I Sa.20.41; Mat.5.20; 2 Co.3.9. Excel, to surpass, to be eminent, Ge. 49.4; Ps.103.20; Is.10.10; I Co.14.12. Excess in eating and drinking condensate from the surpass of the

demned, Ep. 5.18; 1 Pe. 4.3,4
Exchange, to give one thing for another, Ge. 47.17; Le. 27.10; Mat. 16.26.
Exchangers of Money, a kind of bankers, Mat. 25.27.

Exclude, to shut out, Ga.4.27; Ro. 3.

Excommunication, the judicial exclusion, or cutting off from the church, practised among the Israelites for neglecting circumcision, Ge. 17. 14.—for neglecting the passover, Ex. 12. 15, 10: Nu. 0. 13:—eating of searifies Excuses for neglecting duties, the foliy of them, 2 Ki. 5. 13; Mat. 22. 5; Lu. 12.47; 14.18; Ro. 1.20; Ja. 4.17.

EZION-GEBER

Execration, a curse, Je. 42.18; 44.12. Execute, to perform, to put to death, Ex. 12. 12; Nu. 5. 30; Ps. 119. 84; Ju. 5.27; Ro. 13. 4.

Exempted, free from, 1 Ki. 15.22. Exercise, employ, exert, Ps. 131.1; Mat. 20.25; Ac. 24.16.

Exhort, to incite to a good action, Ac.2.40,27.22;2 Co.9.5; Tit.1.9; 2.6,9, 15; 1 Pe.5.1.

Exhortation, an incitement to what is good; the duty of it, Ac. 13. 15; Ep.5.11; 1 Th.4.18; 2 Th.3.15; He.3. 13; 10.24.25.

Exile, one banished from his country, 2 Sa. 15. 19; Is. 51. 14.

Exodus, ex'o-dus [the departure], the second book of Moses, which relates the departure (B.C. 1658) of Israel from Egypt. It embraces the history of the Israelites, from the death of Joseph to the erection of the tabernacle in the wilderness, a period of about 145 years. Ps. lxxviii. and cv. are a devotional commentary on this book.

Exorcists, persons who cast out evil spirits; Jews at Ephesus, Ac. 19.13. Expedient, fit, profitable, Jn. 11.50; 16.7; 18.14; 2 Co. 8.10; 12.1.

Experience, to try the benefit of it, Ec. 1. 16; 2. 1, &c.;—approval as the result of trial, Ro. 5. 4.

Experiment, or proof, 2 Co.9.13. Expert, skilful, dexterous, 1 Ch. 12. 33.35: Je.50.9; Ac.26.3.

Explation, the act of atoning for a crime. See Atonement.

Exploits, great actions, achievements.

Da.11.28,32: Expound, to explain, Ju.14.14; Mar. 4.34;—exemplified, Ne. 8. 8; Ac. 18.

26: Lu. 24. 27.

Extinct, extinguished or put out, as the light of a candle, Job 17.1; Is.43.

Extol, to praise, Ps. 30. 1; 68. 4; 145. 1; Da. 4. 37.

Extortion, unjust exaction of money, Ee. 22. 12; Mat. 23. 25;—Christians commanded to have no willing fellowship with those who practise it, 1 Co. 5. 11;—intercourse with them sometimes unavoidable, 10.

Extravagance, or superfluous and wasteful expense, censured, Pr. 18.9; 21.20; 22.16.

Extremity, utmost distress, Job 35.

15. Eyes to be guarded, on account of temptation, Job 31. 1; Ps. 119.37; Pr. 4.25; 23.31; Mat. 5.29; 18.9; Mar. 9.47. An 'evil eye' the symbol of an ecvious disposition, Pr. 23.6; Mat. 20.15; — 'eye-service,' Ep. 6.6;—'eyelids,' adoming of, 2 Ki. 9.30; Je. 4.30; Eze. 23.48;—'eyelids of the morning,' Job 41.18.

Eye-salve, Christ's Word and Spirit, Re. 3, 18.

Ezbai, ēz'ba-ī, the father of Naarai, who was one of David's thirty beroes, 1 Ch.11.37.

Ezekiel, e-ze'ki-el [God my strength], the son of Buzi. He was both a prophet and a priest, was carried into captivity along with Jehoiachin, king of Judah, and was settled with other exiles on the banks of the river Chebar. He continued to exercise the prophetical office for about twenty-two years, i.e. to the twenty-seventh year of the captivity. He was contemporary with Jeremiah and Daniel. His first vision, Eze. I. 1, &c.;—his commission, 2.1;—eats a roll presented to him by an angel, 3.1, &c.;—encorrented.

the Hebrews were brought for their sins, after they had touched the borders of the promised land, Nu.33.35; —here Solomon equipped his fleet for Ophir, 1 Ki.9.26.

Ezra, ezrah [help], the son of Seraiah, a priest and ready scribe in the law of God, goes to Jerusalem, Ezr. 7.1;—his companions from Babylon, 8.1;—keeps a fast, 21; Ne. 9, 1;—his prayer and confession, Ezr. 9, 5;—reforms the illegal marriages, 10.1, &c. Book of, contains a continuation of the history of the Jews, from the close of the Book of Chronicles, and embraces a period of about eighty years. From ch. 4.8 to 6.19, and from the 1st to 27th verse of 7th chapter, it is written in the Chaldee language.

Ezrahite, ez-ra-hite, a designation given to Ethan, 1 Ki. 4.31; Ps. lxxxix. (inscrip.);—to Heman, Ps. lxxxviii. (inscrip.)

#### F.

Fables, idle and groundless stories, whether heathen or Jewish, not to be regarded, 1Ti.1.4; 4.7; 6.20; 2Ti.

2.14; Tit.1.14.
Face, God talked with men face to face, or in a familiar manner, and amid visible displays of his glory, Nu. 14. 14; De. 5. 4; 34. 10;—of God, his favour, Ps. 31.16; 30, 7; Da. 9, 17—his omnipresence, 1 Sa. 26. 20;—the displays of his glory which are not enjoyed in this world, Ex. 33.20; 1 Ti. 6. 16;—his wrath, Ps. 34. 16;—of Christ, his person, 2 Co. 4.6;—glorious appearance, Re. 20. 11.

Fade, to wither or decay, 2 Sa, 22, 46; Is. 64. 6; Je. 8. 13; 1 Pe. 1. 4; 5. 4; Ja. 1. 11. Fail, to decay, die, Ge. 47. 16; De. 31. 6; Ps. 69. 3; 77. 8; Lu. 16. 9, 17; 1 Co. 13. 8; He. 1. 12; 12. 15.

Fainteth, the soul does for God, when its desires after him are ardent and overpowering, Ps.84.2

Fair, comely, beautiful, Ge.6.2;12.11; Pr.11.22; Mat.16.2; Ac. 7. 20; Ro. 16. 18; Ga.6.12.

Fair Havens, a harbour on the south side of the island of Crete, Ac. 27. 8-10.21.

Fairs, fixed meetings for merchandise, mentioned only in Eze. 27. 12, 14, 16, 19.22,27.

Faith, CREDIT, or BELIEF, in God accessary to please him, Ge.15.6; Ex. 4-31;14.31; Nu.20.12; De.32.20; 2 Ch. 20.20; Ne.9.8; Ps.78.22; 106.12; Is. 7. 9; 43. 10; Da.6.23; Jonah 3.5; Hab.2. 4; Jn.14.1; Ro.4;3; 5.1; He.11.6. , the want of it a cause of sin.

, the want of it a cause of sin, Nu. 14. 11; De.r.32; 2 Ki. 17. 14; Ps. 106.13; Ro.11.23; He.3.19.

mix Christ, or the belief of God's testimony concerning him, connected with and accessary to salvation, Jn. 3-15, 16, 36; Ro. 3-25, 26; I Co. 1. 21; He. 10. 39;—commanded as our duty, I Jn. 3-23; Ac. 16. 31:—is a fruit of the Spirit, and the gift of God, Ro. 12. 3; Ga. 5-22; Ep. 2. 8; Ga. 3; Phil. 1. 29;—the righteousness of God apprehended and appropriated by faith, Ro. 3-22; 4. 13; 9. 30; 10. 6; Phi. 3. 9;—excludes boasting or self-righteousness, Ro. 3. 27; Ga. 2. 16; 5-4; Ep. 2.8, 9.

when genuine, it is from the heart. Ac. 8. 37; Ro.10,9,10;—works by love to Christ and his people, Ga. 5.6;—purifies the heart, Ac. 15. 9;—overcomes the snares and temptations of the world, 1 Jn.5.4;—is productive of good works, Ja.2.14,18;—abiding,

Faith, examples of strong and tri umphant: Caleb, Nu. 13, 30;—Job, Job 19, 23;—Shadrach, &c., Da.3.17; —Daniel, Da.6.23;—David, 1 Sa.17, 32; 30.6; 1 Ch.27, 23;—Israclites, Ex. 4, 31; 1 Ch. 5. 20;—widow of Zarephath, 1 Ki.17, 13-15;—Hezekiah, 2; Ki.18.5;—Zacharias, Lu.1.64;—Abel, He. 11, 4;—Enoch, 5;—Noah, 7;— Abraham, 8. 9, 17;—Isaac, 20;—Ja. cob, 21;—Joseph, 22;—Moses, 23, 24, 27;—Rahab, 31, &c.

in Christ, guilt and danger of those who are without, Mar. 16. 16; Jn. 3. 18, 36; 8. 24; 2 Co. 4. 4; 1 Jn. 5.

in Christ, brief summaries and confessions of, by Peter, Mat. 16. 16;—by Martha, Jn. 11. 27; -by the Ethiopian eunuch, Ac. 8. 37;—by Paul, 1 Ti. 1. 15;—by John, 1 Jn. 4. 9, 10.

, an empty profession of, made by unrenewed men, and therefore soon relinquished, Jn. 6.66; Ac. 8. 13, 21; 1 Jn. 2. 19.

God, and tremble, Ja. 2.19.

of miracles, extraordinary, and peculiar to the first age of the gospel, Mat. 17.20; 21.21; Mar. 11 23; Lu. 17. 6; 1 Co. 12.9; 13.2.

Faithful, God is to his promises, Nu. 23. 19; De.7.9; He.10.23; rr. rr;—the gospel testimony is, r Ti.r.15;—genuine believers in Christ are, Ep.r.r;

Faithfulness, as applied to God, a divine attribute, assuring of the truth and certain accomplishment of all he has promised, Ps. 89. 1; 33. 34; Nu. 23. 19; He. 10. 23; as applied to man, fidelity, firm adherence to duty, Mat. 24. 45; Lu. 12. 42; I CO. 4. 1, 21 I Ti. 1. 12;—demanded in the use of gifts or talents, Mat. 25. 19–23; Lu. 19. 15–19; I Pe. 4. 10;—in ministering in the word of God, J. e. 23. 28; I CO. 42; I CO. 217; 2 Ti. 2. 2;—exemplified by Joseph, Ge. 39. 22, 23;—Moses, Nu. 12. 7; He. 3. 2, 5;—David, I Sa. 22. 14;—Daniel, Da. 6. 4;—Paul, Ac. 20. 20, 27;—Antipas, Rez. 13.

Fall of Man, Adam's transgression of the positive law of God, Ge. 2.16. 17; 3.6;-by which he lost the image of God, after which he was created: and subjected himself and his posterity to the penalty of that law, & 17; 3.19; Ro.5.12-19; 1 Co.15.21,22. Fallow-deer, among the beasts used for food, De.14.5; 1 Ki. 4. 23. It is smaller than the stag (Cervus elephus), having its horns, which are shed annually, serrated on the inside. It is the Cervus dama of naturalists. Others are of opinion that the fallowdeer does not exist in Asia, and refer the word so rendered to the Oryx. leucoryx, or white antelope

Fallow-ground, a field uncultivated, Je. 4. 3; Ho. 10. 12;—every seventh year the land rested fallow, Le.25.1-7; De.15.1-10.

False, not true, deceiving, Ex.23 ( Ps. 119. 104; Mat. 24. 24; 2 Co. 11, 13, 26; Ga.2. 4; 2 Pe.2. 1. Falsehood. See Lying.

Fame, renown or honour from men, the vanity of it, Ps. 49. 11: Ec.1.11; 2. 16;—not to be preferred to the praise of God, Jn. 12.43: rTh. 2.6. Familiar, affable, well acquainted

with, Job 19. 14; Ps. 41.9; — spirits, Le. 19. 31; 20.6; De. 18. 11: I Sa. 28. 3, 9: 2 Ki. 21.6; I. 8. 19; 19. 3; — also the python, Ac. 16. 16, or divining spirit, by the aid of which necromancers were supposed to conjure, Le. 20. 27; I Sa. 28. 7.8

Family, the whole church of God. En.

that it might be cleansed of chaff, Is,

30.24; Mat. 3.12; Lu. 3.17. Farewell, adieu, the parting compliment, Lu.9.61; Ac. 15.29; 18.21; 2 Co.

Farm, land occupied by a farmer. Mat. 22. 5.

Farthing, a piece of brass money, used by the Romans, and of which there are two different kinds. The one was the assarius Mat. 10.29; Lu. 12, 6) in the time of our Lord, the equivalent of the as, a copper coin equal to the tenth of a denarius or drachma, which was a silver coin equal to about 61/2d; the other is the quadrans, the fourth of an as, equal to a lepta or mites, Mat. 5.26; Mar.

Fashion, form, custom, Ge.6.15; Mar. 2.12; 1 Co.7.31; Phi.2.8; Ja.1.11.

Fasting, abstinence from food, accompanied with religious humiliation. mentioned as a general duty of all Christians at some times, Mat. 9.14. 15; Mar. 2 20; Lu. 5. 35; 2 Co. 6. 5;accompanying solemn prayer, Ps.35. 13; Da.9.3; 1 Co. 7. 5:-what kind is acceptable to God, Is. 58.3, &c.; Joel 2.12, Zec. 7. 9; Mat. 6.17;-to be proclaimed in a time of public calamity, Joel 1 14; 2.15; 2 Sa. 1.12. During the captivity four fasts were statedly observed by the Jews: (1), in the 4th month, in commemoration of the capture of Jerusalem, Je. 51. 27; (2) in the 5th month, for the burning of the temple, 52.13; (3) in the 7th month. for death of Gedaliah, 41.2; (4 in the 10th month, for beginning of attack on Jerusalem, 52.4;—the institution of several annual ones, Zec.7.3, &c.; 8. 19:-of Moses, forty days, Ex. 24. 18: De.9.9;--a second time, 18;-of Daniel, Da to 2 -of Esther, Es. 4. 15:-by the Ninevites, Jonah 3. 5;of Jesus, Mat. 4.2; Lu. 4.2. Exemplified: David, 2 Sa. 12. 16; Ps. 109. 24;-Nehemiah, Ne. 1. 4;-Esther, Es. 4. 16:-Anna, Lu 2. 37. Some of the Pharisees fasted 'twice in the week,' though the law enjoined only one fast on the great day of atonement. Fat, signifying riches, or prosperity,

De. 31. 20; 32. 15; Ps. 22. 29; Je. 5. 28. Fatherless (THE), promises of God toward, Ex. 22. 23; De. 10. 18; Ps. 10. 14,18;68.5;-threatenings against the oppressors of, Ex.22.23,24; Is. 10.1-3; Je. 5. 28, 29; Mal. 3. 5; duties to be performed toward, De.14.20; Ps. 82. 3; Is. 1. 17; Ja. 1. 27; -wrongs against, to be avoided, De. 24. 17; Pr. 23. 10; Zec. 7. 10; Je. 22. 3;-blessedness of taking care of, De.14.29; Job 29.12,

13; Je.7.6,7.

Fathers, founders or patriarchs of a tribe, De. 1.11; 1 Ki. 8.34; Mat. 3.9; 23. 30; Mar. 11. 10; Lu. 1. 32,73; 6. 23,26;a title of respect to kings, prophets, and priests, Ju. 17. 10; 18. 19; 1 Sa. 10. 12; 2 Ki.2.12; 5. 13; 6. 21;—protectors or guardians, Job 29.16; Ps. 68.5; De. 32.6;-authors or beginners of anything called fathers, Ge. 4. 21, 22; comp. Job 38.28; Jn.8.44; Ro.4.12;the son not to be punished for the father's transgression, De. 24. 16; Eze. 18.20;-power of, Ex.22.17; Nu.30.3, 5: 12.14; De.21.18,21.

Fatham, the space one may cover by stretching both arms laterally, about

six feet, Ac. 27. 28.

Pault, an offence, committed by a brother, should be told to him, Mat. 18.15:—those who are overtaken with, to be tenderly treated, Ga.6. 1;-to be mutually confessed by Christians,

Favour, kindness, good-will, Ge.39. 21; Ps. 5.12, 30.5,7; 44.3; 89.17; Lu.2. 52; Ac.7. 10.

Fear of God, or a holy awe of his majesty, and care not to offend him, recommended, De.6.13; 10.12; Jos. 24. 14; 1 Sa. 12. 24; 1 Ch. 16, 25; Ps. 2. 11; 33. 8; Pr. 3.7; 23.17; Ec. 12.13; Mal. 1. 6; He.12.28; 1 Pe.2.17.

, promises to them who cherish it, 2 Ki. 17. 39; Ps. 25. 12, 14; 31. 19; 33.18; 34.7, 9; 103. 11, 13, 17; 145. 19; Is. 50. 10; Mal. 3. 16; 4.2; Lu. 1. 50. Fear of man, the bounds of it, De.7. 17, &c.; Ps. 56.4; 118.6; Pr. 29.25; Is. 8. 12; 51.7; Mat.10.26; He.13.6; 1 Pe. 3.

Fear of punishment, a motive to obedience, Job 31.23; Lu.12.5; 2 Co.

Feasts, by Abraham on the weaning of Isaac, Ge. 21. 8;-by Isaac to entertain Abimelech, 26.30;-by Laban on the marriage of his daughters, 29.22;-by Pharaoh on his birth-day, 40.20; on the marriage of Samson, Ju. 14. 10; -by Nabal on his sheepshearing, 1 Sa. 25. 2, 36;-by David for Abner, 2 Sa. 3. 20;-by Solomon on his sacrificing at Gibeon, r Ki. 3. 15;-at the dedication of the temple, 8.65; -by Jeroboam, 12.32; -Belshazzar, Da.5.1;-by Ahasuerus, Es.1.3; -for Esther, 2.18:-by Herod on his birth-day, Mar.6.21;-at a marriage at Cana, Jn.2.1;-by Matthew to entertain Jesus, Mat. 9.9; Lu. 5.29.

Feasts, or RELIGIOUS FESTIVALS. among the Jews, besides the weekly Sabbath, were the new moons, I Sa. 20. 5; Ps 81 3; Nu. 28. 11; - the passover or 'feast of unleavened bread,' Ex. 12 3, &c.; - the pentecost, or 'feast of weeks' (a week of weeks from the seventh day of the passover), lasted only one day, Ac 2 1; 20.16;of trumpets, Le 23.24, -of expiation or atonement, 27;- of tabernacles, lasted eight days, called also the feast of ingathering, Ex. 23.16; Le. 23.34,39-44;-of the seventh year, or year of release, 25.3, 4; of the jubilee, celebrated at the end of every seven times seven years, 8-13; -of dedication, in remembrance of the new dedication of the temple after it had been profaned by Antiochus Epiphanes, Jn. 10. 22; -of Purim, in commemoration of the deliverance of the Jews from the malice of Haman, Es. 3.6,7; 9.24,32.

Feathers, the plumes of birds, Le. 1. 16; Job 39.13; Ps.68.13; 91.4; Da.4.33. Feeble, weak, Ge. 30. 42; Ps. 38. 8; 1 Co.12.22; 1 Th.5.44; He.12.12,

Feign, to dissemble, 2 Sa. 14.2; 1 Ki. 14.5; Lu. 20. 20; 2 Pe. 2. 3.

Felix, fe'lix [happy], deputy-governor of Judea (A.D. 53). He enticed Drusilla to divorce Azizus, king of Emesa, and then took her as his own wife;-receives Paul as a prisoner, Ac. 23. 33; -hears him plead, 24. 10; trembles when he hears bim preach.

25;-leaves him to Festus, 27. Felloes, the pieces that form the circumference of a wheel, 1 Ki.7.33. Fellow, used occasionally as an appellation of contempt, Ge. 19.9; Mat. 12. 24; 26.61; Ac.18.13; 22.22; -associate or equal, Zec. 13.7; -companion, Da.

Fellowship of the Saints, with God. I Jn. 1. 3; I Co. 1.9; with one another, 1 Jn. 1.7. See COMMUNION.

Fenced, protected, Job 10, 11; 19.8; ls. 5. 2; Je. 15. 20; Eze. 36. 35; -cities, 2 Ch. 11. 10, 23; 12. 4; Nu. 32. 17, 36; Jos. 10. 20; 19. 35; 2 Ki. 3. 19.

Fens, miry places, Job 40.21. Ferret, the animal usually known by this name is of the weasel family, but that mentioned in Le. 11. 30 is supposed to have been of the lizard | Firmament [the expansion], the visi-

ward or to a person, 2 Sa. 9. 5; 11.27; 1 Ki.7.13; 9.28; 2 Ki.11.4; 2 Ch.12.11; Je.26, 23; Ac. 28, 13.

Fetters, shackles or chains, for binding prisoners and madmen, Ju. 16. 21; 2 Ki 25.7; Mar. 5.4. Fever, a disease attended with heat,

thirst, and quick pulse; of Peter's wife's mother cured by Jesus, Mat. 8. 14; Mar. 1. 31; Lu. 4. 38; of the father of Publius at Malta by Paul, Ac.

Fidelity, or strict honesty, required of servants, Tit. 2. 10.

Field, a piece of ground from which the trees have been 'felled,' cleared -an open tract, Ge.23.11,20; 31.4; Mat. 13.24; 27.7. Fierce, furious, cruel, Ge.49.7; Mat.

8.28; 2 Ti.3.3; Ja.3.4.

Fiery Serpents, sent among the Jews, Nu. 21. 6;-trials sometimes the lot of God's people, 1 Pe.4.12.

Fightings and wars come from men's lusts, Ja.4.1. Figs, applied to Hezekiah's boil, 2 Ki.

20. 7; ls. 38. 21;—Abigail gives 200 cakes of, to David, 1 Sa. 25. 18; -early, Ca.2.13; Mi.7.1; Is.28.4; Ho.9.10.

Fig-tree, very common in Palestine. It becomes large, divided into many branches, which are furnished with leaves shaped like those of the mulberry. One of its peculiarities is that its fruit shoots forth before the leaves, and hence a tree with leaves and without fruit may be known to be barren, Mat. 21. 19; Mar. 11. 13. It affords a friendly shade; -parable of, Mat. 24. 32.

Figures, to represent God not to be made, De 4.15,16;-of any kind not to be worshipped, Ex.20.4,5.

-, types, or resemblances; Adam was one of Christ, Ro. 5. 14; -the holy of holies, in the Jewish temple, was one of heaven, He.g.g,

Fillet, a band for the hair, an astragal, or architectural ornament, Ex. 27.10,11; 36.38; Je.52.21.

Filthy, polluted, man as a sinner is, Job 15. 16; Ps. 14.3; -our very righteousness is, 1s.64.6.

Finally, in conclusion, 2 Co. 13. 11; Ep.6.10; Phi.3.1; 4.8.

Finer, a worker in gold and silver, Pr. 25. 4. In Ju. 17. 4 the word is rendered 'founder,' and in 1s. 41. 7

Finger of God, the visible effect of his power, Ex.8.19; 31.18; De.9.10; Lu.

Fining-pot, melting-pot or crucible, Pr. 17.3; 27.21.

Finish, to complete or end, Lu. 14.28; 9.30; Jn.4.34; 5.36; Ac.20.24; Ro.9.28. Fire from Heaven, destroys Sodom. &c., Ge. 19. 24; - consumes the sacrifice of Abraham, 15.17;- the victims offered for Aaron and the people, Le. 9. 24; mingled with hail in the plagues of Egypt, Ex.9.23; destroys many of the Israelites at Taberah, Nu. 11.1, &c.;-two hundred and fifty in the rebellion of Korah, 16.35;-of Nadab and Abihu, the sons of Aaron. Le. 10. 2; -consumes the sacrifice of Gideon, Ju.6.21; of Manoah, 13.19; -of Elijah at Mount Carmel, I Ki, 18.38;-of Solomon at the dedication of the temple, 2 Ch. 7. 1;-destroys those who were sent to take Elijah, 2 Ki.1.10,12; -- coals of fire an emblem of the fate of Israel, Eze. 10.1;-the world at last to be destroyed by, 2

Firkin, the amphora, a liquid measure equal to a bath, containing about

o gallons, Jn.2.6. Da 3 5 7 70 77

at the presentation of them, Nu.28. 26;-the confession to be made at the time, De. 26. 1. &c.

Fir tree, very tall, straight, evergreen, of dense foliage, and abounding with a gum called rosin, Ps. 104. 17; Is.41.19; 55.13; Ho.14.8.

Fishers, most of the apostles were, Mat. 4. 18; Mar. 1. 16; -wisdom of God in employing such instruments, 1 Co. 1.26-29.

Fishes, created, Ge. 1, 20:-one swallows Jonah, Jonah 1. 17;-a miraculous draught of them at the call of Peter, Lu. 5. 6;-one caught to pay the tribute for Jesus and Peter, Mat. 17.27;—draught of, when Jesus appeared in Galilee after his resurrection, Jn. 21.6. Fish-market in Jerusalem, Eze. 47. 10; Ne. 3. 3. Fish-gate, Zec.14.10. Fish-hooks, Am. 4.2; Job 41.1,2. Fish-pools of Heshbon, Ca.

Fitches, vetches, or the chick-pea, 1s, 25.27. In Eze.4.9 it is the rendering of a different Hebrew word; in the margin correctly translated 'spelt,' and in Ex. 9.22, and Is. 28.25, incorrectly translated 'rye.'

Flagons, vessels for carrying wine, Is. 22.24. In 2 Sa.6.19, Ca.2.5, and Ho. 3.1, the word means cakes made of grapes.

Flags, a kind of rushes, or water plants with broad leaves; Moses was laid

among them, Ex.2.3,5. Translated 'meadow,' Ge.41.2,18.

Flakes, of flesh; the loose hanging parts, or the veins of it, Job 41.23. Flattery, false praise, to be guarded against, Job 17.5; 32.21; Ps. 12.3; Pr. 24.24; 26.28; 28.23; 29.5; 15.5.20; 1 Th. 2. 5; Da. 11.21,32,34. Examples of; woman of Tekoah, 2 Sa. 14.17;-Absalom, 15.5; - Job's friends, Job 29. 5,25;-Herodians, Ln. 20. 21;-Tyri-

ans, Ac. 12.22. Flax, a well known plant, of the fibre of which linen is made, Ex.9.31; Jos.

2.6; Pr.31.13. Fleece, the wool shorn off from a sheep;-the dry and wet fleece a sign to Gideon, Ju. 6. 36.

Flesh, granted to man for food after the flood, Ge.9.3.

-, a term used to denote the corruption of human nature, Ro.7.

25; Ga.5.17; -the motions of it tending to sin, Ro.7.5;-not to walk after it, but after the Spirit, 8.9,12; 13.14; -the works of it, Ga. 5. 19;-to be abstained from, 1 Pe.2.11; 2 Pe.2.10. Flies, swarms of, sent on the Egyptians, Ex.8.21; Ps.78.45.

Flint, or hard rock, water miraculously brought from, Nu.20.11; De. 8.15; Ps.114.8;-a face or forehead like, meaning undaunted boldness and conrage, Is. 50.7; Eze. 3.9.

Floats, large pieces of timber fastened together to convey goods with the stream, 1 Ki.5.9; 2 Ch.2.16.

Flock, a company, or drove of sheep or goats, distinguished from the herds. which consisted of oxen ;-attended by Rachel, Ge. 29. 2, 9;-watched by Jacob, 30. 36;-though cut off from the fold, Hab. 3. 17.

Flood, Ge. 7. 8,-not to return again, 8.20,21; Is 54.9. See DELUGE. Flourish, to bud, spring forth, appear

beautiful, Ps. 72.7,16; 92.7,12; Pr. 11. 28; Is. 17.11.

Flowers, were in great variety and abundance in Palestine, yet seldom spoken of except in the analogy they afford to the transitory life of man. Job 14.2; Ps. 103.15; Is. 28.1; Ja. 1.10; 7 Pe. 1. 24.

Flute, a musical pipe well known,

-obedience to his commands, 15.14; -imitation of his example, 1 Ju. 2.6; -renunciation of or mortification to the world, Lu. 18. 22;—willingness to bear affliction for the sake of Christ, Mat. 10. 38; 16. 24;-reliance on his blood and Spirit, Ro. 3.25,26; 8.1,4, 14; perseverance to the end of life, Mat. 10.22; Re.2.10.

Folly, want of knowledge or understanding, Pr. 12.16; 18.2; Ec. 5.3.

-, vice, Ps. 5 5; Pr. 1, 7, 22; 3. 35; 10.18; 13.19; 19.1; 26.11; 28.26; Je.4. 22; 5.4; Mar. 7.22; Tit. 3.3. Food given for the use of man, Ge. 1.

29;9.3.

- promised to the people of God, Ps. 34.9,10; 37.3; 111.5; 132.15; Is.33. 15,16; 65.13; Mat.6.33.

Fool, a person void of understanding, Pr.10.8; 12.23;—used to signify one who is a reprobate wretch, Mat. 5.22; -often means a wicked or atheistical person, Ps. 14 1; 53.1; Pr. 10.23; 26.10; -some of the characteristics of a fool: disregard of instruction, Pr. 1.7; 15.5; -self-confidence, 14. 16; 22. 3;-selfsufficiency, 12 15;-love of mischief, 10. 23;-officious, or meddling, 20. 3; -contentious, 18.6; -incorrigible, 26. 17: 27.22.

Foolishness, the gospel, which publishes eternal life through a crucified Saviour, thus accounted by the Greeks, 1 Co. 1. 18, 21, 23 -spiritual things appear so to unrenewed men, 2. 14: - the wisdom of the world is thus accounted by God, 3.19.

Footstool, one of gold made for Solo mon's throne, 2 Ch. 9. 18;-the eart' is God's, Is 66.1; Mat. 5.35;—the arl r Ch. 28. 2; Ps. 99. 5.

Forbearance, patiently bearing pro vocation or offence, recommended Mat. 18.26; 1 Co. 13.4,7; Ep. 4.2; Col 3.12; I Th.5.14.
of God to men, Ps.5σ

21; Ec.8.11; Ro.2.4; 2 Pe.3.9,15. Forbidding, hindering by word or

deed, Lu. 23.2; Ac. 28.31; 1 Th. 2.16. Forced, compelled, violated, Ju. 1.34; 20.5; 2 Sa.13.14,22.

Ford, passage, of Jordan, Jos. 2. 7;-Jabbok, Ge. 32. 22; -Arnon, Is. 16. 2; -Euphrates, Je. 51. 32.

Forecast, to calculate or plan beforehand, Da. 11.24,25.

Forehead, the upper part of the face, Ex.28.38; Le.13.41; Re.14.9; 17.5. Foreigner, one born in, and who has come from another country, Ex. 12. 45; De. 15.3; Ob. 11; Ep. 2.19.

Foreknowledge of God, or his eternal acquaintance with all things, asserted, Ge. 18.18; 1 Ki. 22.22; Ac. 2.23; 4. 28; Ro.8.29; 2 Ti.1.9; 1 Pe.1.2,20. Foreordain, to fix or appoint before-

hand, 1 Pe. 1.20. Forerunner, a harbinger, one sent before; Christ is so called, He.6.20.

Foreskin, cut off in circumcision, Ge. 17.11,14; Ex.4.25. Hill of, a place near Gilgal where the Israelites were circumcised before entering Canaan,

Forest, a woody and uncultivated tract of ground; Solomon built the house of the, 1 Ki.7.2; - Asaph keeper of the king's, Ne.2.8; of the south, an emblem of the state of Israel, Eze. 20.45; -of cedars on Lebanon, 2 Ki 19.23; Ho. 74.5,6;-of Carmel, 1s. 37.24;-in Arabia, 21.13.

Forfeited, lost or alienated by fault or crime, Ezr. 10.8.

Forgetfulness of God and our Duty dangerous, De.4.9; 6.12; 8.11; 2 Ki, 17.38; Ps.44.17,20; Pr.3.1; Ja.1.25;punishment of, De. 8. 19; 1 Sa. 12. 9; Ps.9.17; Je.18.15-17; Ho.8.14.

16; Mat. 12. 31; Mar. 3. 28; Col. 2. 13; is freely conferred on the sinner, Is. 43. 25; Re. 22. 17;-is complete, Ro. 8. 1, 33, 34; -is promised to all who repent, and believe on Christ, Ex. 34. 6; 2 Ch. 7. 14; Ps. 32. 1; 103. 3; 130. 4; Pr. 28. 13; Is. 1. 18; 55.7; Je. 31. 34; Da. 9.9,24; Mar. 1. 4; Lu. 1.77; 3.3; 24.47; Ac.2.38; 5.31; 8.22; 10.43; 13.38; Ro. 3. 25; Col. 1. 14; He. 8. 12; Ja. 5. 15; 1 Jn.2.12; -procured alone by Christ's blood or sacrifice, Mat. 26.28; Ep. 1.7; Tit. 2.14; He.9.14,22; 1 Jn. 1. 7; Re. 1. 5;-to be sought with the whole heart. De. 4. 29; 1 Ch.28.9; Ps.119.2; Je.29. 13; 1 Th. 5.17.

Forgiveness of Injuries, commanded, Pr.19.11; Mat.6.15; 18.21; Mar. 11.25; Ln.6.36; 17.4; Ep.4.32; Col.3. 13; Ja. 2. 13.

Forms and Patterns of prayer and thanksgiving appointed, Ex.15.1,20; Nu. 6.22; 10. 35; De. 21. 8; 26.3,5,13, 15; 31.19; Ne.12.46; Mat.6.9; Lu.11.

Fornication, forbidden to the Israelites, Le.19.29; De.23.17;-a law concerning it, De. 22. 28; - censured in general, Pr. 2. 16; 5. 3; 6. 25; 7. 6; 22. 14; 23. 27; 29. 3; 31.3; Ec.7.26; Ho. 4. 11; Mat. 15. 19; Mar. 7. 21; Ac. 15. 20; Ro. 1. 29; 1 Co. 5. 9; 6. 9, 13, 15; 2 Co. 12. 21; Ga. 5. 19; Ep. 5. 3, 5; 1 Th. 4.3; 1 Ti 1.10; He 12.16; 13.4; Re. 2. 14, 20; 21.8; 22.15. See WHOREDOM.

Fornication, motives to avoid it, Pr. ·2.16; 5.3; 6.24; 7.5; 9.18; 29.3; Ho.4. 10; 1 Co. 6. 18; Ep. 5.5; Col. 3. 5; He. 13.4: Jude 7; Re. 21.8; 22.15.

-, laws relating to it, Ex. 22.16; Le.19.20; the price of it not to be given to the sanctuary, De.23.

of Judah, Ge. 38.2, 15;of Zimri and Cozbi, Nu. 25. 6;-of Samson, Ju. 16.1, &c.

-, signifying whoredom of married persons, Mat. 5.32; 19.9. -, the sin of idolatry, 2

Ch.21.11; Eze. 16.29.

Forsake, God will not, his own people, Ps.94.14; He.13.5;-when he does, in appearance, it is only for a short time, Is. 54.7,8; 49.14-16; Ne.9.31.

Forsaking the assemblies of the saints, condemned, He.10.25.

Forsaking God, involved in forsaking his ordinances, 2 Ch. 29.6; in forsaking his covenant, De. 29.25; 1 Ki. 19.10; Je. 22.9; in trusting in man. Je. 17.5;-prosperity a temptation to, De. 32. 15; Pr. 30. 8,9; Ne. 9. 25,26; Ho. 13. 6; - entails severe punishment, De.28.20; 29.24,25; Ps.89.30-32; Is.1. 28; Je.2.19; Ho.4.6.

Forswear, to break an oath or vow,

forbidden, Mat. 5.33.
Forthwith, speedily, without delay, E2r.6.8; Mat. 13.5; Mar. 1.29; Ac. 9.18. Fortress, a stronghold, or place of protection; the Lord is to his children, Ps. 18.2; 31.3; 71.3; 91.2; 144.2; Je. 16, 10.

Fortunatus, for-tn-nā'tus [prosperous], a disciple of Corinth, a friend of Paul, 1 Co.16.17.

Forwardness, alacrity, the utmost willingness, 2 Co.o.2.

Found, what is so to be restored, Le.

Foundation, Christ is, on which we are required to build our faith, and bopes of salvation, Is. 28. 16; 1 Co. 3. 11; Mat. 16. 18; Ac. 4. 12;—'the foundation of the apostles and prophets,' Ep. 2. 20, refers to the doctrines they taught, and these rest on Jesus, 'the chief corner stone; the everlasting

will of God, 2 Ti. 2, 19. Founder, one who casts figures of melted metal, by pouring it into moulds, Ju. 17.4; Je. 6.29; 10.9,14. Fountain, spring of

is jackal, an animal very common in Palestine and Asia Minor.

Fragments, broken pieces of meat, not to be lost, Mat. 14.20; Jn. 6.12. Frail, easy to be broken or destroyed; man is, Ps. 39.4.

Frame, form, construction, Ps. 103. 14; Eze. 40. 2.

Frankincense, a sweet-smelling gum, anciently burned in temples, now sometimes used in medicine, Ex. 30. 34; Le. 2. 1; Mat. 2, 11. Called ' frank because of the freeness with which it burns and emits its odours.

Fraud. See DECEIT. Fray, frighten, De. 28. 26; Je. 7. 33; Zec.

Freckled, full of spots, Le.13.39. Freedom, true, Jn. 8. 36; Ro. 6. 16; 2 Pe. 2. 19.

Fret, to vex, 1 Sa. 1.6; Ps. 37.1; Is. 8.21. Friend, Christ is a sincere, Jn. 15.9; -constant, 13.1; disinterested, Ro. 5. 6-8;-honourable, Phi. 2. 9;-almighty, 3. 21; everywhere present, Mat. 28. 20; -everlasting, He. 13.8.

Friends, the value of them, Pr. 17. 17; 18. 24; 27. 9, 17; - how separated, 17. 9; -danger from unfaithful ones, Ps. 55. 12; Pr. 25. 19; - examples of such: of Jael to Sisera, Ju. 4.18;-of Delilah to Samson, 16.4, &c .: - of Ruth to Naomi, Ru. 1. 16, 17; -of Joab to Abner, 2 Sa. 3. 27; -to Amasa, 20.9; of the friends of David, Ps. 38. 11;41.9;-of Judas to Jesus, Mat. 26. 48.

examples of sincere and steadfast: Jonathan and David, 2 Sa. 1.26;-Barzillai and David, 17.27; 19. 32; 1 Ki. 2. 7;-Paul and Titus, 2 Co. 2.13;-Paul and Timothy, 2 Ti.1.2. Fringes, hems or borders on garments, Mat. 9. 20; 14. 36;—laws con-cerning them, Nu. 15. 37; De. 22. 12. Frogs, one of the plagues inflicted on

Egypt, Ex. 8. 2; -mentioned in the visions of John, Re. 16. 13.

Frontlets. This word occurs only in Ex. 13. 16; De. 6. 8; 11. 18; and the meaning of the injunction there is, that they should keep the statutes of God distinctly in view. But soon after the return from Babylon the Jews gave these commands as to frontlets' a literal interpretation, and had portions of the law written on pieces of parchment, and worn as badges about their persons. The passages thus written were these four: Ex. 13. 2-10, 11-21; De. 6. 4-9; 11. 18-21. These strips of parchment were rolled up and put into a small case, which they bound to the centre of their foreheads. See PHYLACTERIES. Frost, notwithstanding the heat of the day in the Holy Land, is often severe at night, Ge. 31. 40; Job 37. 10; Ps. 147.

Frugality, thrift or careful sparing, recommended, Pr. 18.9; Jn. 6.12.

Fruits, of the Spirit, or gracious habits produced in believers, mentioned, Ga. 5. 22, 23,-meet for repentance, Mat. 3.8; -of righteousness, Phi. 1.11. Frustrate, to defeat or make void; men hired to, Ezr. 4.5:-the apostle Paul did not, the grace of God, Ga.

Fuel, aliment for fire, Is.9.5,19; Eze. 15.4; 21.32. Fugitive, a runaway or deserter, Ge.

4.12: Ju.12.4. Fulfilled, the Old Testament prophecies concerning Christ were, Mat. 1. 22; 2. 15; 8.17; 12. 17; 13. 35; 21. 4;

27 35. See PROPHECY. Fuller, one who cleanses and dresses cloth, 2 Ki. 18. 17; Is. 7.3; 36.2; Mal. 3.

2; Mar.9 3. Fulness of Christ, the abundance of grace with which he was filled, Jn. 1.

or about one-ninth of an English mile, Lu.24.13; Jn.6.19; 11.18.

Furnace, sharp and grievous afflictions, Eze. 22. 18, 20, 22; - a place where a vehement fire may be excited, Da. 3. 6, 11, 15, 19;-hell, Mat. 13.42,50.

Furnish, to supply, De. 15.14; Ps. 78. 19: Is 65.11; Je 46.19.

Furrows, a long opening of the ground with a plough, Job 31. 38; Ps. 65. 10; 129.3; Ezc.17.7, 10; Ho.10.4,10.

Further, to a greater distance, any more, Nu. 22. 26; De. 20.8; Job 38.11; 40.5; Mat. 26. 39, 65.

Fury, rage, Ge. 27. 44; Da. 3. 15;-the judgments of God, Job 20.23; Is.59. 18; Je. 36.7.

Future State mentioned, or alluded to, in the Old Testament, Job 21.30; 19.25; Ps.9.17; 16.11; 17.15; Pr.14.32; Ec. 3.17; 11.9; Da. 12.13.

-, no marriages in it, Lu. 20. 34;-our bodies changed in it, r Co. 15. 42, 51, &c.; -the happiness of it, Rc.7.15,21. See HEAVEN.

#### G.

Gaal, ga'al [contempt], the son of Ebed, conspires against Abimelech,

Ju. 9.22;—defeated by him, 34. Gaash, ga'ash [a tumult], a hill of Ephraim: here Joshua was buried, Jos. 24.30; - mention is made of the brooks of Gaash,' 2 Sa. 23. 30; i.e. valleys or water-courses.

Gabbatha, găb'ba-tha [high, elevated], the Hebrew name of the judgment-seat in Pilate's palace, whence he pronounced sentence of death on Christ, Jn. 19.13:-called in Greek by a word rendered 'pavement.'

Gabriel,gā'brī-el[Godis my strength], an archangel, appears to Daniel, Da. 8.16; 9.21;-to Zacharias, Lu.1.19;to the Virgin Mary, 26.

Gad [a troop], (1) The seventh of Jacob's sons, the first-born of Zilpah, Ge. 30.11; - had seven sons, 46.16; his descendants, 1 Ch. 5. 11; his inheritance, Jos. 13. 24;-Moses' blessing on, De. 33, 22, —(2) A prophet who adhered to David under the persecutions of Saul, 1 Sa. 22.5;-sent by God to David, to propound to him the choice of one of three plagues, for proudly numbering the people, 2 Sa. 24.11: - wrote a history of David's life, 1 Ch. 29. 29.

Gadara, gad'a-ra, one of the ten cities called Decapolis, the metropolis of Peraea, about six miles from the Sea of Tiberias, where Christ permitted the devils he had ejected to destroy a herd of swine, Lu. 8. 26-37. Its ruins are called Um-Keis.

Gadarenes, gad-a-reens', inhabitants of Gadara, Mar. 5.1; Lu. 8 26,37. Gaddest, ramblest about, Je. 2.36.

Gaddi, gad'dy [my army], one of the men sent by Moses to spy the land of Canaan, Nu.13.11.

Gaddiel, gad'dï-el [fortune sent by God], of the tribe of Zehulon, which he represented as one of the twelve 'spies,' Nu. 13. 10.

Gadites, gad'ites, descendants of Gad the patriarch, De. 3.12; Jos. 22.1. Gain, unjust, will not profit, Pr. 10.2;

Gainsaying, contradicting, speaking against, Lu. 21. 15; Ac. 10. 29; Ro. 10. 21; Tit. 1.0. Gaius, ga'yus [earthly], (1) A noted

the disciples were wont to assemble;

was bantized by Davil

church likened to, Ca. 4. 12; Is. 58. Christian at Corinth, in whose house

onia placed under a Roman governor. Here Paul preached the gospel and planted churches (about A.D. 53), Ac. 16.6; 18.23; to these churches he wrote his epistle to the Galatians, Ga. 1.2. About A.D. 266 it was overrun by the Goths, and afterwards became a province of Turkey. It is now called Natolia.

GARNISH

Galbanum, a resinous gum, an ingredient in the sacred incense, Ex.

Galeed, gul'e-ed [heap of witness], a place so called by Jacob, Ge. 31. 47,

Galileans, Lu. 13.1, a sect among the Jews, related to the Pharisees in their religious views, but differing from them in their political opinions. The party was originated by Judas of Galilee, who in 'the days of the taxing' taught that all foreign domination was unscriptural. The Pharisees attempted to identify our Lord and his disciples with this sect, applying this name to them as a term of reproach, Jn. 7.41,52; Mat. 26.69; Mar. 14.70; Lu.

22.59. Galilee, gal'é-lee [a circle, circuit], a large and fertile territory in the north of Canaan, twenty cities of which Solomon gave to Hiram, 1 Ki.9.11; -the upper part was called Galilee of the Gentiles, from its containing many Gentile inhabitants; their dialect was corrupted, and hence Peter was detected by his speech, Mar. 14. 70: -here Christ dwelt from his youth, Mat. 2. 22, 23;-from it he came to John the Baptist, 3. 13; -here he preached and performed miracles, 4. 23, 24;-here he met with his followers after his resurrection, 28. 7; Mar. 16.7; -churches in, Ac.9.31.

- (SEA OF), Mat. 4. 18; 15. 29; Mar. 1. 16. See GENNESARETH. Gall, a bitter herb or root, perhaps hemlock, De. 29. 18; 32.32; Ho. 10. 4; Mat. 27. 34: - anything bitter, pernicious, or distressing, Je. 8. 14; La. 3. 5, 19;-an unrenewed state, Ac. 8.23;-

also an animal fluid secreted by the liver, Ps.69.21; Job 16.13; 20.14,25. Gallant, brave, Is.33.21.

Galleries, upper rooms, or passages and seats above stairs, Eze. 41. 15;

Galley, a ship rowed with oars, Is. 33.

Gallim, gal'lim [heaps], a little village of Benjamin, about 4 miles north of Jerusalem, 1 Sa. 25.44; Is. 10. 30. Gallio, gal'li-o, the proconsul of Achaia

(A.D. 53), and brother of Seneca, the celebrated moralist, the Roman governor at Corinth, Ac.18.12; -did not concern himself with the controversies between the religious parties existing around him, 17.

Gallows, a gibbet, for executing a malefactor, Es.6.4; 7.10; 9.13. In Ge. 40.19 and De.21.22,23, the word is rendered 'tree.'

Gamaliel, ga-mā'lĕ-el [recompense of God], a celebrated Pharisee, and rabbi or doctor of the law; his advice respecting the apostles, Ac. 5. 34;-Paul's tutor, 22.3.

Gammadims, gam'ma-dims [cubithigh men, pigmies; others render the word, short-swords men, watchmen], soldiers placed in the towers of Tyre, Ezc. 27.11.

Gamul, ga'mul [weaned], one of the priesthood in David's reign, 1 Ch.

Gaped, stared, Job 16.10; Ps.22.13. Garden, Ge.21.33; Nu.24.6; Is.1.8;-

Garlands, a kind of crowns, placed

Garrison, a place of defence, 1 Sa. 12. 23;-a band of soldiers, 2 Co.11.32. Gate, the entrance into a city, house &c., Ju.16.3;-to heaven strait, and that of destruction broad, Mat. 7.13 --of a city, a place of judicial proceedings, De. 17.5; Am. 5.10; 12.15. Gath [a wine-press], one of the five cities of the Philistines, the birthplace of Goliath, 1 Sa. 17. 4; - David conquered it, 2 Sa. 8 1;-Uzziah brake down its walls, 2 Ch.26.6;-Anakims were the ancient inhabitants of, Jos. 11. 22. It has been identified with Tell es-safieh, a hill to miles east of Ashdod.

Gather, to collect, Ge.31.46; 41.35; Mat. 3.12; 6, 26; Jn. 6. 12; used also to denote man's death or burial, Ju. 2.10; 2 Ki.22,20 · Ge.49.29,33.

Gath hepher, gath he'fer [the winepress of the well], a city of Galilee, the birthplace of the prophet Jonah Jos. 19.13; 2 Ki. 14.25; -called Gittah. hepher, Jos. 19.13.

Gath-Rimmon, gath-rim'mon [the wine-press of the pomegranate], (1) A city in Dan, Jos. 19. 45 -(2) Another in the half-tribe of Manasseh, Jos. 21. 25; -called Bileam, 1 Ch. 6.70. Gaza, ga'zah [strong], the capital and stronghold of the Philistines, situated towards the southern extremity of Canaan, and about sixty miles southwest of Jerusalem; was an important city before the time of Abraham, Ge. x. ;-was inhabited by the Avims, De. 2.23, and Anakims, Jos. 11.22; -taken by the tribe of Judah, Ju. 1. 18;-Samson carried away the gates of, 16.1, 3:-here he was confined, 21;-Philip the evangelist goes towards it, Ac. 8. 26. Its modern name is Ghuzzeh, containing about 1500 inhabitants. Gazing, looking earnestly, Na. 3.6; Ac.

I.11; He.10.33. Geba, ge'bah [a hill], a city of the tribe

of Benjamin, given to the priests, Jos. 21.17. Identified with the village of Feba, about six miles north of Jerusa-

Gebal, ge'bal [mountain], a city or district on the north of Canaan, within the territories of Phænicia, where the Giblites dwelt, famous as stone-hewers and ship-calkers, Eze. 27.9; Jos. 13.5; 1 Ki. 5. 18. Now called Jebeil.

Gebim, ge'bim [the ditches], a place near Jerusalem, mentioned only in Is.

Gedaliah, gĕd-a-lī'ah [made great by Jehovah], son of Ahikam, made governor of the Jews who were left by Nebuchadnezzar, Je. 40. 7;-murdered, 41.2.

Geder, gë'der, or GEZER [a wall], one of the thirty-one ancient royal towns of the Canaanites whose kings were defeated by Joshua, Jos. 12. 13:-may be identified with Gedor, 15.58;-and Beth-Geder, 1 Ch.2.57.

Gederah, ge de'rah [the sheepfold], a city of Judah, Jos. 15.36.

Gederoth, ged-e'roth [sheepfolds], a town in the 'valley' of Judah, Jos. 15. 41;-taken by the Philistines, 2 Ch. 28. 78

Gehazi, ge-lıā'zī [valley of vision], the servant of the prophet Elisha, made a leper for his falsehood and deceit,

Geliloth, gel'ī-loth [circles, circuits], a city of Benjamin, Jos. 18. 17;-called Gilgal, 15.7.

Gemariah, gem-a-rī'ah [whom Jeho. vah has made perfect], (1) Son of Hilkiah, sent by Zedekiah to Babylon with tribute-money for Nebuchadnezzar;-took charge of Jeremiah's letter, Je.29.3.—(2) Son of Shaphan,

ad De, 15.7; Pr. 11.24: 18.16; 19.6; 21, 26; 2 Co. 9. 7:—of Israel to the cap-tives of Judah, 2 Ch. 28. 15;—of Johanan to Gedaliah, Je. 40. 13.

Genesis [beginning], the first book of the Holy Scriptures, including the history of the world, from the creation to the death of Joseph, during about twenty-four generations, or

2369 years. Gennesareth, ge-nes'a-reth (SEA OF). a lake in the Holy Land, about 14 miles long and 7 broad in the widest part. Its surface is 653 feet below the level of the Mediterranean. Called hy Moses the Sea of Chinnereth. Nu. 34.11; -the New Testament writers call it the Sea of Galilee, Mat.4. 18; 15.29; Mar. 1.16; -the Sea of Tiberias, Jn. 6. 1, 23; -and the Sea of Gennesareth, Lu. 5. 1,-on this lake Christ calmed the storm, Mat. 8. 26: Mar. 4.39; Lu. 8.24; -here his disciples were accustomed to fish, Lu.5.4-11; Ja.21.3-11.

Gennesareth (LAND OF), Mat.14.34; Mar. 6.54; -a district on the west shore of the lake, near Capernaum, Jn. 6.

15-25. Gentiles, all nations beside the Jews, their heathen state, Ro.1.21; 2.14; 1 Co. 12. 2; Ep. 2. 1, 12; 4. 17; intimations of their admission to the blessings of the gospel, Is. 42. 1; 49.6, 22; 60.3; 65.1; Je.16.19; Ho.2.23; Joel 2. 33; Mi.4.1; Zep.3.9; Mal.1.11; Mat. 8.11; Lu. 2. 32; 3. 6; 24.47; Jn. 10.16; Ac. 10.15;-the terms of their admissian, Ac. 8. 37; - proper members of the Christian church, Ep. 2. 19, &c.; -should respect the Jewish converts, Ra. 11. 18.

Geotle, meek, quiet, and mild, the servants of the Lord required to be, s Ti.2.24; Tit.3.2;-the apostles were, 1 Th, 2. 7;-the wisdom that is from above is, Ja. 3.17; gentleness a fruit of the Spirit, Ga. 5. 32;-exemplified by Christ, 2 Co. 10. 1.

Genobath, gen'u-bath, or ge'nu-bath, son of Hadad, an Edomite, born in the palace of Pharaoh, 1 Ki. 11. 20.

derah [a berry], the smallest weight, and also the smallest coin among the Hebrews, = 10th part of a shekel, Ex. 30.13: Le.27.25.

Gerar, gerar [lodging-place], the seat of the first Philistine kingdom, Ge. 10. 19:-here Abraham sojourned, 20.1; -and also Isaac, 26.6.

Gergessnes, ger-ge-seens', or GADA-RENES, the inhabitants of the region round Gergesa, a city on the eastern shore of the Sea of Galilee. The country might thus be called either that of the Gadarenes or of the Gergesenes, Mat. 8. 28; Mar. 5. 1;-near this place Christ cured two demoniscs, Lu. 8. 26-36,

Gerizim, ger'e-zim, a mountain of Samaria, near Shechem, on which the Samaritans erected their temple, in opposition to that at Jerusalem, De. 11.29;-referred to by the women of Samaria, Jn. 4.20; -- from it and Mount Ebal the blessings and curses to be pronounced, De.27.11; Jos.8.33.

Gershom, ger'shom [stranger], the name of Moses' first-born son, Ex. 2. 22: 18.4.

Gershon, ger'shon, the eldest son of Levi, Ge. 46.11; called also Gershom, 1 Ch.6.16,17.

Geshem, ge'shem, an Arabian who opposed Nehemiah in rebuilding the walls of Jerusalem, Ne. 6, 1, 2; the same as Gashmu in ver. 6.

Geshur, ge'shur [a bridge], a small principality of Syria in Bashan, the king's daughter of which David marned, by whom he had Absalom, 2 Sa. 3 3;-hither he fled after he had silled his brother and an

with a low inclosure of stones. There stand in it eight venerable-looking olives, which seem as if they might have remained from time immemo-

Gezer, gë'zer [a place, a precipice], a Canaanitish royal city, the king of which was slain by Joshua, Jos. 10.33:-taken by Pharaoh, and given to Solomon, 1 Ki. 9. 16;-probably identical with the modern Um-Rush on the Jaffa road.

Ghost (HOLY), or HOLY SPIRIT, his names and characters: Spirit of God, Ge. 1.2; Mat 3.16;-Spirit of the Father, Mat 10.20; - Spirit of Christ, 1 Pe.1.11;-Spirit of grace, He.10.29; -Spirit of holiness, Ro. 1. 3;-Spirit of truth, Jn. 14. 17;-the Comforter, 14.26; 15.26.

-, his personality in the Godhead appears, from his being joined with the Father and the Son in baptism and the apostolic benediction, Mat. 28.19; 2 Co. 13.14; -from personal affections ascribed to him, Ep. 4. 30; Ro. 15. 30; personal actions; such as coming, testifying, receiving, showing, teaching, hearing, speaking, sending, forbidding, not suffering, helping, &c., Jn.14.16,26; 15.26; 16.7-14; Ac. 13.2,4; 16.6,7; Ro. 8. 26; -personal honours, Mat. 28. 19;

2 Co. 13, 14, -. his supreme Godhead, as equal with the Father and the Son, appears from his being called God, Ac. 5. 3, 4; -the LORD, or Jehovah, 28.25, compared with Is. 6.8,9; He. 3. 7, 9, with Ex. 17.7; He. 10. 15, 16, with Je.31.31,34;-from the essential perfections of God ascribed to him, such as eternal existence, He. 9.14; -omniscience, 1 Co. 2. 9-11; -omnipresence, Ps. 139.7-12; 1Co. 3.16; -omnipotence, 1 Co. 12. 4-11; works competent to God only were performed by him: such as creating agency in forming the body of Christ, Lu. 1. 35; -anointing and qualifying him for his work, 4. 18;-raising him from the dead, Ro. 8. 11; -effectually convincing men of their sins, Jn. 16. 8; savingly enlightening their minds, 1 Co. 2. 10;regenerating their souls, Jn. 3.5, 6;sanctifying their natures, 1 Co. 6. 11; -endowing them with Christian graces, Ga. 5.22,23; -sealing them to eternal life, Ep.4.30;-revealing future events, Lu.2.26; -inspiring the prophets, 2 Pe. 1. 21; - communicating supernatural gifts, 1 Co.12.1-11. Ghost (Holy), in his official work, in the economy of grace, he comes forth, or proceeds from the Father and the Son, Jn. 14.26;15.26;16.7; Ga. 4.6;—is promised to men, Is. 44.3; Eze. 11. 19; 36. 26; Joel 2 28; Mat. 3. 11;-by Jesus, Jn. 14. 16, 26; 15. 26; 16.7; -is ready to direct all Christians, Ro. 8. 9, 13, 16; 2 Co. 1. 22; Ga. 4. 6;his influence distinct from that of the Word, Jn.6.45,64,65; 1 Th.1.5,6;-necessary to the reception of the truth. Ep. 1. 17;-imparts the love of God to believers, Ro.5.3-5; dwells in believers, Jn. 14.17; -directs where the gospel should be preached, Ac. 16.6, 7:--appoints and superintends ministers in the church, 13. 2, 4; 20. 28; -stirs up to good works, Ex.35.21; -his suggestions are carefully to be attended to, 1s.63.10; Ep.4.30; 1 Th. 5. 19; -to be born of him, necessary, Jn.3.3, &c.; -blasphemy against him

unpardonable, Mat. 12.31; 1 Jn. 5. 16;

-descends upon the apostles, &c.,

Ac.2.1, &c.; -again after the impri-

sonment of Peter and John, 4.31:-

imparted to the Samaritan converts,

8.17;-to Cornelius and friends, 10.

44;-to the converts at Ephesus, 10.

town of the Philistines, which with | Gilonite, gi'llonite, an inhabitant of | Goad, a stick or pole about 8 feet its 'suburbs' was assigned to the Kohathites, Jos. 21. 23; retaken by the Philistines, 1 Ki. 15.27; 16.15.

GILOH

Gibeah, or Gibeath, gib'e-ah, or gib'e-ath [a hill], (1) Of Judah, Jos. 15. 57.-(2) Of Saul, also called 'Gibeah of Benjamin, Ju. xix. -xxi. ;--was the native place of Saul, 1 Sa. 10.26; -its inhabitants abuse the wife of a Levite, which occasions a war with the tribe of Benjamin, Ju. 19.22;-the inhabitants fled from it, Is 10.29.

Gibeon, gib'e-on [belonging to a hill], one of the four cities of the Hivites; its inhabitants artfully deceive Joshua and the Israelites, Jos. 9. 3: - condemned to servitude for their imposture, 27;-near it the Lord destroyed the Canaanites by hail and thunder, 10.10,11; over it the sun and moon stood still a whole day, 12, 13;-a famine on account of the cruelty of Saul towards, 2 Sa.21.1. A small village remains, called el-Jib, about & miles north-west from Jerusalem.

Gideon, gid'e-on [breaker], the youngest son of Joash, and a judge of Israel; - called also Jerubbaal, Ju. 6. 32; 1 Sa. 12.11; -called by an angel to deliver his country from the Midianites, Ju.6.12;—the angel gives him a proof of his commission, 21 -obtains another assurance in answer to his prayers, by the dew on the fleece, while all was dry around, &c., 36-40; delivers his country from the Midianites, 7.16; -pacifies the Ephraimites, 8. 1;-refuses the government, 22;—his ephod the occasion of idolatry, 27;-his sons and death, 29.

Gideoni, gid-e-5'nī [a breaker], the father of Abidan, a prominent man of the tribe of Benjamin, Nu.1.11; 2.22;

Gier-eagle [vulture-eagle], about the size of a raven, with a singular bald, triangular head, Le. 11. 18; De.14.17. Supposed to be the species known as the white carrion vulture of Egypt. See EAGLE.

Gifts (SPIRITUAL), extraordinary endowments of the Holy Spirit, what they were, and rules concerning the exercise of them, 1 Co. 12 1, &c.;inferior to charity or Christian love, 13.1,&c.; -- and to preaching, 14.1,&c. See SPIRITUAL GIFTS.

Gifts of Piety, the contributions to the construction of the tabernacle, Ex. 35.21; -at the dedication of it, Nu. 7.1;-of David for the temple, 1 Ch. 22.1,14.

Gihon, gi'hon [a stream], (1) One of the four heads of the rivers which watered Eden, Ge. 2. 13. -(2) The name of a fountain on the west of Jerusalem, the scene of the anointing of Solomon as king, 2 Ch. 32.30.

Gilboa, gil-bo'ah [bubbling fountains], a ridge of hills on the east of the Plain of Esdraelon, which extends about 10 miles from east to west, noted for the defeat of the Hebrews, and the slaughter of Saul and Jonathan, 1 Sa. 31.1-6; 2 Sa. 1.21.

Gilead, gil'e-ad [the heap or mass of testimony], (1) A range of mountains, extending from the south end of the Sea of Galilee to the north end of the Dead Sea, a distance of about 60 miles, having an average breadth of about 20 miles. This region is sometimes called 'Mount Gilead,' Ge. 37.25; sometimes the 'land of Gilead,' Nu.32.1. In the New Testament Gilead is referred to as 'Perea,' and 'beyond Jordan,' Mat 4.15; Jn.1.28. It abounded with trees which produced a valuable gum, called the balm of Gilead, Ge, 37.25; Je. 8.22; 46.11.-(2) The name

Giloh, the designation of Ahithophel, 2 Sa. 15.12; 23.34.

Gin, an old English word for trap, a snare, Ps. 140.5; 141.9.

Girding, or tucking up and binding around them, their loose and flowing garments, necessary to fit the Jews for a journey, or for laborious exertion, and therefore often mentioned, 1 Ki. 18. 46; 2 Ki. 4.29; Jn. 13.4; figuratively, being prepared for action, 1 Pe. 1.13.

Girgashites, gir'gash-ites, a tribe of the ancient Canaanites, Ge. 10.15, 16; -their country promised to Abraham's seed, 15. 18-21,-subdued by Joshua, Jos. 24.11.

Gittaim, git-ta'im [two wine-presses], a city of the Benjamites, to which the Beerothites fled, 2 Sa. 4. 3:-was rebuilt after the captivity, Ne. 11.33. Gittites, git'tites [wine-presses], the inhabitants of Gath, Jos. 13.3; 2 Sa.6.

10,11; 15.19,22. Gittith, git'tith, Ps. xxxviii. lxxxi. lxxxiv. (inscrip.) 'Upon Gittith,' de-Lotes a particular musical instrument

Gladnese, joy, exultation, Nu. 10. 10; Ps.4.7; 30. 11; Is. 16. 10; 30.29; Mar. 4.16; Lu. v. 14; Ac. 2.46; 12.14.

Glass, was invented in the twelfth century. Looking-glasses, Ex. 38.8; Job 37. 18; 1 Co. 13. 12; 2 Co. 3. 18; Ja. 1.23, were made of polished metal, as tin, silver, &c.

Gleanings, at the harvest, to be left for the poor and stranger, Le. 19.9; 23.22; of the vintage, De. 24.20. Glede, an old English word for the common kite, a well-known bird of prey, De.14.13. In the parallel passage, Le. 11. 14, the word 'vulture' is

Gloominess, want of light, or making the heavens dark with clouds, or swarms of locusts, Joel 2.2; -a season of judgments, Zep. 1.13.

Glorify, to render giorious, Ac.3.13; 2 Pe. 1.17

Glorify God, to honour him, directly prescribed, 1 Ch. 16.28; Ps. 22.23; Is. 42. 12;-required in all we do, 1 Co. 10. 31; -with our bodies and spirits, 6. 20;-by believing and loving his word, Ps. 119. 11, 10,-admiring and adoring his perfections, 145.3;—loving him supremely, De. 6. 5; — singing praise to him, Ps 33.2,3: 81.1;—commending him to others, 34.8; -devoutly contemplating his works, 8. 3, 4; 139.14; Re.15.3; Mat.15.31; Ac.4.21; -observing his ordinances, Ps. 27.4; -cheerfully obeying his laws, 119.33, 34; submitting to his will, 39.9; Job 1.21,22; Is.24.15;-yielding fruits of righteousness, Jn. 15. 8; Phi. 1, 11;examples of, Mat. 9.8; 15.31; Lu. 1.46; 2. 14, 20; 5. 25; 13. 13; Ac. 11. 18;punishment for neglect of, Da 5. 23; Mal. 2.2; Ac. 12.23; Ro. 1.24,25.

Glory of God, the luminous display of his presence, called the Shekinah, seen by Moses in the bush, Ex. 3.2-6; -resided in the cloud, and conducted Israel out of Egypt, 13.21; -appeared on Mount Sinai, 19.18; 24.16;-took possession of the tabernacle, 40.34,35: -where it sometimes appeared to all the people, Le.9.23; Nu.14.10;-commonly within the vail, upon the mercyseat, between the cherubim, Le. 16.12; -resided also in the first temple, 2 Ch.

-, or the manifestation of his perfections, seen in his works, Ps. 19. 1; Ro. 1. 20; - especially in the scheme of grace, through Christ, 2 Co. 3. 18; 4.6. Gluttony, excess in eating, censured

long, armed with a sharp piece of iron, to drive oxen with, Ju. 3. 31; 1 Sa. 13.21; Ec. 12.11,

Goats, used in the sin-offerings, Le. 3.12; 4.24; sins of the people confessed on the head of the scapegoat. and then it was suffered to escape, or let loose into the wilderness, 16.21,22; -figurative of princes, &c., Je. 50.8; Zec. ro. 3; Da. 8. 5, 8; -wild, called the ibex, or mountain goat, described, Job 39. 1;-represent the wicked at the day of judgment, Mat. 25. 33.

Gob [cistern, a pit], a place on the border of the Philistines, where they were signally defeated by David's warriors, 2 Sa. 21. 18, 19 :- probably the same as Gezer, 1 Ch. 20.4.

Goblet, a bowl or large cup, Ca.7.2. God, his unity, Ex.20.3; De.4.35.39; 5.7; 6.4; 32.39; Ps 86 10, Is 37 16; 43. 10; 44.6; 45.5; Je 10.10; Jn.17.3; 1 Co. 8. 4-6; Ga. 3. 20; Ep. 4 6; 1 Ti. 2.5;—a spirit, Jn. 4 24; 1 T1. 1. 17; 6. 16;—invisible, Ex. 33.20: Jn. 1. 18; 5.37; Ro. 1.20; Col. 1. 15; 1 Ti. 6. 16; He. 11. 27; 1 Jn. 4. 12: - true God, Je. 10. 10:living God, Da.4.34; 6.26; Ac. 14. 15; 1 Th. 1.9; He 9. 14; 10. 31:-God and Lord alone, 2 Ki. 19. 15; Ne. 9. 6; Ps. 33.18; 86.10; ls.37.16,20; -none else. or besides him, De 4 35; 2 Sa. 7. 22; 22. 32; 2 Ki. 5. 15; Is. 44 0, 8; 45. 5, 6, 14, 18, 21, 22; 46.9; Ho. 13.4; -- none with him, De 32. 39;-none before him, or self-existing, Ex. 3. 14; ls. 41.4; 43. 10; 44.6; 48.12; Re.1.17; 22.13; -none like him, or to be compared to him, Ex.8.10; 9.14; 15.11; De. 4. 12; 33.26; 2 Sa 7.22; 1 Ch. 17. 20; Ps. 35. 10; 86.8; 89.6; ls.40.18; 46. 5, 9; Je. 10. 6, 7, 10; -blessed, Ps. 119.12; Ro.1.25; 1 Ti.1. 11; 6. 15;-his name to be revered, De.5.11; his great majesty, Hab. 3. 3;-incomprehensible, Job 11. 7; Ps. 145. 3;-his superiority to idols, ls. 40.12, &c.; 41.21; 44.9; 45.20; 46.5; Je. 10.12, -the creator of all things, Ge. 1.1, &c.; Ne. 9. 6; Job 26. 7; Ps. 33. 6; 89.11; 148.5; Pr. 3. 19; 1s.34.1; 45. 18; Je. 14. 22; Zec. 12. 1; his works unsearchable, Ec. 8. 17;-the governor of all things, Ps. 22. 28; 135. 6;-our constant preserver, Ac. 17.28; -his immortality, De. 33.27; 1 Ti. 1. 17; 6. 16; Re. 4.9; -- immutability, Ex. 3. 14,15; Mal. 3. 5, 6; Ro. 1. 23; He. 13. 8; Ja. 1. 17 :- incorruptibility, Ro.1.23 :- eternity, Ps. 9. 7; 90. 2,4; 93. 2; 102. 12, 24, 27; 104.31; 145.13; Is.40.28; 57.15.63. 16; Je. 10. 10; La. 5. 19; Da. 4. 3; 1 Ti. 1. 17; Ro.1.20; 2 Co.4.8; 2 Pe.1.11; -first and last, Is.41.4; 44.6; 48.12; Re.1.8; -his omnipresence, 1 Ki. 8. 27; Ps. 139. 7-10; Je. 23.24; 2Ch. 6. 18; Ep. 1. 23; - omniscience, 1 Sa. 2.3; Job 26.6; Ps. 44.21; 139. 2; Pr. 15. 11; Is. 30. 18; Mat. 6.18; Ac. 15.18; He 4.12,13; 1 Jn. 3. 20; -his power, Ge. 17. 1; Job 9. 4; 37.23; 42.2; Ps. 35.10; 62.11; 68.35; 1s. 26.4; 40.29; 2 Co.12. 9; Is. 14. 24; Da. 3.17,29; Ro. 1.20; -his wisdom, Job 9 4; 36.5; Ps.92.5; 104.24; 147. 5; Is.31. 2; Ro. 16. 27; 1 Co. 3. 19, 20; 1 Ti. 1.17; - greatness ascribed to him, De.10. 17; 32.3; 2 Sa.7.22; 1 Ch.16.25; 17.21; Ne. 4. 14; Ps.77.13; 95.3; Je.32. 18:perfection, Ex. 15.7; Ps. 145. 12; Mat. 5.48;-produces good from the evil designs of men, Ge. 45.8; 50.20; Job 5. 12; Ps. 33. 10; 76. 10; Pr. 16.9, 33; 19. 21; disposes of things as he pleases from the beginning, De. 8. 18; 1 Ch. 29. 12;2 Ch. 1. 12; Job 1. 21; 9. 12; Ps. 75. 7; Da. 4. 17; -- his justice, Ge. 18, 25; De.32.4; Job 34. 17; 37. 23; Ac. 17. 31; Re. 15. 3; 19. 1, 2; -in not punishing children for the sins of their parents, De. 24.16; Eze. 18.2;—he often delays omente Fa 0

21. 43; - the sole object of worship, Ex. 20. 1; De. 4. 14, 39, 40; Lu. 4. 8;to be feared, Ps. 33.8; 76.7;-to be loved, Mat. 22. 37; -- to be obeyed, Ac. 5. 29;-not to be tempted, De. 6, 16: Mat. 4. 7; -compared to light, 1 Jn. 1.5; -the description of his throne in a vision, Re.4.2;-the symbol of his presence returns to the temple, Eze. 43.1, &c.; -addresses Job, Job 38. 3; xl.xli.;-to be imitated, Ep.5.1;-the marks of his sons, Ro.8.14; 1 Jn.5.2. Goddesses, female gods, according to the heathen mythology, such as Ashtoreth, 1 Ki. 11. 5, 33;—the queen of heaven, or the moon, Je.44.17,25;-

Diana. Ac. 19.27, 35, &c. God forbid, in the original it is, 'Let it not be,' or 'Far be it,' Ro. 3.31; 9.14. Godhead, the nature or essence of God, Col.2.9; Ro.1.20; Ac.17.29.

-, TRINITY IN. See TRIN-ITV

Godliness, or piety to God, consists in reverencing his perfections, Ps. 104. 1 -esteeming him as our chief good and portion, 73. 25; La. 3. 24;fearing to offend him, Ge. 39. 9;studying, by holiness of life, to promote his honour, 2 Pe. 3. 11 :- confiding in him for all we need, Ps.48. 14; 73.24.

, advantages of, profitable to all things, 1 Ti.4.8; 6.6;-promises to, Ps.4.3; 2 Pe.2.9.

Gods, great men and rulers are so called in some instances, Ex. 22. 28; Ps.82.1; 138.1; Jn.10.34; 1 Co.8.5.

-, heathen, Adrammelech and Anammelech, of Sepharvaim, 2 Ki. 17. 31;-Ashima, of Hamath, 30;-Ashtoreth, of the Sidonians, 1 Ki. 11.33;-Baal, of Tyre, &c., Ju. 2. 13;-Baalberith, 8.33; - Baalpeor, of the Moabites, Nn. 25. 3;—Baalzebub, of Ekron, 2 Ki.1.2;—Bel and Nebo, of the Babylonians, Is.46.1;-Chemosh, of the Moabites, 1 Ki 11.7;-Dagon, of the Philistines, Jn. 16. 23; - Diana, of Ephesus, Ac. 19. 24; - Jupiter and Mercury, of the Greeks and Romans, 14.12; - Milcom and Molech, of the Ammonites, 1 Ki. 11. 5, 7: - Nergal, of Cuth, 2 Ki. 17. 30;-Nibhaz and Tartak, of the Avites, 31;—Nisroch, of the Assyrians, 19. 37;—Chinn or Remphan, Am. 5.26; Ac. 7. 43;-Succoth-beooth, of the Babylonians, 2 Ki. 17.30; Tammuz, of the Syrians, Eze.

Gog, [mountain], (1) One of the descendants of Reuben, 1 Ch. 5. 4.-(2) Gog, along with Magog, represents the Scythians, or northern barbarians: their destruction foretold, Eze.38.2; 39.1; -the antichristian power of the eatire earth, Re.20.8,9.

Golan [exile], a city of Bashan in the half-tribe of Manasseh, east of the Sea of Tiberias; it was given to the Levites, and appointed to be a city of refuge, De.4.43; Jos.20.8; 21.27; 1 Ch.6.71.

Gold, the most heavy (except platinum), dense, pure, ductile, and valuable of all metals; God's Word compared to, on account of its inestimable worth, Ps. 19. 10;-tried saiots compared to, Job 23. 10; 1 Pe. 1. 7;the streets of the New Jerusalem, Re.21.18,21.

Goldsmith, one who makes golden wares, Ne. 3. 8; Is. 40. 19; 41.7; 46.6;

Golgotha, gol'go-thah [a skull], the Hebrew name of the place where Christ was crucified, Mat. 27.33; Mar. 95.22; Ju. 19.17. See Calvary.

Goliath, go li'ath [a captivity, or passing over], a mighty giant of Gath, about 101/2 feet high, 1 Sa. 17.4; 'morning and evening for forty day

Gorgeous, fine, splendid, glittering, Lu. 7.25; 23.11; Ezc.23.12.

Goshen, go'shen [frontier], (1) A very fertile province in Egypt, which Joseph procured for his father and brethren, and where the Israelites dwelt during the whole of their sojourn in that country. It probably lay to the east of the Nile in Lower Egypt, Ge. 45.10; 47.1-6.-(2) Another place of the same name, near Gibeon, Jos. 10.41; 15.51.

Gospel [good news, glad tidings], the joyful intelligence of salvation, through Christ; called the gospel of God, Ro.1.1;-of Christ, 16;-of salvation, Ep. 1.13; -of peace, 6.15; Lu. 2. 10, 14; -the word of God's grace, Ac.14. 3; 20. 32; -word of reconciliation, 2 Co. 5.19:-word of life, Phi.2, 16:-word of Christ, Col. 3.16;-ministration of the Spirit, 2 Co. 3.8;mystery of Christ, Ep. 3. 4; - unsearchable riches of Christ, 8;-sincere milk of the word, 1 Pe.2.2;-the glorious gospel, 1 Ti. 1.11;-to be preached to all descriptions of men, Mar. 16. 15; Tit. 2. 11; -- tne salvation which it publishes to be offered freely to all, Is. 55. 1; Jn. 7. 37; Re. 22. 17:all who believe it shall be saved, Mar. 16.16;-the blessings of it, Ro.1.16; 1 Co.1.18; Ep. 2. 1, &c.; 1 Pe. 1.1, &c.; -superior to the law of Moses, Jn. 1.17; 2 Co. 3.7; -the danger of rejecting it, Mar. 16. 16; Lu. 10. 16; Jn. 3. 36; 12.48; He.2.3; 10.28; 12.25; -to whom it is hidden, 2 Co. 4.3,4;-no other to be preached, Ga. 1.8,9;—the remarkable propagation of it, Mar. 4.30; Jn. 12, 32; Ac.2.41; 4.4; 6.7; 12.24; 13.49; 19. 20; 1 Co. 16.9; -shall in due time be preached in all the world, Ps. 2.8; 22.27; 72.8,11,17; 86.9; Is.2.2,3; 40.4, 5; 42.1,4, 6,7; 49.6; Da. 2. 44; Hab. 2. 14; Mal.1.11; Mat.8.11; 24.14; -to be earnestly defended, Phi. 1. 17, 27; Jude 3.

Gourd, a climbing shrub of quick growth allied to the family of the cucumber. The gourd of Jonah, 4.6, was probably the palma Christi, the castor-oil plant; - 'wild gonrds,' 2 Ki.

Government, executive power, of all things committed to Christ, as Mediator, Is. 9. 6, 7; Mat. 28, 18; Ep. 1. 20-22;-governments, an order of rulers in apostolic churches, 1 Co. 12. 28;wicked men despise, 2 Pe.2.10.

Gozan, go'zan [a fleece of wool, passing over, or pasture], a river in Media, mentioned in several places, 2 Ki. 17.6; 18.11; 19.12; 1 Ch.5.26; Is.

37.13.

Grace, of God, his compassion, manifested in the gift of his Son, and the blessings of salvation through him, Jn. 3. 16, 17; 2 Co. 8. 9; Ep. 2. 8; 2 Ti.1. 9;-pardon is of grace, Ro. 11.5; Ep. 1. 3-6;-divine-calling, Ga. 1. 15; 2 Th. 1. 11, 12; - pardon of sin, Ep. 1. 7; -justification, Ro. 3. 24; -adoption, Ep. 1. 5;-sanctification, 2 Co. 9. 8;faith, Ac. 18.27; Ep. 2.8; -hope, 2 Th. 2.16; -promised to all men, Ps. 84. 11; Is. 30. 18, 19; 2 Co. 12. 9;-God's conferring it on men is complete, Ex. 33. 19; Mat. 11. 25; Ro. 9. 15, 16;free, Ro.5.8; 1 Ju.4.10; distinguishing, Mat. 20. 16; Ro. 9. 15; -preventing, to be appreciated as assisting to holiness, 1 Jn. 4. 19;—blessed, tending to the accomplishment of its end, Ro. S. 38,39; Phi. 1.6; necessary to the performance of good works, 1 Ki. 8.58; Ps. 119.32; Jn.6.44; Ro.8.8; 1 Co. 3 6; 12. 3; 15. 10; Phi. 2. 13; He. 13. 21;will be increased when improved, Mat. 13.12; Lu. 8.18; Jn. 15.2; -- given to the humble, Pr. 3.34; Ja. 4.6; I Pe.

branch, of one tree into the stock of another; the Gentiles were graffed into the church, Ro. 11. 17, 19;-the Jews shall be, 23:-the Word of God is, into the heart, Ja. 1.21.

Grapes, the fruit of the vine, Ge. 40. 10; Le. 25. 5, 11; Mat. 7. 16; -brought from the land of Canaan by the spies, Nu 13.23;-an emblem for the instruction of the Israelites, Eze. 18. 1, &c. :--not to be gathered till the vine was three years old, Le. 19.23; -gleaning of, to be left for the poor, ro.

Grasshopper, an insect of the locust kind, but small, Le. 11.22; Nu. 13.33; Ju 6.5; Is 40.22;—the word rendered grasshopper' in Ec.12.5 is rendered 'locust' in 2 Ch.7.13;-destructive to vegetation, Am. 7. 1; -often found in great multitude, Ju. 6. 5; 7.12; Je. 46.

Grate, a net-work of brass like a sieve for the bottom of the great altar of sacrifice, Ex. 27.4; 35.16; 38.4,5.

Gratitude, a desire to return benefits. recommended, 2 Sa. ix.; 2 Ki. 4. 18; Lu.17.15; -want of it reproved, Is.1.

Grave, (1) Sober, serious, and solemo: deacons required to be, 1 Ti. 3.8;and aged Christians, Tit. 2. 2. -(2) Sepulchre for burying the dead; Jacob set a pillar over Rachel's, Ge. 35.20;-God will ransom his people from, Ho. 13.14; -the Christians' song of victory over, 1 Co. 15 55.

Gravel, hard or coarse sand, Pr.20. 17; Is.48.19; La.3.16.

Grease, the soft part of fat, Ps. 119.70. Great Sea, the Mediterranean, extends from east to west nearly 2300 miles, Nn. 34. 6; Jos. 1. 4; 9. 1; 15. 12; Eze. 47. 10, 15; Da. 7. 2; -called the 'ntmost sea,' Joel 2.20; -the 'hinder sea, Zec. 14.8.

Greaves, defensive armour for the legs, reaching from the foot to the knee; mentioned only in 1 Sa. 17.6. Grecians, gre'shi-ans, foreign Jews (Hellenistai) as opposed to Palestinian Jews, Ac.6.1; 11.20; whereas 'Greeks' (Hellenes) are Greeks by race, Ac. 16.1,3, or Gentiles as opposed to Jews-many of the Grecians converted, Ac. 11. 10-21.

Greece, grece, an extensive country on the south-east of Europe, and including Ionia and Asia Minor, Zec. 9. 13; Ac. 20. 2. In the Old Testament, Greece and Greeks are mentioned under the name of Javan, 1s. 66.19. It was probably peopled soon after the flood by the descendants of Japheth in the line of Javan. In the days of Alexander, the Greeks were masters of Egypt and Syria, the countries beyond Euphrates, and other provinces. Few countries are more favoured by nature, as to its soil, climate, and productions. Many of the most famous statesmen, orators, and generals of antiquity had their birth here. The arts and sciences of Greece attained a great eminence, as did also poetry and eloquence. After a long and grievous oppression (from the fall of the Byzantine empire) the Greeks arose in 1822 against the Turks, and ultimately gained their independence. The modern kingdom of Greece was established in 1832. In 1863 it was enlarged by the annexation of the Ionian Islands. Its population is about 1,500,000. The Greeks profess Christianity, but in a corrupted form, being nearly allied to Popery.

Greedy, ravenous, eager, Ps. 17. 12;

Pr.1.19; Is.56.11; 1 Ti.3.3. Greeks, as used by the Jews this word was synonymous with Gentiles. Ac.

3.32; - Jesus at the death of Lazarus, Ju. 11. 35;-Paul for the sickness of Epaphroditus, Phi.2.27.

Grief, should not be immoderate, 2 Sa.12.20; 1 Th.4.13; 1 Co.7.30. Grind, to crush small, Ex. 32. 20; De.

9.21; Ju. 16.21; Nu. 11.8; -figuratively to oppress, Is 3.15:-allusion to the noise of the hand-mills, Je. 25. 10; Ec. 12.4; Re. 18.22. The 'grinders ceasing' because they are few, Ec. 12.3, is supposed to represent the loss of the teeth in old age.

Grisled, mixed black and white hairs; party-coloured as goats, Ge. 31.10, 12; -horses, Zec.6.3,6.

Groaning, deep distress, Ex.2.24;—an overwhelming sense of the evil of sin, and the value of spiritual blessings, Ro.8.26; 2 Co.5.2.

Grope, to feel what one cannot see, De. 28. 29; Job 5. 14; 12. 25.

Grove, the word so rendered in Ge. 21. 33, means a tree. The heathen worshipped their gods in groves of trees, De. 12. 2, 3; Ho. 4. 13;—hence grove and idol were almost convertible terms, 2 Ki.23.6.

Groves, frequently the places of idol worship, 1 Ki. 15. 13; 16. 33; 2 Ki. 17. 16;-not to be planted near the place of the national worship, De. 16.21.

Grudging, reluctance, toward our brethren forbidden, Le.19.18; Ja.5.9; -alms not to be given with, 2 Co.9. 7:-hospitality to be used without, Pe.4.9.

Guard, caution, defence, Ge. 37. 36; Da.2.14; Ac.28.16.

Gudgodah, gud-go'dah [thunder], the fornieth encampment of the Israelites in the wilderness, also named Hor-Hagidgad, Nu.33.32; De.10.7.

Guest, one lodged in the house or entertained at the table of another, 1 Ki.1. 41, 49; Mat. 22.10; Lu. 19.7; -chamber, a room for strangers, 1 Sa. 9.22; Mar. 14.14; Lu. 22.11.

Guide, God promises to direct and instruct his people, Ps. 25.9; 32.8; Is. 42.16; 48.17; 49.10; 58.11.

Guile, or DECEIT, we are required to be without, Ps.34.13; 1 Pe.2.1; 3.10; -persons without it approved. Ps. 32.2; Jn. 1.47; Re. 14.5. See DECEIT. Guilty, not innocent, wicked, Ex.34. 7; Mat.23.18; Ro.3.19.

Gulf, an abyss, Lu. 16.26. Gurbaal, gur-ba'al [sojourn of Baal], a place in Arabia, on the confines of Judea, successfully attacked by Uzziah, 2 Ch. 26.7.

Gutters, water-courses, some subterranean passages through which water flowed, 2 Sa. 5.8. In Ps. 42.7 the word is rendered 'water-sponts;' in Ge.30. 30,41 it means drinking-troughs.

### H.

Haahashtari, ha-a-hash'ta-ri [muledriver], a son of the patriarch Ashur, 1 Ch.4.6.

Habaiah, ha-ba'yah [protected by Jehovah], a priest in Ezra's time, Ezr. 2.61; Ne. 6.63.

Habakkuk, hab'a-kuk [embracer]. one of the twelve minor prophets, who lived about 600 years before Christ; foretells the destruction of Judah by the Chaldeans, Hab. i.;-the overthrow of the Chaldeans, ii.; - his sublime prayer, iii.

Habbaziniah, hab-az-ī-nī'ah [lamp of Jehovah], Je. 35.3. Habergeon, Ne. 4. 16; Job 41. 26; 2 coat of mail - C

Saul, 1 Ss. 23. 19. The modern Tell

Hadad, hā'dad [sun], the name of Syrian idol, given to the kings of Edom, 'the Edomite,' adversary of Solomon, 1 Ki.11.14-22.

Hadadezer, had-ad-e'zer [Adad is my help], king of Zobah in Syria, con. quered by David, who took from him 1000 chariots, 20,000 footmen, and 700 horsemen, 2 S2. 8. 3, 4; David slew of the Syrians who came to suc. cour him 22,000 men, 5;—some years after he again made war with David who defeated him, 10.15-19;-called Hadarezer, 2 Sa 10.16; 1 Ch.18.3.

Hadadrimmon, ha'dad-rim'mon [the name of two Synan idols, Hadad and Rimmon], a place in the valley of Megiddo, near to which the good king Josiah was slain, and his army routed, which occasioned a great mourning, 2 Ch. 35.22,24; Zec. 12.11. Hadashah, had'a-shah [news], 2 city

in the valley of Judah, Jos. 15. 37. Hadassah, ha-das'sah [myrtle], the Jewish name of Esther, Es.2.7.

Hadoram, ha-do'ram [Hador, i.e. the fire god, is exalted], (1) One of the sons of Shem, I Ch. I.21.-(2) A son of Tou, 1 Ch. 18. 10.

Hadrach, hā'drak [inclosure], a land near Damascus, denounced by Zech. ariah, Zec.g. 1.

Hagar, hā'gar [flight, stranger], an Egyptian servant to Sarah, giveo to Abraham to wife, Ge. 16. 2; - flees from Sarah, 6;-encouraged by an angel to return, 7-12;--bare Ishmael to Abraham, 15; -she and her son dismissed, 21. 9-14;-comforted by an angel in the wilderness, 17;-her history allegorized, Ga. 4.22.

Hagarenes, ha-gar-eens', or HACAR. ITES, the descendants of Hagar, 1 Ch.5.10,20; Ps.83.6.

Haggai, hag'gaï [one who keeps holiday], a prophet who returned from the Babylonish captivity with Zerub babel, Ezr. 2. 2; -he and Zechariah promote the rebuilding of the temple (s.c. 520), 5.1, &c.; his prophecies referred to, 5.1; 6.14; He.12.20.

Haggiah, hag-gī'ah [festival of Jehowahl, one of the posterity of Levi, Ch.6.30.

Haggith, hag'gith [festivity], a wife of David, and mother of Adooijah, Sa. 3.4; 1 Ki. 1.5, 11; 1 Ch. 3.2.

Hail, (1) A storm of, one of the plagues of Egypt, Ex.9.24; Ps.78.47, 105; 32. 33; in the defeat of the Canaanites, Jos. 10. 11; - fulfils God's word, Ps. 148.8.-(2) Health be to you, Mat. 26.49; 27.29; Lu 1.28.

Hair, of Absalom remarkable, 2 Sa. 14. 26;-used as a type of the fate of Jerusalem, Eze. 5. 1; -gray hairs to the old a 'crown of glory,' Pr. 16.31; -pure white a symbol of divine majesty, Da.7.9; -- a natural covering to women, 1 Co. 11. 15;- plaiting the hair' censured, 1 Pe.3.3. Hakupha, hak-n'fah [crooked], one of

the Nethinims whose descendants returned to Babylon, Ne.7.53. Hallelujah. See Allelujah.

Hallohesh, hal-lo'hesh [whisperer]. one who sealed the covenant, Ne.10.

Hallow, to render sacred, to set spart to a holy use, Ex. 20. 11; 28. 38;--to reveren e or worship, Le.22, 32; Mat.

Halt, (1) Lame on the feet, Ge. 32.31; Ps. 38. 17; Je. 20. 10.-(2) Falter between two opinions, 1 Ki. 18.21. Ham [hot], (1) The youngest son of Noah; his offence and punishment,

Ge. 9. 22; his descendants, 10. 6: 1

Orontes, on the north boundary of Palestine, Jos. 13.4; Ju. 3.3;—the king of, friendly to David, 2 Sa. 8.9 afterwards taken by Solomon, 2 Ch. 8. 3:-was taken by the Assyrians in the time of Hezekiah, 2 Ki.17.24; 18. 34: - called 'Hamath the Great,'

Hammedatha, hăm-měďa-tha, the father of Haman, Es. 8.5; 9.10,24. Hammer the word of God compared to, Je 23. 29:-Babylon called the hammer of the whole earth, 50.23.

Hamooah, ham-o'nah [multitude], a city and a valley, mentioned in Eze. 39 16 as a place where multitudes of Gog shall be buried. The valley of HAMON-GOG [Gog's multitude] is the prophetical name of the valley in which they shall be buried, Eze. 39.

Hamor, ha'mor [an he-ass], prince of Shechem, whose son ravished Dinah, Ge. 34.2; his application to Jacob, and his destruction, 6,26.

Hamul, ha'mul [spared], a grandson of Judah, 1 Ch.2.5.

Hanameel, ha-nam'e-el [the grace of God], a kinsman of the prophet Jeremiah, sold him a field, Je. 32.7.

Hananeel, ha nan'e-el [grace from Godl, a tower at Jerusalem, Ne. 3.1; 12.30: Je.31.38.

Hanani, ha-na'ni [grace to me, or mercy), the prophet, reproves Asa. 2 Ch. 16.7.

Hananiah, han-a-nī'ah [grace of the Lord, the false prophet, Je. 28. 1;breaks Jeremiah's yoke, 10; - his

death foretold, 15.
Hand, of the Lord, denotes his power, whether in punishing or saving, Ju. 2. 15; 2 S2. 24. 14; Ne. 2. 8; Job 2. 10; Ex. 9. 3; 16. 3; 1s. 59. 1; Lu. 1. 66; -of Moses leprous, Ex.4.6; -of Jeroboam withered, 1 Ki. 13. 4; -withered, restored by Jesus, Mat. 12.10; Mar. 3.2; Lu.6.6;-writing on the wall seen by Belshazzar, Da.5.5.

Hand-breadth, a measure about 4 inches, Ps. 39. 5; Is. 48.13;-rendered span,' La. 2.20.

Handle, to manage, Ge. 4. 21; Ju. 5. 14. Ps. 115.7: Je. 2-8; Lu. 24. 39.

Handmaid, Ge. 16.1; 29.24; 1 Sa. 1.11. 16; Ps.86.16; 116.16; Lu.1. 18.

Lands, imposition of, in blessing, Ge. 48. 14; Mat. 19. 15; - in dedicating sacrifices, Ex. 29. 10: Le. 1. 4; -in ordaining to offices, Nu. 8. 10; 27. 18; De 34.9; Ac.6.6; 1 Ti.4.14; 5.22; 2 Ti. 1.6.-io miraculous cures, Mar. 6.5; 16.18: Lu. 4. 40; 13.13; Ac. 9.17; 28. 8; -in imparting the gift of the Holy Spint, Ac.8.17; 19.6,

-, lifted up in prayer, Ex.17. 11; Ps. 28. 2; 63. 4; 88. 9; 134.2; 141.2; 143 6;-in taking 2n oath, Ge. 14.22. -, to pour water on, to serve, as Elisha did to Elijah, 2 Ki. 3.11;to wash publicly, to declare innocent, De. 21.6,7; Mat. 27.24.

Hangiog, an infamous death, Nu. 25. 4: De. 21, 22; Ga. 3. 13:-of Pharaoh's baker, Ge.40.19; -of those who joined in the worship of Baal-peor, Nu. 25. 4:-of the five kings by Joshua, Jos. 10.26;-of Saul's sons, 2 Sa.21.8;-of Haman and his sons, Es.7.10; 9.14.

Hannah, han'nah [graciousness], the wife of Elkanah, and mother of the prophet Samuel, reproached for her barrenness, 1 Sa. 1. 6;-prayed for a son, 10,11:-first reproved, and then encouraged by Eli, 14. 17; - bears Samuel, 20; - presents him to the

Lord, 24; her song, 2.1, &c. Hanun, ha'nun [gracious], the son and successor of Nahash, king of the Hanran, haw'ran [caves, cave-land], Ammonites, who insulted David's ambassadors, by cutting their clothes and beards, 2 Sa. 10.2.4: 1 Ch 10.2-6

26-31.-(2) The place where he dwelt | Hawk, a well-known bird of the falcalled after his name, 32; 12.4,5;also called Charran, Ac. 7. 2, 4. It was a place in Mesopotamia, Ge.24. 10, or more properly in Padan-Aram, 25.20. It is identified with the modern village called Harrán on the banks of the Belik, which flows into the Euphrates.

Harbonah, har-bo'nah [ass-driver], one of the seven eunuchs of King Ahasuerus, Es. 1. 10; 7.9.

Harden, obdurate, Ex. 4. 21; 14. 17; De. 15.7; Job 6.10; Ps.95.8. Hare, a well-known, swift, and timid

animal, Le. 11.6; De. 14.7. Hareth, ha'reth [thicket], a forest in the tribe of Judah, into which David fled from Saul, 1 Sa. 22.5.

Harhaiah, har-ha-i'ah [zeal of Jehovah], the father of Uzziel, Ne. 3.8. Harim, ha'rim [flat-nosed], (1) The head of the second course of priests, 1 Ch. 24.8;—his descendants, to the number of 1017, returned from captivity, Ezr. 2.39;- those of them who had married strange women agree to put them away, 10. 21.-(2) Another person of this name, 2.32; Ne.7.35.

Harlot, literally, a common prostitute, Pr.29. 3;-metaphorically, the idolatrous impurities of Israel, Is. 1.21; Je. 2.20; 3.1; Eze.16.15, &c.

Harmless, innocent, untainted, Mat. 10.16; Phi.2.15; He.7.26.

Harnepher, har ne-fer [snorer], one of the sons of Zophah, 1 Ch.7.36. Harness, armour for warriors, or furniture for horses, 1 Ki. 20. 11; 22, 34;

2 Ch.9.24. Harod, ha'rod [fear, astonishment], a fountain of water at the foot of Mount Gilboa, Ju.7.1; 1 Sa.29.1.

Harosheth, har'o-sheth [wood-cutting], a city of Upper Galilee, near the Lake Merom, where Sisera resided, and his army was routed, Ju. 4.2.16.

Harp, a stringed musical instrument, invented by Jubal, much used by the prophets, and in the worship of God, 1 Sa. 10. 5; r Ch. 25. 3; Ps. 33. 2; 43. 4; 57.8;-David skilful in use of, 1 Sa. 16.16,23,

Hart, Ps. 42.1. See DEER.

Harvest, the season of reaping corn and fruits, begins in Palestine about commencement of April and ends in June, Ge. 8. 22; -of barley, Ex. 9. 31, 32; Ru. 2. 23; of wheat, Ex. 34. 22; -Sabbath kept in, 21 -promises of, Ge. 8. 22; Je. 5. 24: - illustration of a people who are ripe for destruction, Joel 3. 13; - the end of the world. Mat.13.30; -- a season of wrath, Re.

14.15. Hashabiah, hash-a-bī'ah [regarded by Jehovahl, son of Kemuel of Hebron, Ezr. 8.24; 1 Ch. 26, 30.

Hashhadanah, hash-bad'a-na [consideration in judging], a Levite, men-

tioned Ne. 8.4. Hashmonah, hash-mo'nah [fatness]. an encampment of the Israelites in

the wilderness, Nu. 33.29. Hashupha, ha-shu'fa [uncovered], one of the Nethinim, Ne.7.46.

Hatipha, ha-ti'fa [captured], a Nethinim, Ne.7.56; Ezr.2.54. Hatred, ill-will, of our fellow-men to

be guarded against, Le.19.17; Pr.10. 12,18; 26.24; 1 Jn.2.9; 3.15; 4.20. Hanghtiness, pride and arrogance condemned, 2 Sa.22.28; Pr.16.18; 18.

12; Is.2.11,17. See PRIDE. Haunt, to frequent, 1 Sa. 30. 31; Eze. 26.17.

a country north-east of Canaan, and south of Damascus, embracing a porcon tribe, unclean according to the law, Le. 11. 16;-described, Job 39.

Hazael, hăz'a-el [seeing God], probably an officer in the army of Naaman the Syrian, sent to consult Elisha at Damascus, 2 Ki. 8. 7;-his iniquity predicted, 13:-kills his master, 15:oppresses Israel, 10. 32; 13. 22; diverted by presents from proceeding to Jerusalem, 12. 17; his death, 13.

Hazar-Gaddah, hā'zar-găd'dah [village of fortune], a town in the extreme south of Judah, Jos. 15.27.

Hazar-Maveth, ha'zar-ma'veth [court of death], a descendant of Shem, 1

Hazeroth, haz'e-roth [villages], the sixteenth encampment of the Israelites in the wilderness, Nu. 11.35; 12.

Hazor, hā'zor [inclosure, village], (1) The chief city of North Palestine, on the west side of the waters of Merom. taken by Joshua, Jos. 11. 10; 15. 23. -(2) One of the cities of Judah in the south, Jos. 15. 23.-(3) A place in which the Benjamites resided after the captivity, Ne. 11.33.

Head, Christ is, of his body-the church, Ep.5.23;-of principality and power, Col. 2. 10; -of all things for the good of his church, Ep. 1.22;applied to rulers, princes, magistrates, Ex. 18. 25; De. 1. 15, 16; 33. 21; Is. 7. 9; -the chief of families, Ex. 6. 14, 25; 1 Ch. 5.24.

Healing, curing ailments, Je. 30. 13; Mat.4.23; Lu.9.6; Ac. 10.38.

Health, the value of it, and how preserved, Pr.3.7,8; Ac.27.34; 1 Ti.5.23. Hear, we are commanded to hear Christ, Mat. 17.5; Mar. 9.7; -and the Spirit addressing the churches, Re. 2.7,11,17,29; 13.9; - we ought to do so attentively, Lu.21. 38; Ac. 10. 33; He.2.1;—with reverence, Ps.89.7; with faith, He.4.2; with discrimination, Mar. 4. 24: - with a humble and teachable disposition, Lu. 10.39; Ja. 1.21; - with self-application, Mat. 26.22; -with constancy, Pr. 8.34; Ac. 2.42,46; Ja.1.24,25; with a view to practice, Mat. 7. 24-27; Ro. 2, 13;with prayer, Ps. 119.18,27.

Heart, the seat of the affections, desires, and motives, commonly used for the soul, Ps.19.8; 44.21; Is.9.9;naturally depraved, Ge.6.5; 8.21; Ec. 9.3; Mat. 15.19; hard and unfeeling in matters relating to the soul, Ps. 119.70; Eze.11.19; Ep. 4. 18; -proud, Ps.10.4; 73.6; Is.9.9; Je.49.16; Ob. 3; -deceitful, Ps.12.2; Pr.28.26; Je.17. 9: 1 Co. 8. 2; Ga. 6. 3; Re. 3. 17;—rebellious, Je. 5. 23;—idolatrous, Eze. 14.

3,4. , should be pure, Jos. 24. 14; 1 Sa.16.7; 1 Ch.28.9; 29.17; Ps.7.8; 24. 4; 51.6; 73.1; 119. 80; 125. 4; Pr. 4. 23; 23.26; 24.12; Mat. 5.8; Lu. 8.15; 11.39; Ro.2.29; 1 Ti.1.5; 2 Ti.2.22; Ja.4.8.

-, evidences of its being pure are its abhorring vain and sinful thoughts, Ps. 119.113;-delighting in holy meditation, Ps. 1. 2; 119. 97;desirous of nearness to God, 42.1,2; 63. 1; 84.2; prompting to holy conversation and deportment, Mat. 12. 34.35; Ja.3.13; exciting to pray for greater purity, Ps.51.2,7,10.

-, we are commanded watchfully to keep, Pr. 4. 23:-the Lord looks chiefly to it, 1 Sa. 16. 7; Je. 17. 10;-a broken and a contrite one pleasing to the Lord, Ps. 34.18; 51.17; Is. 57.15; 61.1: 66.2.

, God judicially hardens, or in righteous judgment gives un

thus hardened in, Pr.29.1; -cautions to guard us from, 1 Sa.6.6; Ps.95.8; Pr.28.14; He.3.8,15; 4.7.

Hearth, the place on which the fire is made, Ge. 18.6; Ps. 102.3; Is. 30.14. Heath, a plant in barren wastes. It is probably the juniper that is meant Hell. This word is the translation in Is. 17.5-8.

Heathens, those who are without the written Word of God, Ps.2.1; Mat.6. 7; Ga.2.9;—might know somewhat of God by his works, Ac. 14.17; Ro. 1.19, 20:-are notwithstanding ignorant of him, 1 Co.1.21; -are sunk into idolatry and vice, Ro. 1. 21-32;—shall be judged by the law and light of nature, 2. 12-16; -in the latter times shall enjoy the gospel. See Gospel. Heaven, sometimes means the place where holy souls dwell, 2 Ki.2.1,11; Lu. 2. 15; Ep. 3. 15; Col. 1. 5; 1 Pe. 1. 4;-and sometimes the visible firmament, Ge.7.11; Le.26.19; De.4.11; La. 4. 19; Lu. 21.26; the heaven of heavens, 2 Co. 6, 18;-the third heaven,

, the happiness of it, Ps. 16.11; Da. 12. 3; Mat. 5. 12; 13.43: Lu. 12. 43; Jn. 12.26; 17.21; 1 Co.2.9; 13.12; 1 Pe. 1.4; Re.7.16,17; 14.13.

-, degrees of happiness in it, Mat. 16. 27; Lu. 19. 17; Jn. 14. 2; 1 Co. 15.41; 2 Co.9.6.

-, who will be admitted into it, Mat. 5.3-12; Jn. 3. 15; Ro. 2. 7; 1 Ti. 6.

, who will be excluded from it. Mat. 7.21; Lu. 13. 27; 1 Co. 6. 9; Ga. 5. 21, &c.; Re.22.15.

Heaviness, sorrow and distress of mind, Ezr. 9. 5; Ps. 69. 20; Pr. 10. 1;-Christ comforts those who are in, Is.

Heber, EBER, he'ber [community], (1) The son of Shelah, and great-grandchild of Shem, Ge.10.24.—(2) The husband of Jael who killed Sisera, Ju.4.17-21.

Hebrews, a name given to the Israelites, Ge. 14. 13; 40. 15; Ex. 2. 6; 3. 18; 1 Sa.4.6,9, &c.; derived from Heber the ancestor of Abraham, or from êber (beyond, from the other side), the name by which the Jews were known to foreigners, while in speaking among themselves of themselves they used the name Israelites.

Hebrews (Eristle To), though anonymous yet the weight of evidence is in favour of the opinion that it was written by Paul about A.D. 62. Its great design is to show that the Levitical priesthood was a shadow of that of Christ, and that the legal sacrifices prefigured the great and final atonement made by his blood.

Hebron, he'bron [fellowship], the oldest town in Palestine, and one of the most ancient and renowned cities of the world, Nu.13.22; -called Kirjath-Arba, Ju. 1. 10; Mamre, Ge. 33. 19; 35.37 :- Abraham dwelt there, 13. 18;-taken from the Amorites, Ju. 1. 10. Its modern name is el-Khulil [the friend], with a population of about 1000, including about 60 Jewish fami-

Hedge, for protecting fields or gardens, Pr. 15. 19;-whatever defends from harm, Is.5.5; Eze. 13.5;-troubles and hindrances, La. 3.7; Ho. 2.6. Heel, put for the body, or the inferior part of human nature, Ge. 3.15.

Hegai, heg'ā-i [cunuch], Es.2.8,15. Heifer (RED), a young cow, the use of its ashes, Nu.19.1, &c.

Heinous, very wicked, Job 31.11. Heirs of God, Christians so called, Ro.8.17; Ga.4.7; Ep.3.6; Tit.3.7; He. 6.17; Ja.2.5;-Christ the heir of all daughter of Potipherah the priest of, Ge.41.45; 46.20. The site of the city is now occupied by low mounds, the only remains of its famous temple being a granite obelisk about 68 feet high.

of the Hebrew sheel and the Greek hades. Sheol is rendered by our translators thirty times by grave, e.g. Ge. 42. 28; 45. 29; Ps. 49. 14: 141. 7; Is. 38.18. It is rendered hell, as denoting the place of punishment, De. 32. 22; Ps. 9. 17; Pr. 23. 14; Mat. 5. 29; 10. 28: 23. 33; Mar. 9. 43; Lu. 12.5; 16.23; 2 Pe. 2.4. This is its most frequent signification. The horrors and numishments of it set forth, Mat. 13. 42: 18.9; 25.30; Jude 13; Re.14.10; 19.20; 20.10,14; 21.8; -sufferings in it various, according to the degrees of guilt, Mat.11.22; 23.14; Lu. 12. 47, 48; the eternity of the torments thereof asserted, Da. 12. 2; Mat. 3, 12; 25, 46; Mar. 9.44; Lu. 16.26; Jude 13.

Helmet, a metal cap for defending the head, 1 Sa. 17. 5, 38; figuratively, the hope of salvation, Ep. 6. 17; 1 Th. 5.8.

Heman, hê'man [faithful], (1) A Kohathite, the grandson of Shemuel. the 'singer,' 1 Ch.6.33.—(2) The son of Zerah, celebrated for his wisdom, 1 Ki. 4. 31; 1 Ch. 2.6.

Hemlock, a poisonous herb, Ho.10. 4: - figuratively, perverted judgment, Am. 6, 12.

Hepher, he'fer [a pit or well], a city of the ancient Canaanites; was subdued by Joshua, Jos. 12.17;-also the name of Zelophehad's father, 17.3.

Hephzibah, hef'zi-bah [pleasure, delight], the queen of Hezekiah, and mother of Manasseh, 2 Ki.21.1;-the church thus called, Is.62.4.

Herald, one who proclaims the orders of a king, Da. 3.4.

Herbs, appointed for the food of man, Ge. 3. 18:-figurative of the transitory prosperity and life of man, 2 Ki. 19. 26; Ps. 37.2.

Herd, larger cattle, distinguished from the smaller called the flock, Ge. 18.7; Ex. 10.9: Hab. 3.7.

Heresy [sect], a system of opinions; rendered 'sect,' Ac.24.5; 26.5; 28.22; -corruption of the true faith, I Co. II.IQ.

Heretics, those who hold or teach false doctrine, Tit 3.10; 2 Ti.2.17.18. Heritage, inheritance, estate by succession, Ex.6.8; Ps.16.6; 61.5; 1 Pe.

Hermas, and HERMES, her mas [Mercury or gain], two disciples of Christ residing in Rome, to whom Paul sends his salutations, Ro. 16. 14.

Hermogenes, her-mo'jen-es [descendant of Mercury], one who turned his back on Paul, and probably on a Christian profession, 2 Ti.1.15.

Hermon, her'mon [lofty, prominent peak], a mountain in the north-eastern boundary of the Holy Land, often mentioned, Jos. 12.5; 13.5,11; Ps.89. 12; 133.3. This mountain is \$050 feet above the level of the sea. Its modern name is Jebel-esh-sheikh [chief mountain], called by the Sidonians Sirion, De. 3.9.

Hermonites, properly Hermons, that is the (three) summits of the Hermon, Ps.42.6

Herod the Great, an Idumean, the second son of Antipater, who had been made procurator of Judea by Julius Cæsar, e c. 47; king of Judea when Christ was born, Mat. 2.1; -- was troubled at the report of his birth, 3: -sent for the Magi or

Herod the Great by his wife Malthace a Samaritan, King of Galilee, married his brother's wife, Mat. 14.3; -reproved for this by John the Baptist, 4:-imprisons and puts him to death, 3-10; Mar. 6. 17; Lu. 9. 7, 9;hears of the fame of Jesus, Mat. 14. 1;-reported to design to kill him, Lu. 13.31;—examines him, 23.6.

Herod Agrippa I., the grandson of Herod the Great by his eldest son Aristobulus, puts to death the apostle James, Ac. 12.2; -imprisoned Peter, 3,4;-his terrible death, 20-23;-he reigned seven or ten years, and was the father of Agrippa, Bernice, Drusilia, and Mariamne.

- Agrippa II., son of the preceding, is mentioned in the New Testament only by the name of Agrippa. Festus brought Paul before him, and was almost persuaded to be a Christian, Ac. 26. 1-32. After the destruction of Jerusalem he went to Rome, where he died at the age of seventy. Herodians, he-ro'dï-ans, a Galilean political party, who favoured Herod's ambitious desire to gain from Rome the title of king. In their religious tenets they were Sadducees, Mat. 22, 16; Mar. 12. 13.

Herodias, he-rō'dï-as, the sister of Herod Agrippa I.,and granddaughter of Herod the Great; her first husband was her uncle Philip, son of Herod the Great, whom she deserted, and lived in adulterous intercourse with Herod Antipas, his brother.

Heron, an unclean bird according to the law, Le. 11. 19; De. 14. 18. The Heb. word (anaphah) so rendered is supposed to designate a species of

Heshbon, hesh'bon [reason, intelligence], chief city of Sihon, king of the Amorites, about 20 miles east of the river Jordan; given to the tribe of Reuben, Jos. 13. 17;-afterwards assigned to the Levites, 21.30;-famous for its fish-pool, Ca.7.4; -its ruins are still seen.

Heth [trembling, fear], the eldest son of Canaan, and father of the Hittites, Ge. 10, 15;-Abraham purchased a burying-place from his sons, 25.10;the daughters of, embittered Rebekah's life, 27.46.

Hew, to cut wood or stone, Ex.34.4; to slay or cut into pieces man or beast, Ho.6.5; 1 Sa.11.7.

Hezekiah, hez-e-kī'ah [strengthened of the Lord], king of Judah, succeeds Ahaz, 2 Ki. 16. 20; 2 Ch. 28. 27;-conquers the Philistines, 2 Ki. 18.8;snade war upon by Sennacherib, 18. 13; 2 Ch. 32.1; Is. 36.1, &c.; -receives ambassadors from Babylon, 2 Ki.20. 12; Is. 39.1; -threatened for his ostentation, 6;-cleanses the temple, 2 Ch. 29.3.—proclaims a solemn fast, 30.1; -sick, but recovers. 2 Ki. 20. 1, &c.; Is 38.1, &c.; -dies, 2 Ki.20.21.

Hiddekel, hid'de-kel [the rapid Tigris], one of the rivers which had their source in paradise, Ge.2.14;-on the banks of it Daniel had one of his visions, Da. 10. 4. It rises about 15 miles south of the source of the Euphrates, and after pursuing a southeast course joins that river at Korna, about 50 miles above Bassorah.

Hiel, hi'el [the Lord liveth], a man of Bethel, who, notwithstanding the curse denounced by Joshua against him who should attempt to rebuild Jericho, Jos. 6. 26, undertook it, and found the curse verified, 1 Ki. 16.34. Hierapolis, hī-er-rap'o-lis [a sacred or holy city], a city of Phrygia, in Asia Minor, in the neighbourhood of Colosse; here Christianity was early

planted, Col. 4 12 Its me

how he must enter the holy of holies, | Hoised, raised up on high, Ac. 27.40. Le. 16. 1, &c.; succession after the captivity, Ne. 12. 10; - Christ our great, He.4.14.

Hilkiah, hil-ki'ah [portion of Jehovah], a high-priest in the reign of Josiah, 2 Ki. 18. 18, 37; 1s. 36. 22; 2 Ki. 22.4; 2 Ch. 34. 15; Ne. 8.4.

Hill Country, the country immediately to the south of Jerusalem, Lu.

Hin, a liquid measure, containing the th part of a 'bath,'=12 Roman sextarii=5 quarts, Ex.29.40; 30.24, &c. Hind, the female of the red deer or stag, Job 39. 1; Ps. 29. 9; -swift and sure of foot, 2 Sa. 22. 34; Ps. 18. 33:emblems of activity, Ge. 49. 2;-gentleuess, Pr. 5. 19;-modesty, Ca. 2. 7; 3.5;-earnest longing of, Ps. 42.1;maternal affection, Je. 14.5.

Hinder, to obstruct, Ge. 24, 56; Ac. 8. 36; 1 Cc .9.12; Ga. 5.7.

Hinges, joints on which a door turns, 1 Ki.7.50; Pr.26.14.

Hinnom, hiu'nom [lameutation], a deep and narrow ravine to the south and west of Jerusalem. It is first meutioned in Jos. 15.8; 18.16. From the time of Joshua (2 Ki. 23. 10, 13, 14; 2 Ch. 34. 4,5) it became the common cesspool of the city. It is said that perpetual fires were kept up in it to consume all that was combustible. It was called 'the valley of the son' or 'children of Hinnom,' Je. 19.2. By the later Jews it was called Ge Hinnom, Gehenna, to denote the place of eternal punishment.

Hiram [noble, free], (1) King of Tyre called also Huram, 1 Ch. 14.1; 2 Ch. 2.2,11,12), reigned thirty-three years over Tyre, seven in David's reign and twenty-six in that of Solomon; sends to David, 2 Sa. 5. 11; - congratulates Solomon on his accession, r Ki. 5. 1; -makes him a present, 9. 14;-his answer to Solomon about assistance in building the temple, 2 Ch.2.11 .-(2) An eminent artificer, sent from Tyre to assist in the building of the temple, &c., 1 Ki.7.13;—and the furniture of it, 15, &c-(3) A Benjamite,

Hire, to be paid promptly to the labourer, Le.19.13; De.24.14,15;-of a whore not to be brought into the house of the Lord, 23.18.

Hireling, one employed for hire for a limited time-figurative allusion, Job 7.1; 14.6;-one who takes little interest in the flock compared with the shepherd, Jn. 10. 12, 13.

Hissing, crying like a serpent, and used to denote scorn or contempt, 2 Ch. 29. 8; Je. 18. 16; Mi. 6. 16; -to call with a hiss denotes authority, 1s.5.26; 7.18; Zec. 10.8.

Hitherto, till now, Ex.7.16; Ps.71.17; Jn. 5. 17; Ro. 1. 13.

Hittites, hit'tites, the descendants of Heth, the second son of Canaan; two of David's mighty men were, 1 Sa. 26. 6 2 Sa. 11. 6; in the days of Elisha. they had kings of their own, 2 Ki.

Hivites, hī'vites, a tribe of the Canaanites, Ge. 10. 17; -sometimes called Avims, De.2.23; Jos.13.3.

Hizkijah, hiz-kī'jah [the strength of the Lord], one who sealed the covenant with Nehemiah, Ne. 10. 17.

Hoary Head, gray hairs, a crown of glory, when found in the way of righteousness, Pr. 16.31; -the beauty of old men, 20. 29; - honour to be given to, Le.19.32; -promise to carry to, 1s.46.4; - prayer for one who has reached, Ps.71.18.

Hobab, ho'bab [beloved], the son of Raguel the Midianite, Nu. 10. 29; Ju. Holiness, freedom from sin, and devotedness to God; the necessity of it, Le.11.44; 19.2; Ps. 4.3; Ro.6.19; 12. 1; 13.12; 2 Co.7.1; Ep.1.4; 4.24; Phi. 1.27; Col.1.10; 1 Th.2.12; 1 Pc. 1.15; 2 Pe.3.11;-a motive to it: from the holiness of God, Le.11.44; 19.2; 1 Pe. 1. 16; - from the dissolution of all things, 2 Pe. 3.11; -none can see him without it, He.12.14 :- must be served in, Lu. 1. 74, 75; -saints invited, and called to it, Ro.8.29; Ep.1.4; 1 Th.4. 7:2 Ti.1.9: -promised to the church, Is. 35.8; Ob. 17; Zec. 14 20,21.

HORITES

-. genuine, has its seat in the heart, and grows from a gracious and full surrender to the Holy Spirit, Jn. 3. 6; Ro. 6. 22; 8. 5;—appears in purity of speech, Col. 4. 6;-sanctity of practice, Phi. 1. 11; - progressive advancement in goodness, Job 17.9; Phi.3.13.

, specially required of the ministers of Christ, Le. 21. 16; Is. 52. 11; Mat. 5.13, 14, 16; Ro.2.21; 2 Co.6.

3,4,6; 1 Ti. 3 2, &c.; 4.12, &c. &c. Holon, hō'lon [sandy], (1) A city of the priests, situated in the mountains of Judah, Jos. 15. 51; 21. 15;-called Hilen in 1 Ch. 6. 58.—(2) A city of Moab, Je.48.21.

Holpen, helped, Ps. 83. 8; 86. 17; Is. 3; Da.11.34; Lu.1.54.

Holy, often applied to God, to signify his infinite purity, Le.19.2; 21.8;frequently he is called 'The Holy One of Israel, 2 Ki.19.22; Ps.71.22; 78.41; Is. 1.4;—persons, places, and things so called, which are separated to the Lord, Ex. 19.6; Le. 16.33; Nu.

Holy Ghost, or Holy Spirit. See GHOST.

Homer [a heap], a measure of capacity=10 baths, Le.27.16; Nu.11.32; Eze. 45.11; called also a cor.

Honest, upright or becoming, Lu. 8. 15; Ac. 6.3; Ro. 12. 17; 2 Co. 8.21. Honesty, in our dealings, enjoined,

Le. 19. 13, 35; De. 25. 13; Pr. 11. 1; 20. 10, 23; 28. 8; Je. 17. 11; Ho. 12.7; Mi.6. 8,11; Mar.10.19.

Honey, was so abundant in Canaan. that the land was said to flow with it, Ex.3.8,17; 13.5; De.32.13; 1 Sa.14. 25; Pr. 25.27; Ca.4.11.

Honour, true and permanent, promised to them who honour and serve God, 1 Sa.2.30; Pr. 3.16; 4.8; Jn.12.26. Hoods, of the Jews, like the turbans of the Turks and Persians, raised high in the middle, Is.3.23.

Hope, of eternal life, is founded on the promises and merits of Christ, Col. r. 27; 1 Th. 1.3; 2 Th. 2.16; Tit. 1.2; -said to be saved by it, Ro. 8, 24:- rejoicing in it, 12. 12; -a motive to godliness, Ro. 15. 4, 13; He. 3.6; 1 Pe. 1. 13; -certain objects of the saint's hope: Christ's second appearing, Tit. 2. 13; -the resurrection, Ac. 23.6; 24. 15;future glory, Ro. 5.2; Col. 1.27.

- of the hypocrite and unjust shall perish, Job 8.13,14; Pr.11.7. Hophni, hof'nī [pugilist], and PHINE-HAS, the sons of Eli, the high-priest, 1 Sa.1.3;-were dissolute and abandoned men, 2.12-17;-hearkened not to the gentle reproof of their father, 25;-their doom foretold, 27-34;-revealed also to young Samuel, 3.11-

14;-both slain by the Philistines, 4. Hor, hor [the mountain], (x) A mountain on the confines of Idumea, on which Aaron died, Nn. 20. 25, 28; 33. 38,39. It has a double summit, and is 4800 feet above the Mediterranean. -(2) A mountain named only in Nu.

34.7,8, probably identical with Le-

in the mountains of Seir, Ge. 14.6;were powerful and had princes before Esau conquered their country, 36.20; De.2.12,22.

HOUSES

Hormah, hor'mah [dedicated], a royal city of the Canaanites in the tribe of Simeon, to which the Canaanites pursued the Israelites, when, in opposition to Moses, they attempted to enter the Land of Promise, Nu. 14. 45;many years after, it was conquered by them, 21.1-3; -called Zephath, Ju.

Horn, a defensive weapon of an ox, Ex. 21.29; figuratively, an emblem of honour and power, i Sa. 2. 1, 10; Ps.132.17; Je. 48.25;-powerful kingdoms, Da. 7.8,11,21; 8.5,8,9,21; Zec. 1.18,19,21.

Hornets, a species of wasp, remarkable for strength and irritability, employed as instruments of divine judgment on the Canaanites, Ex. 23. 28; De.7.20; Jos.24.12.

Horon, and Horonaim, hor'on and hor-o-na'im [two caverns], a city of Arabia, on the east of the Dead Sea. Is. 15. 5; Je.48. 3; Sauballat probably a native of, Ne. 2. 10, 19; 13. 28.

Horrible, dreadful, terrible, Ps. 11. 6: Je.5.30; 18.13; Ho.6.10.

Horse, Ge.49.17;-riding on, a mark of diguity, Ec. 10.7;-used by kings and warriors, Ex. 14.9, 23; Es.6.8;war-horse described, Job 39 10, &c.

Horses, the Jewish kings forbidden to multiply, De. 17. 16;-Solomon, contrary to this prohibition, had 40,000 stalls of, 1 Ki. 4. 26; in the vision of Zechariah, Zec. 1.7.

Hosanna, ho-zan'nah [save, I beseech thee], used as a prayer, or an ascription of praise, Mat. 21.0.15; Mar. 11. 9.10; In. 12.13.

Hosea, ho-ze'ah [saving], one of the minor prophets, son of Beeri, contemporary with Isaiah. His ministry extended from Jeroboam's death to the beginning of Hezekiah's reign, about sixty years.

Hosen, the old plur, of 'hose,' an under garment, Da. 3.21.

Hoshama, hosh'a-mah [heard, or he obeying], one of the posterity of David, 1 Ch.3.18.

Hoshea, ho-she'a [salvatiou], (r) The same with Joshua, De. 32.44. -(2) The nineteenth and last king of Israel, 2 Ki. 15. 30; 17. 1;—he and his people conquered, and carried captive into Assyria, 5.6; 17.3, &c.;—and thus the kingdom of the ten tribes came to an end, 2 Ki.17.1-6; Ho.13.16 (B.C. 725). Hospitality, the practice of kindly entertaining strangers, recommended, Ro. 12. 13; 1 Ti. 3. 2; Tit. 1.8; He. 13.2; 1 Pe. 4.9; -test of Christian char-

acter, 1 Ti.5.10. -, examples: of Abraham to the angels, Ge.18.3, &c.;-of Lot to the angels, 19. 2;-of Laban to Abraham's servant, 24.31;-of Jethro to Moses, Ex.2.20;-of an old man at Gibeah to a Levite, Ju. 19. 15;—of Job, Job 31. 32;—of Lydia to Paul and Silas, Ac. 16.15;—of the people at Melita, 28.2.

Host, one who lodges and entertains guests, Lu. 10.35; Ro. 16.23.

Hostages, persons given to another as a pledge for the performance of certain conditions, 2 Ki. 14. 14; 2 Ch.

Hosts, or ARMIES, Jehovah is often called the Lord of, Ex.12.41; 1 Sa.1. 11; Ps. 59. 5; 84. 1,3,12, &c.

Honghing of Horses, disabling them, by hamstringing, i.e. cutting the 'ten-don Achillis' of the hinder legs, Jos. 11.6,9; 2 Sa. 8.4. Hour the law

favoured, they walked, prayed, slept and published any important matter to the people in the streets, I Sa. 9 25; Mat. 10 27; Ac. 10. 9;-to prevent them from falling from, it was guarded by a parapet wall, De. 22.8; new houses to be dedicated, 20. 5; the leprosy in, Le. 14. 33.

Howbeit, nevertheless, Ju. 4. 17; Is. 10.7; Mat. 17.21; Ga. 4.8. Howling, like the noise of a dog, Is

15.8; Je.25.36; Zep.1.10.

Huge, vast, large, 2 Ch. 16.8. Hukkok, huk'kok [decreed], a place on the borders of Naphtali, near Ze. bulun, Jos. 19.34; 1 Ch.6.75.

Huldah, hul'dah [a weasel], a prophetess, foretells the destruction of Jerusalem, 2 Ki. 22. 15; 2 Ch. 34.23.

Humanity, or social kindness, enjoin ed, De.22.1; Lu.10.37; Ep.4.32; Col.

3.12; 1 Pe. 3.8.

Humility, or lowliness of mind, recommended, Ps. 138, 6; 144.3; Pr. 11. 2; 16. 19; 18. 12; 22. 4; ls. 57. 15; Mi.6. 8; Mat. 18.4; 23. 12; Lu. 18.14; Ro. 12. 3,10, 16; Phi. 2. 3; Col. 3. 12; Ja. 4. 10; 1 Pe. 2.17; 5.5; - to obtain and cherish this excellent spirit, we should consider that we are mortal creatures, Job 7.1; 14.1; dependent creatures, Ac. 17.28; 1 Co. 4. 7; -ignorant crea. tures, Job 8. 9; 11. 12; - sinful crea. tures, Ro.3.23; 1 Jn.1.10; we should consider its advantages, Lu. 14. 11; Ja. 4. 6;—and study the example of Christ, Mat. 11.29; -advantages of. it is pleasing to God, r Pe. 3. 4;-ap. proved by good men, Pr. 29. 23;-has the promise of divine care and love. Ps. 25. 9; 1s. 57. 15; -- it keeps us from being hurt by prosperity, Pr. 1, 32; Ge. 39. 2;-makes us patient and resigned in adversity, Job 2. 10; Ps. 69. 32,33; examples of: Moses, Ex. 18. 24;-Gideon, Ju.6.15;-Elijah, 1 Ki. 19.4; -Daniel, Da.2.30; -the Psalm. ist, Ps. 131.1; — Jesus Christ, Phi. 25-8; — John the Baptist, Lu. 3. 16; — Peter, Ac. 3. 12;10.26; -Paul and Bar. nabas, 14. 15;-Cornelius, 10. 33;-Paul, 1 Co. 15. 9; 2 Co. 12. 11; Ep. 3. 8; 1 Ti.1.15.

Hunger, a desire of food, Ex. 16.3; De. 28.48; Lu. 15.17; -after righteousness, blessedness of them who do, Mat. 5.6; -no hunger shall be felt in heaven, Re.7.16.

Hungry, promises to them who feed the, 1s. 58.10; Eze. 18.7; Mat. 25.35;soul, God filleth, Ps. 107.9; Lu.1.53. Hunters, they who chase, Ge. 10.9;

25.27; Pr.6.5; Je.16.16. Hur [a hole], (r) The son of Caleb, who, along with Aaron, held up Moses' hands, while Israel fought with the Amalekites, Ex. 17. 10;-to him and Aaron, Moses directed the people for counsel, while he was on Sinai, 24.14.-(2) One of the kings of Midian, Nu.31.8; Ex.24.14.

Hurl, to drive quickly, Nu. 35. 20; Job 27.21; 1 Ch. 12.2. Hurtful, mischievous, Ezr. 4. 15; Ps.

144.10; 1 Ti.6.9. Husbandman, one who cultivates the

ground, an honourable occupation, Ge.9.20, Je.51.23; Jn. 15. 1; 2 Ti. 2.6;

Husbandry, the art of tillage, or cultivating the ground; the antiquity and honour of it, Ge. 3.23; 4.2; 2 Ch. 26.10; Pr. 12. 11; 28. 19; Ec. 5.9. Husbandry, the church called God's,

1 Co.3.9. Husbands, the house-bands, who

connect the family, and keep it together, their duty, Ge.2.24; Pr.5.15, 18; Mal. 2. 14,15; 1 Co. 7. 3; Ep. 5. 25; Col. 3.19; 1 Pe. 3.7.

to be the queen of Nineveh, but the meaning is uncertain, Na.2.7.

Hymeneus, hy-men-e'us [uuptial, or 2 wedding song), and Alexander, for a time professed the Christian faith: but fell into error and vice, for which they were excommunicated, 1 Ti. 1. 20;—he and Philetus maintained that the resurrection was past, 2 Ti. 2. 17,

Hymns, psalms, and spiritual songs. recommended, Ac. 16. 25; Ep. 5. 19; Col. 3. 16; Ja. 5. 13. The hymn mentioned in Mat. 26. 30 was the great Hallel, consisting of Ps. cxiii .- cxviii. Hyperbole, a rhetorical figure, which represents things much greater or less than they really are; great and beautiful ones, 2 Sa. 1.23; Je. 4.13; La. 4.19; Am. 2.9; Hab. 1.8.

Hypocrisy, the assuming of a character which we are conscious does not belong to us, with a view to impose on mankind; its guilt and punishment, Job 8.13; 15.34; 27.8; 36.13; Is. 20.13: 33.14; 58.2; Je.3.10; Eze.33.31; Mat. 6. 2, 5; 7. 21; 23.13,23, 28; 24. 51; Lu. 12. 1; 16.15; 1 Pe. 2. 1; Re. 3. 1:-Examples of: Pharaob, Ex. 8. 28, 29;—Balaam, Nu. 23. 10; Saul, 1 Sa. 15. 13-15; — Jehu, 2 Ka. 10. 16, 31;— Herod, Mat. 2.8; - Judas, 26.25,48; --Pilate, 27.24; - Ananias, Ac. 5. 1-10. Hyssop, a plant, either the marjoram or the thorny caper, much used in the lewish purifications, Ex. 12. 22; Le. 14.4,6,49,51,52.

#### I.

I AM THAT I AM, the name by which God made himself known to Moses, expressive of his self-existence and independence, Ex. 3.14; - in similar terms Christ speaks of himself, In.

Ibhar, ibhar [chosen], one of David's sons, 2 Sa. 5.15; 1 Ch. 3.6.

Ibleam, ib'le-am [he consumes the people], a city of Manasseh, on the border of Issachar, west of Jordan, Jos. 17. 11;—the Canaanites still dwelt in it, 12.13;-identical with Bileam.

Ibzan, ib'zan [illustrious], a judge of Israel, Ju. 12.8; -had thirty soos and

thirty daughters, 9.
Ichabod, ik'a-bod [where is the glory?], a name given to the son of Phinehas when the ark was taken by the Philistines, 1 Sa. 4. 19-22.

loonium, 1-ko'ni-um, the metropolis of ancient Lycaonia, in Asia Minor, situated in a beautiful and extensive plain at the foot of Mount Taurus, about 50 miles east of Lystra. Paul and Barnabas fled to it, Ac. 13.51;here they preached in the Jews' synagogue, 14. 1;—here they were persecuted, 2-6. Its modern name is Koniek, with a population of about

30,000. Iddo, id'do [his hand], (1) A prophet of the kingdom of Judah, who wrote the annals of the reign of Rehoboam and Abijah, 2 Ch. 12. 15;-vision of, 9.29:-book of, 12.15;-story of, 13. 22 .- (2) The father of Berachiah, and grandfather of the prophet Zechariah, Zec. 1.1; Ezr. 5.1; 6.14 -- (3) The chief

of the half tribe of Manasseh, 1 Ch. Idle, lazy, Ex. 5. 8;-not working, Mat. 20.3; L11. 24. 11; 1 Ti. 5. 13.

Idleness, sloth, censured, Pr.6.6,11; 10.4,26,12.24,27;13.4;15.19;18.9;19. 15,24; 20.4,13; 21.25; 22.13; 23.21; 24. 30. 26. 13. Ec. 10. 18; Eze. 16. 49; Ro.

26; 10. 3;—the punishment of it, | Implead, to charge with crimes before death, De. 13.9; 17.2; -the Canaanites extirpated on account of it, De. 12.29; -the monuments of it to be destroyed, Ex.23.24; 34.13; De.7.5,25; 12.1, &c., 29; -all communication with idolaters forbidden, De. 5. 1, &c.

Idolatry, examples of it: Laban, Ge. 31.19,30: - Jacob's household, 35.2-4: -Egyptians, Nu. 33. 4, -the Israelites in the golden calf, Ex.32.1, &c.; -in the worship of Baal-peor, Nu. 25.1, &c. ;-after the death of Joshna, Ju. 2. 12; 3. 7;-after the death of Gideon, 8.33;—the Danites, 18.30;— Solomon, 1 Ki. 11. 4;—Jeroboam, 12. 28;—in the time of Ahab, 18. 22;— Ahaz, 2 Ki. 16.3;—the Samaritans, 17. 29;-Amaziah, 2 Ch. 25. 14;-Manasseh, 33.2. , covetonsness so called. Col.

Idols, meat offered as sacrifice to them not to be eaten by Christians, except in particular cases, 1 Co. 8. 1; 10. 14,

&c., 25. Idumea, id-ŭ-mē'ah [red], the Greek form of Edom, originally called 'Mount Seir,' a country bordering on the Holy Land, possessed by the Edomites, or descendants of Esau; was bounded on the north by the Dead Sea and Moab, and extended southward to the eastern gulf of the Red Sea, Is. 34. 5; Eze. 35. 15; 36. 5; Mar. 3.8.

Igeal, ig-ë'al or ig'ë-al [avenger], (1) One of the sons of Shemaiah, 1 Ch. 3. 22.-(2) One of David's famous warriors, 2 Sa. 23.36.

Ignominy, shame or reproach, Pr. 18.

Ignorance, want of knowledge, Ep. 4. 18;-sins of, Le. 5. 1;-sacrifices for them, Nu. 15. 22; Le. 4. 1; does not excuse sin, Le.4.2; Lu.12.48; -chosen by wicked men, Job 21.14; Ro.1.28. -, voluntary, ceasured, Jn.

3.19; 2 Pe. 3.5. tively excusable, Ju. 9. 41; Ro. 14. 1; 15.1; 1 Co. 8.9; 9.22; 1 Ti. 1.13;—but not excusable when there are the

means of information, Jo. 3.19; 5.40; Ac.17.11,30; 2 Pe. 3.5. Ignorant, the want of understanding,

Is. 56. 10; 63. 16; -without knowledge, Ac. 4.13; Ro.1.13; He.5.2.

Illuminated, enlightened with the saving knowledge of Christ, He.10.

Illyricum, il-lyr'i-kum, a country in Europe, lying between Panonia and the Gulf of Venice, now called Sclavonia, and about 480 miles in length, and 120 in breadth; from Jerusalem to this country, Paul preached, Ro. 15. 19:-Dalmatia, which Titus visited 2 Ti. 4. 10, was the southern part of

this province. Images, not to be worshipped, Ex.20. 4; De.4.15: 5.8; 16.22;—a golden one set up by Nebuchadnezzar, Da.3.1,

&c.;-are seen by him in a dream, 2.1, &c. Imaginations, the ideas, conceptions,

purposes, and desires of meanaturally evil, Ge. 6. 5;--corrupt reasonings, 2 Co. 10. 5.

Immannel, or EMMANUEL, im-man'n-el [God with us], a name given to Christ, expressive of his partaking both of the divine and human natures, ls.7.14; 8.8; Mat.1.23.

Immediately, in a moment, instantly, Mat. 4.22; 8.3; Ac. 9.34; 12.23; Ga. 1.

Immortality, not subject to death or dissolution, ascribed to God, r Ti.r. 17:6.16:—the bodies of believers shall be immortal, 1 Co. 15.55;-brought to light by the goese

a judge, Ac. 19.38.

Implicit faith, or believing as we are taught, without examining for ourselves, condemned, Is.8.20; Ac. 17.11; 1 Th.5.21; 1 Jn.4.1; Re.2.2.

Importunity, or earnestness in prayer. the prevalence thereof, Ge. 32.26; Lu. 11.5; 18.1. See PRAYER.

Impose, to lay or bind upon one, Ezr. 7.24; He.9.10.

Imposition of hands. See HANDS. Impossible, what cannot be done, nothing is so to God, unless it imply evil, or a contradiction, Lu. 1. 37; 18.

Impotent, weak and incapable of action, Jn. 5.7; Ac. 4.9; 14.8. Impoverish, to make poor, Ju. 6.6;

Is.40.20; Je.5.17. Imprecations, or prayers for curses, remarkable ones, Job 3. 3; Ps. 28. 4; 59. 5, 13; 143. 12; Je. 18. 21; 20. 12, 14;

Imprison, to shut up in prison, Ac. 22.19; 2 Co.6.5; He.11.36

Impudence, want of modesty and shame, censured, Pr 7.13; 21.29; Eze.

Impute, to account, or ascribe to a person that which he himself hath not, or did not; and to deal with him as if it were his; thus God imputed our sins to Christ, Is.53.6; 1 Pe.2.24; -and thus he imputes the righteousness of Christ to believers, and on its account treats them as if it were their own, comp. Phile. 18 with Ro.4. 5-13; 2 Co. 5. 21; - to lay to one's charge, 2 Sa. 19.19;—to be held guilty, Le. 17.4.

Inability, natural or physical, the want of ability to do that which we wish; as of the blind to see, or the lame to run, Mat. 9. 27; Ac. 3. 2;moral inability, consists in the want of inclination, desire, and will to do what God requires, Job 21. 14; Jn. 5.

40; 8.43. Incense, a rich perfume compounded of frankincense and other spices used in sacrifices, Ex. 30.8, 34; 37.29;—the merit of Christ's death, Re. 8.3,4. Incensed, provoked to anger, or kin-

dled into rage, Is.41.11; 45.24. Incest, illicit commerce of those counected by consanguinity or affinity, forbiddeo, Le. 18. 6, &c.; 20. 17; De. 22. 0; 27.20; Eze. 22.11; Am. 2.7.

-, examples of it: of Lot, Ge. 19.33;-of Reuben, 35.22;-of Judah, 38.18;—of Amnon, 2 Sa. 13. 1, &c.;—of Absalom, 16.21;—of Herod, Mar. 6.17.

Inchantments, or ENCHANTMENTS, magical charms or spells; the practice of witchcraft, or the arts of conjuration and sorcery, forbidden, Le. 19.26; De. 18.9-12.

Incline, the ear, to listen attentively, Pr. 5. 13; Je. 7. 24; 11. 8; 25. 4; - the heart, to earnestly study and desire, Jos. 24. 23; 1 Ki. 8. 58; Ps. 78. 1.

Inclose, to compass, or shut up round about, as Israel did the Benjamites, Ju. 20. 43;-wicked men did Christ. Ps. 22. 16.

Incontinent, unchaste, 2 Ti. 3.3. Incorruptible, not liable to corruption or decay; God is, Ro. 1. 23;the bodies of saints shall be, r Co. 15. 52;-the seed, or word and agency of the Spirit, by which they are born again, 1 Pe. 1.23; - their heavenly inheritance, 4.

Increase, the produce of the earth and of cattle, Le. 19.25; De. 7.13; -to grow, advance, or improve, Col. 1.10; 1 Th. 3 12;-to multiply, 1 Ch. 27.23. Incredible, what cannot be believed,

the resurrection of the dead ough

As there used it denotes not the | Injure, to do a person wrong or inpeninsula of Hindostan, but the districts round the Indus-the Punjaub. Indignation, wrath or anger, Ne.4.1; Es. 5.9; Mat. 20. 24; -the judgments of God, or the dreadful effects of his anger, Is.26.20;34.2;—a holy displeasure against one's self for sin, 2 Co.7.

Indite, to form thoughts for speech or writing, from the overflowing of the heart; or as the word signifies, from its boiling or bubbling up, Ps. 45.1.

Industry, or diligence, of body and mind, recommended, Pr. 6.6: 10.4; 12. 24; 13. 4; 21. 5; 22.29; 27.23; Ep.4.28; 1Th.4.11. Examples of, Ge. 29.9; 31. 6; Ex.2.16; Ru.2.2.3; Ac.9.39.

Inexcusable, not to be excused, or palliated by apology, Ro.2.1.

Infallible, that which cannot be mistaken, or admit of doubt, Ac. 1.3. Infamy, loss of character by crimes; disgrace, reproach, Pr.25.10; Eze.22.

5; 36. 3. Infant[one who cannot speak], a young child, 1 Sa. 15 3; Job 3.16; Ho. 13.16; Lu. 18. 15;-during the millennium there shall not be an infant of days, that is, all Christians shall be men in Christ, in respect of gracious attainments, 1s.65.20.

Inferiors, persons beneath us in rank, station, or wealth, not to be despised, Pr. 17.5; Ro. 12. 10, 16; - their duty towards their superiors, Pr. 25. 6; Ro.

Infidelity, disbelief of Christianity; the causes of it, Jn.5. 44; 2 Co. 4. 4; Ep.2.2; 2 Th.2.12;—the danger of it, Mar. 16.16; Lu. 12.46; Ro. 1.28; 2 Ti.2. 12; Re. 21.8; -of the Israelites, Ps. 106. 24;-of the inhabitants of Nazareth, Mat. 13.57; -of the brethren of Jesus. Jn. 7. 5;-of the Jews at Jerusalem, 12.37; -at the preaching of Paul, Ac. 13.44. See Unbelief.

Infidels, those who reject revelation; Christians not to contract marriages with them, 2 Co. 6. 14. See UNBE-LIEVERS

Infinite, without bounds or limits, as God's understanding is, Ps. 147.5:that which is exceeding great, Job 22. 5; Na.2.9; 3.9.

Infirmities, weaknesses which are unavoidable; allowances to be made for them, Job 14.4; Ps. 78. 39; 103.14; Mat. 7.3; Ro.7.14; 14.2; 15.1; Ga.5.17; 6.1; He. 4. 15; -sickness or feebleness of body, Lu.7.21; 1Ti.5.23;-afflictions, or persecutions, 2 Co. 12. 10;-spiritual weakness, and defects in grace, Ro.6.19; 8.26.

Inflame, to set on fire, Is 5.11; 57.5. Inflammation, a disease, accompanied with a sensation of heat, arising from obstructed blood, or matter; threatened for disobedience, Le. 13.28; De.

Inflicted, imposed as a punishment, 2 Co. 2.6.

Influence, the power of one thing operating on another; as from the sun, moon, stars, or rain, to cause the earth bring forth fruit, Job 38.31. Infolding, inclosing, Eze.1.4.

Informing, or discovering of great crimes, a duty, De. 13.8.

Ingathering, the feast of, called also the 'feast of tabernacles;' celebrated after all the produce of the fields and vineyards was gathered in, Ex. 23.16; Le. 23. 39-44; Ju. 6. 37, 38. Ingraft. See Grapp.

Ingratitude, insensibility to favours received, and return of evil for good, censured, Job 19. 14-16; Ps.7.4; 106. 7, &c.; Pr. 17. 13; Je. 3. 5; 2 Ti. 3.2;— of Pharaoh's butler to Joseph, Ge. 40. justice, Ga. 4. 12; an injurious pea son is one who wrongs others, I Ti.t.

Injustice, prohibitions against, Ex 22. 21, 22; 23.6; Le. 19. 15, 35; De. 16. 19; Pr. 22. 16; Je. 22. 3;—punishment of, Pr. 11. 7; 28. 8; Am. 5.11, 12; 8.5,8. Examples of, Ge. 39.20; 1 Sa. 8.3; 1 Ki. 21.10,15,16; Da.6.4; Ac.24.27.

Inkhorn, a vessel for holding ink, originally made of horo, Eze. 9. 2, 3, 11; Je. 36, 18.

Inn, a place for travellers to lodge in. In ancient times hospitality was so common, that public inns such as are found in modern times did not exist. In the earliest ages the word denoted merely a place or well where travellers might conveniently rest. Afterwards khans or caravansaries were built such as are now found in the East, where travellers may have lodging and food, Ge. 42. 27; 43.21; Ex.4. 24; Lu.2.7; 10.34.

Innocent, not guilty of particular crimes, Ex.23.7; De.27.25; Ps.10.8;15. 5; Mat. 27. 24.

Innumerable, that cannot be numbered, Job 21.33; Ps. 40. 12; Lu.12.1; He. 12.22.

Inordinate. disorderly, excessive, not under restraint, Eze. 23.11; Col. 3.5. Inquisition, inquiry, search, or examination, De. 19. 18; Es. 2.23; Ps.9. 12. Inquisitiveness, or prying into the business of others, censured, Jn. 21.

21; 1 Pe.4.15. Insatiable, not to be satisfied; things that are so, Pr. 27.20; 30. 15; Ec. 1.8; 4.8; 5.10; Hab. 2.5.

Inscription, a sentence written or engraved on pillars, altars, &c., Ac. 17.

Inspiration, a supernatural divine influence exercised on the minds of the sacred writers, by which they were qualified to communicate to the world the will of God; as was the case with the prophets and apostles, 1 Sa. 10. 10; 2 Sa. 23.2; Mat. 10.20; Jn. 14.24; 16.13; Ep. 3.5; 2 Ti. 3. 16; 2 Pe. 1. 21. Manners of inspiring referred to, Nu. 7. 89; 12.6; 24.4; Job 33.15; Is.6.8; Eze. 11.24; Ac.19.21. Examples, Ex.4.12; Nu.24.2; Ac. 1. 16; 8. 29; 10. 19; 13.2; 16.6,7; 21.11; Re.1.10.

Inspiration of the Scriptures of the Old and New Testaments is proved by external evidence: God enabled the penmen of them to perform miracles (see MIRACLES), numerous, various, and in the most public manner; -and he taught them to utter prephecies (see PROPHECY) of many future events, which none but he could disclose to them. And it is proved by internal evidence, or from what is contained in the Scriptures themselves; such as the sublime majesty with which God speaks in them, Is. 57. 15; 66. 1, 2; the perfect holiness which they inculcate, Ps. 12.6; 19.8; Mat. 5. 8; He. 12. 14;-the scope and design of the whole, to humble sinful men, and to exalt God; and to promote both our present and eternal happiness, 1s. 64. 6; 1 Ch. 16. 23-29; 1 Ti. 4. 8;-their brevity, fulness, and clearness, 2 Ti. 3. 13-17; -their absolute persection as a rule of duty, Ps. 19.7; Re.22.18,19; the harmony or agreement of all their parts, though written by various persons, and in differentages, Lu. 24.27; Ac. 10.43; -their power and efficacy both to convert and comfort, Ps. 19.7,8; 119.50; He.4.

Instability, want of steadiness, ceosured, 1 Ki. 18. 21; Ho.6.4: E

God executes his works of mercy or judgment, Is. 41. 15.

Insurrection, a seditious rising or tumult, Ezr. 4.19; Ps. 64.2; Mar. 15.7; Ac.

Intangle, to perplex, or to bring into trouble or danger, Ex.14.3; Mat.22. 15; Ga. 5.1; 2 Ti. 2.4; 2 Pe. 2.20.

Integrity, entireoess, sincerity, honesty, Ge. 20. 5,6; Job 2. 3,9; Ps. 25. 21;

Intelligence, information by correspondence, Da. 11. 30.

Intend, to aim or purpose, Jos. 22.33; 2 Ch.28.13; Ac.5.28.

Intent, design or purpose, 2 Sa. 17. 14; 2 Ki. 10.19; Ju. 11.15; 13.28; Ac. 9.

Intercession of Christ, his pleading for his people, by appearing in heaven as their advocate, and presenting his sacrifice in their behalf, Ro.8.34; He. 7.25; 9.11,14,22,26; 10.19,21; 1 Ju.2.1; -he pleads for the conversion of all unconverted ones; and for the consolation, preservation, and glorification of all saints, Jn. xvii.; 1 Jn. 2. 1, 2;—the properties of his intercession are, that it is authoritative, Jn. 17.24; -wisely adapted to the case of all people, 2. 25: -compassionate, Is. 63.9; He. 2.17; -earnest, Jn. 17. 11, 17: -unceasing, He.7.25; -prevalent, 1 Jn. z. 1,2; -the intercession of Christ is calculated to teach us, that it is through Christ only we can come to God, Ju. 14.6;that the love of Christ is unchangeable, Jn.13.1:- that the salvation of all who believe is certain, He. 7. 25; that we have strong encouragement to come to him with our prayers, Re.8.3,4.

OF THE HOLY SPIRIT, is his assisting his people by his influences, operating on their hearts, in their prayers, Ro. 8.26; -his intercession differs from Christ's, who intercedes without his people, and in heaven, He 9 24 -whereas the Holy Spirit intercedes within them, and on earth, Ga. 4.6; Ep. 6.18.

- OF THE SAINTS, examples: of Abraham for Sodom, Ge. 18. 23:-of Lot for Zoar, 19.18:-of Moses for the people, Ex. 32.11; Nu.14. 17; De.g. 18,26.

Intermeddle, to share of, Pr. 14.10:to attempt to deal in, 18.1.

Intermission, ceasing, stopping a little, La.3.49.

Interpretation, a translation from one language into another, Jn. 1. 42; 1 Co. 12. 10, 30; 14. 27; Ac. 13. 8;-the gift of expounding dreams and visions, Ge. 40.8, Da z.4,45; 4.19;—exposition or explanation, Pr. 1.6; 2 Pe. 1.20.

Intreat, to beseech, to beg earnestly, to pray, Ge 23.8; Ex. 8. 8, 28; 1 Ki. 13.6;-to entertain or use kindly, Ge. 12.16; Je.15.11; Ac.27.3.

Intrude, proudly to intermeddle with what we have nothing to do with, Col.

Invade, to enter into a country with hostile intentions, 1 Sa. 23. 27; 27. 8; Ishi, ishi [a husband]. It is said, Ho.

Inventions, wise and artful contrivances, Pr.8.12;-sinful schemes and practices, Ps.99.8; 106.29; Ec.7.29.

Invisible, what cannot be seen by our bodily eyes, Ro. 1. 20; Col. 1. 15, 16; 1 Ti.1.17; He.11.27.

Inward Parts, signify the heart or soul, Ps. 5.9; 51.6; Pr. 20.27; Je. 31.33. Ira, I'rah [watchful], (1) One of David's 30 warriors, 2 Sa. 23. 26; 1 Ch. 11. 28. -(2) A Jethrite, also one of David's warriors, 2 Sa.23.38.-(3) A Jairite and priest, 2 Sa.20.26. Irad, I'rad [runner], son of Enoch, Ge.

Irijah, i-rrjah [seen of Jehovah], son

Ki. 18.27; 2 Ki. 18.23; Job 26.2,3; Mar. 7.9; 1 Co.2.6.

Irpeel, ir-pē'el [God restores], a city of Benjamin, Jos. 18.27.

Irshemesh, ir-she'mesh [city of the sun], a city of Dan, Jos. 19. 41;identical with Beth-shemesh. Isaac, I'zak [laughter], promised to

Abraham, Ge. 17. 16; 18. 10; -- born in Gerar, 21.1;-a feast made when he was weaned, 8:-was bound to be offered in sacrifice by his father, 22. 9;-his father sends for a wife to him, 24. I, &c.; -went out into the fields to meditate or pray, 63;-married to Rebekah, 67;-has two sons by her, 25. 24; goes to Gerar during a famine, 26. 1;-God's promise to him and his seed, 4;-falsely called his wife his sister, 7;—the Lord appeared to him, and blessed him, 24;—Abimelech makes a covenant with him, 28; -sends Esau for venison, that he might bless him, 27.1, &c.;-is deceived by Jacob, and blesses him, 18 -29; -trembled exceedingly when Esau entered, and blessed him also, but in an inferior degree, 33-40;called Jacob, and again blessed him, and sent him to Padan-aram, 28.1;his age and death, 35.27-29.

Isaiah, 1-2a'yah [the salvation of the Lord], one of the most eminent of the prophets, both for the majesty of his style, and the clear views which he exhibits of the character, sufferings, and kingdom of Christ, and therefore usually called the evangelical prophet. Little is known of his personal history. He was the son of Amoz, began his public ministry in the end of the reign of Uzziah (B.C. 756), and continued it till the end of the reign of Hezekiah (B.C. 711). He was contemporary with Hosea, Amos, and Micah. He is sent with a heavy complaint against Judah, Is. 1. 1-10; -prophesieth of Christ's kingdom, 2. 1-5;-of the calamities coming on Judah, 3.1-9; -sees the glory of God, 6. 1; -receives his commission, 9;encourages Ahaz, 7. 1;-and Hezekiah, 2 Ki. 19. 2; Is. 37. 21; -- foretells the Babylonish captivity, 39.6; 2 Ki. 20. 17; - foretells the preaching of John the Baptist, Is. 40.3;-the office of Christ, 42. 1-4: - his sufferings, liii.; the glory of the church, 60.1-14;-the calling of the Gentiles, and the rejection of the Jews, 65. 1-16. -God's judgments against the wicked, 66.15, &c.

Iscariot, is-karri-ot. See Judas. Ishbak, ish bak [leaner], one of Abraham's sons by Keturah, Ge.25.2.

Ishbibenob, ish'bī-bē'nob or ish-bi'be-nob [my seat is at Nob], one of the Rephaim, a giant of the Philistines, killed by Abishai, when he was about to cut off David, 2 Sa.21.16,17. Ishbosheth, ish bo'sheth [man of shame], the son of Saul, made king by Abner, 2 Sa. 2. 8;-murdered, 4.

2.16, that Israel should no more call God 'Baali,' Lord, or rigid Master; but 'Ishi,' husband, a kind and gen-

Ishmael, ish'mā-el [God who hears], (1) The son of Abraham by Hagar, born at Mamre, Ge.16.15:-prophecies concerning him, 11; 17.20; -saved from dying of thirst, 21.19;—his descendants, 25.12; 1 Ch.1.29.—(2) Conspires against Gedaliah, Je. 40. 41,

Ishmaelites, ish'mā-el-ites, the descendants of Ishmael, the son of Hagar, Ge. 37. 27; xxxix.; Ju. 8. 24; Ps. 83.6;—also ISHMAALITES, Ge. 37.25,

around the Mediterranean, Ge. 10.5, | Israelites, they will be the instructors cemp. Zep. 2.11. Ismachiah, is ma kī'ah [supported by

Jehovah], a Levite, 2 Ch. 31. 13. Ismaiah, is-mī'ah [heard by Jehovahl, the name of two of David's officers, 1 Ch. 12.4: 27.19.

Israel, is ra-el [prince who prevails with God], a name given by the angel to Jacob at Mahanaim, Ge.32.28;often used to signify his descendants, Ex. 4. 22; 5.2, &c.;-used to denote the ten tribes (2 Sa. 2.9; 1 Ki. 12. 1) under Rehoboam;-all Jacob's posterity, 1 Co. 10.18; -all true believers, Is.45.17; Ro.9.6.

Israelites, is ra-el ites, the descendants of Israel, or Jacob, the usual name of the twelve tribes from the time of the exodus till the revolt under Jeroboam;-oppressed in Egypt, Ex. 1.7: 5.9; -the heads of their families, 6.14; -directed to demand jewels of the Egyptians, 11.2:-leave Egypt, 12. 30; -numbered, Nu. 1. 2; -again, in the plains of Moab, 26.1; enter into a covenant with God, Ex. 19.5, &c.; De. 29. 10; -called a peculiar people, 26.18; the order of their encampment, Nu. 2.1; -of their marches, 10.14;-all their stations in the wilderness, 33.1, &c.;-murmur at Taberah, 11.1; on the death of Korah, &c., 16. 41; -at the return of the spies, 14.1; -punished for it, 26; 26. 63;-defeated, 14.45;-all the murmurers perished in the wilderness, De. 2. 16;-defeat the Canaanites at Hormah, Nu.21.1; -join in the worship of Baal-peor, 25.1; -their various rebellions enumerated, De. 9. 1;swerve from their worship after the death of Joshua, Jn.2.7; 3.7; - repent when oppressed by the Philistines and Moabites, 10.10; -their ingratitude to the family of Gideon, 8. 35; -their war with the tribe of Benjamin, 19. 29, &c.;—defeated by the Philistines, and the ark taken, 1 Sa. 4.1, &c.; -desire a king, 8.5; -carried captive to Babylon, 2 Ki. 25.11; 2Ch. 36.20; Je. 39.5; -return from their captivity, Ezr. 1.5, &c.; - the number that returned, 2.1; Ne.7.5, &c.; -their history recapitulated, Ps. lxxviii.: cv.cvii.;-their rebellions enumerated and lamented, Ezr. 9.5; Ne. 9.7, &c.; Eze. 20. 5;-their degeneracy cornplained of, Is. 1. 1, &c.; 43. 22; . m. 2.9; Mi. 3. 1, &c.; 6. 1; 7. 1; Hab. 1.1; Zep. 3. 1, &c.; Zec. 7.5; Mal. 1.2; 3.7, &c.;-their sufferings for their sins, Is.1.7; 3 1; 5. 24; 7. 17, &c.; 9. 8, &c.; 10.1, &c.; 17.4,9; 22.1, &c.; 24.1, &c.; xxv.; 38.17; 29.1, &c.; 30.1, &c.; 32.9; 42.24; 50.1; 51.17; 57.17; 59.2; 63.10; 64.5; 65.2, &c.; Je.13.22; 14.17; 15.1, &c.; 16.10; 17.1; 18.11; Eze. 6.1; 7.1; 8.18; 9.1, &c.; 12.18; 14.1, &c.; 16.1, &c.; xxi.; 22.1; xxiii.; Ho.2.1, &c.; 3. 4; iv.; 13. 1, &c ; Am. 2. 4, 6; 4. 1; 6.1; 8.1;9.1; Mi.1.1, &c.; 2.1; Zep.1.1, &c. -, their future restoration foretold, Is.1.26; 4.2, &c.; 14. 1; 27.9; 29. 18; 30. 18; 32. 15; 44.22; 54. 6, &c.; 60. 1, &c.; Je.31. 18,31; 50. 4; Eze. 11. 19; 16.60; 36. 26; Zep.3.13; Zec.12.10; 13.

their return from their present dispersion particularly promised, Is.11.11, &c.; 14.1, &c.; 18.2, &c.; 27.12; 49.9, &c.; 51.11; 65.9; 66. 8; Je. 12. 14; 16.14; 23. 1, 8; 30.1, &c.; xxxi.; 32.36; 33.14,20; 46. 27; Eze, 6. 8; 11. 16; 12. 22; 16. 60; 20. 33; 28. 24; 29. 21; 36.1, &c.; xxxvii.; Da. 12. 1;represented by the revival of dead bones, Eze. 37. 1, &c.

I. &c.

-, their prosperity and virtue in the last times, Is.2.1, &c.; 9.1, &c.; 12.1, &c.; 25.6; xxvi.; 28.5; 35.1, &c.;

JAAZIAH of all other nations, Is.42.1,10; 49.6; 56.6; 60.3; 62.2; 65.1; 66.19.

-, they will no more be two kingdoms, but one, Eze. 37.22.

-, their history a warning to Christians, 1 Co. 10.6. See Jews. Issachar, is'sa-kar [there is reward], the fifth son of Jacob; his inheritance, Jos. 10. 17;—his descendants, r Ch.

Issue, children or posterity, Ge. 48.6; Mat.22.25;-a passage or outlet, Ps. 68.20;-to come forth hastily, Jos. 8. 22;-disease of men, how cleansed, Le.15.2, &c.; -- of women, 19.

Italy, a well-known and highly-celebrated country in the south of Europe. It is bounded on the north by the Alps, which separate it from Austria and Switzerland; on the south by the Mediterranean, on the east by the Gulf of Venice, and on the west by France and the Mediterranean. It is about 700 miles in length, and between 100 and 320 in breadth. In 1859 the greater part of the peninsula was erected into the kingdom of Italy. In 1866 Venetia was added, and in 1870 the incorporation was completed by the removal of the seat of government to Rome. It is mentioned, Ac. 18.2; 27.1;-Paul was a prisoner at Rome when he wrote his epistle to the Hebrews, He. 13.24. Its climate is generally mild and genial, and the soil is fertile. The Roman Catholic religion is established in, but under the new government since the pope lost his temporal power a great measure of liberty is enjoyed by Protest-

Itch, a disease of the skin, threatened for disobedience, De.28.27. Itching, tickling words for amusement,

2 Ti.4.3.

Ithamar, ith'a-mar[isle of palm-trees], the fourth and youngest son of Aaron; he and his descendants continued in the rank of ordinary priests till the days of Eli, when the high-priesthood was transferred into his family, Ex.

Ithiel, ith'ī-el [God with me], and UCAL, children or disciples of Agur, Ne.11.7; Pr.30.1.

Ithream, ith're-am [remnant of the people], the sixth son of David, born in Hebron, 2 Sa.3.5; 1 Ch.3.3.

Ittah-Kazin, it'tah-ka'zin [time of a judge], a town near the east boundary of the tribe of Zebulun, Jos. 19.13. Iturea, it-u-re'ah, a small province of Syria, in the north-east of Palestine, where Philip was tetrarch, Lu. 3. 1. It derived its name from Jetur (z Ch.

Fedur. Ivah, I'vah [overturning, ruin], a city in Babylon, 2 Ki. 18.34; 19.13; Is. 37. 13;-the same as Ava, 2 Ki.17.24;probably also as Ahava, Ezr. 8.15,21,

1. 31), son of Ishmael;-now called

Ivory, the tusk of the elephant, hard, solid, of a white colour, and capable of a fine polish; Solomon had a throne of it, 1 Ki. 10. 18;—we read also of beds of it, Am.6.4; -and of houses of

it, r Ki.22.39; Am. 3.15. Izhar, iz har [a shining one], (1) A son of Knhath, 1 Ch. 6.2, 18 .- (2) A Levite,

Izrahiah, iz-ra-hī'ah [whom Jehovah brings forth], grandson of Issachar, 1 Ch.7.3.

consoles], a descendant of Merari, Ch.24.26,27.

Jabal, ja'bal [stream], one of the sone of Lamech, and the father of such as dwell in tents, Ge.4.20.

Jabbok, jab'bok [a pouring out], a rivulet falling into the Jordan, about 30 miles below the Sea of Galilee. Ge. 32.22; De. 2. 37; Jos. 12.2. Now called Zurka, or Blue River.

Jabesh-Gilead, ja'besh-gil-e-ad [dry land in Gilead], a city of the half tribe of Manasseh in the land of Gilead, distant a night's journey from Bethshan (1 Sa. 31. 12), and about 6 miles from the ruins of Pella. It was destroyed for not joining the Israelites in the war with the tribe of Benjamin, Ju. 21. 10; threatened by the Ammo. nites, 1 Sa. 11. 1; -delivered by Saul, the inhabitants bury the bodies of Saul and Jonathan, 31.11; 1 Ch. 10.11: -David commends them for it, 2 Sa 2. 5. The ruin called el-Deir marks its site

Jahez, jū'bez [he causes pain], (1) A person of whom highly honourable mention is made, 1 Ch. 4.9; -his pray. er, 10.-(2) A place in Judah, 1 Ch

Jabin, ja'bin [he who understands] (1) King of Hazor, in the northern part of Canaan, Jos. 11.1; -defeated by Joshua, 2-15.—(2) Another king of Hazor, who, in the days of the Judges, oppressed the Israelites for twenty years, Ju. 4.2,3; - defeated by Deborah and Barak, who delivered the Israelites, 4-24;—this victory alluded to, Ps.83.9.

Jabneel, jab'nel [God causeth to be built], (1) A town on the frontiers of Naphtali, Jos. 19. 33.—(2) A town in the tribe of Judah, 15. 11; probably the same as Jabneh, called by the Greeks and Romans Jamnia;-was dismantled by Uzziah, 2 Ch. 26. 6. Now called Yebna, about II miles south of Jaffa. Its population is about

Jachin, ja'kin [establisher], (1) The fifth son of Simeon, and head of the family of the Jachinites, Nu.26.12 .-(2) The name of one of the two great pillars of brass cast by Hiram for the porch of Solomonis temple; and the other was called Boaz, or strengthener, 1 Ki.7.21.

Jacinth, ja'sinth, properly a flower of a deep purple or reddish blue, and hence a precious stone of like colour, Re. 9.17; 21.20.

Jacob, ja'kob [supplanter, heeler] the second-born of the twin sons of Isaac and Rebekah, born, Ge. 25. 26; -buys his brother's birthright, 33;by craft and falsehood gets his blessing, 27.28; -goes to Padan-aram, 28. 5;-his vision at Bethel, 11;-marries Leah and Rachel, 29.23,28; his sons born there, 32, &c.; -leaves Padanaram, 31.17;—his interview with La-ban, 25;—his vision at Mahanaim, 22, 1;-wrestles with an angel, 24;-meets his brother, 33. 1, &c.; - resides at Shechem, 18; goes to Bethel, 35.1; -his name changed to Israel, 9:sends to buy corn in Egypt, 42.3:goes to Egypt, 46.5; -God appears to bim at Beersheba on his way thither, 2;-his grandsons, 8;-presented to Pharaoh, 47. 7; -his 2ge, 9, 28;blesses the sons of Joseph, 48.15;foretells the future destiny of all his sons, 49.1, &c.;—dies, 33;—the great mourning for him, 50.7; his family in Egypt, Ex. 1.1; his descendants.

Jacob's Well, 2 well of water near the city of Shechem, at which Christ Jagur, ja'gur [lodging-places], a city Dead Sea, Jos. 15.21.

Jah, 2 contraction for Jehovah, the proper name of God, importing his self-existence and eternal duration, Ps.68.4. See JEHOVAH.

Jahaleleel, ja-ha'le-lel [praising God], father of Ziph, 1 Ch.4.16.

Iahaz, Jанаzан, jā'haz, ja-hā'zah [a place trodden down], a city on the porthern frontiers of Moab, and near Aroer, and not far from the river Arnon: here Moses defeated the army of Sihon, Nu. 21. 23;—allotted to the Reubenites, and afterwards to the Levites, Jos. 13.18; 1 Ch. 6.78;-taken by the Moabites after the death of Ahab, and destroyed by the Chaldeans, Is.15.4: Je.48.21; -also called Jahaza, Jos. 13. 18;- Jahazah, 21.36; \_ Jahzah, 1 Ch.6.76.

Jahazial, ja-haz'i-el [seeing God], a son of Hebron, 1 Ch. 23. 19;-the name of others also, 12. 4; 16. 6; 2 Ch. 20.

Jahdiel, jah'di-el [whom God makes joyful], one of the posterity of Manasseh, 1 Ch. 5. 24.

Jahleel, jäh'lel [hoping in God], son of Zebulun, and progenitor of the Jahleelites, Nu.26.26.

Jailer, or keeper of a prison, of Philippi, his conversion, Ac. 16.33.

Jair, ja'er [whom God enlightens] (1) For about twenty-two years a judge of Israel, Ju. 10. 3:-had thirty sons who had thirty cities, 4.-(2) The son of Segub, took several towns from the Amorites, Nu. 32. 40, 41; 1 Ch. 2.

21-23. Jairus, jā'rus [diffuser of light], a chief ruler of the synagogue at Capernaum, Mar 5.22; Lu. 8.41; -- besought Jesus to heal his only daughter; and while doing so, was informed that she was dead, 49; -Jesus restored her to life,

James [supplanter], (1) Son of Zebedee and Salome, and elder brother of John the Evangelist, usually called James the Greater; called to attend jesus, Mat. 4. 21; -his zeal reproved, Lu. 9. 54; his request to sit at the right hand of Jesus, Mat. 20, 20; Mar. 10.35;-put to death by Herod Agrippa, Ac. 12. 2. -(2) A son of Cleopas, Mar. 15. 40: - called the 'Lord's brother,' Ga. 1. 19;-an apostle, Mat. 13.55; 15.40;-brother of Jude, Lu.6. 16;-Jesus appears to him after his resurrection, 1 Co. 15. 7; -addresses the apostles about the discipleship of the Gentiles, Ac. 15. 13;-the author of the epistle of James, Ja.r.r.

Jamlech, jim'lek [kingly], a prince of the tribe of Simeon, 1 Ch.4.34.

Jangling, or unprofitable contention, censured, r Ti. r. 6

Jannes, jan'oez, and Jambres, two Egyptian magicians, who, by their

arts, opposed Moses, 2 Ti. 3.8; Ex. 7.9 Janohah, ja-no'hah [rest], a city on

the north-east border of Ephraim. Jos. 16.7;—called Janoah, 2 Ki. 15.29. Identical with the modern village of Janun, about 12 miles south-east of Nablus (=Sichem).

Japheth, ja'feth [enlargement], the eldest (Ge. 10. 21; comp. 9.24) son of Noah;-he and Shem modestly cover their father while he lay exposed, 9. 23;-his enlargement foretold by his father, 27;-his descendants, Ge. 10. 2: 1 Ch. 1.5.

Japhia, ja-fi'ah [splendid], (1) A city of Zebulun, surrounded with a double wall, Jos. 19. 12. Identical with Vafa, about 2 miles south-west of Nazareth, a village of about thirty houses. -(2) One of the sons of David, 2 Sa.

city of Judah, the king of which was , Jeduthun, jed-ū'thun [praising], one killed by Joshua, Jos. 10. 3-5, 22-26; 12. 11. The modern Yarmuk. -(2) A Levitical city, Jos. 21. 29, called Remeth, 19. 21, and Ramoth, 1 Ch.

Jasher, ja'sher [righteous], a book or public register in which memorable events were written by a scribe of this name; or the hook of the records of 'upright men,' Jos 10.13.

Jashobeam, ja-sho'be-am [to whom the prophet turneth], a valiant man in David's army, who with his spear slew 300 men, 1 Ch. 11. 11; -he, with other two of the mighty men, passed through the camp of the Philistines, and drew water for David, 16,17.

Jashub, ja'shub or jash'ub [turning himself], the third named of the four sons of Issachar, 1 Ch.7.1.

Jason, jā'son [healing], a Greek form of Jesus or Joshua, the host of Paul and Silas at Thessalonica; to preserve them from danger, hazarded his life, Ac. 17.5; -he afterwards appears to have removed to Rome, Ro. 16.21. Jasper [polished, glittering], a gem of various colours, white, red, brown, and bluish green, Ex. 28. 20; Eze. 28. 13; Re. 4. 3; 21. 11.

Javan, ja'van [clay], (1) The fourth son of Japheth, and the father of the Ionians or Greeks, Ge. 10.2;—used for Ionia, Is.66.19; Eze. 27.13;-the Macedonian empire, Da.8.21; 10.20; 11. 2;-the Syrian empire, Zec.9.13.-(2) A town in Southern Arabia, whence the Phænicians bought sword blades, Eze. 27. 19. Probably Uzal in Ye-

Javeliu, a spear, or half pike, or kind of dart, Nu.25.7; 1 Sa.18.10.11

Jaw-bone, the bone in which the teeth are fixed, Ju. 15.15,17.

Jaws, often used figuratively to denote wicked men's power and cruelty, Job 29. 17; Ps. 22. 15; Is. 30. 28; Ho. 11.4.

Jazer. See JAAZER.

Jealousy, the suspicion between married persons of want of fidelity to each other, Nu. 5. 14; -the trial of it, 11-31;-violence of this passion, Pr. 6. 34; Ca.8.6; -its image shown to Ezekiel, Eze.8.5.

-, an earnest concern for the welfare of others, joined with fear of their misconduct, 2 Co. 11.2; -God's regard for his own glory, and his hot displeasure against sin, De. 29.20; Ps. 78.58; Is.42.13.

Jeberechiah, jěb-er-re-kl'ah [whom Jehovah blesses], father of Zechariah the priest, Is.8.2.

Jebus, jē'bus [place trodden down]. the capital and stronghold of the Jebusites, an ancient name given to Jerusalem, Jos. 18.28; 1 Ch.9.4. See JERUSALEM.

Jehusi, jeb'u-si, the name used for JEBUS in Jos. 15.8; 18.16, 28,

Jebusites, jeb'u sites, the descendants of Jebus, the son of Canaan, Ge. 10.16; -not conquered by Joshua, Jos. 15. 63 ;-David encouraged his men to kill them, 2 Sa.5.8.

Jecamiah, jěk-a-mī'ah [whom Jehovah gathers], son of Jeconiah, 1 Ch. 3.18.

Jeconiah, jčk-o-nī'ah [whom Jehovah appoints], sometimes called Coniah or Jehoiachin, king of Judah, the son of Jehoiakim, 1 Ch. 3. 16;his sons, 17;-succeeds his father, 2 Ki.24.6; 2 Ch.36.8; -foretold that he should be carried to Babylon, Je. 22. 25;-carried away captive, a Ki. 24. 12; Je.24.1; -- false prophecy respecting his return, 28 4;-after thirtyseven years' imprisonment in Chaldea, he was released, and raised to dignity, 52 27

of the four great masters of the temple music, 1 Ch. 16.38,41,42; -- several of the Psalms bear his name, particularly the xxxix.lxii.lxvii., &c.

Jegar - Sahadutha, jē'gar - sa - hadu'thah [pile of testimony], name given by Laban to the heap of stones, memorial of his league with Jacob,

Ge.31.47. Jehdeiah, je-dei'ah [whom Jehovah makes joyful), one of David's officials, 1 Ch. 27.30.

Jehezekel, je hěz'e-kel [whom God makes strong], one of the priests, 1 Ch. 24. 16.

Jehoadah, je-hō'a-dah [whom Jehovah adorns], a descendant of Saul, r Ch.8.36.

Jehoahaz, je-hō'a-haz [possession of the Lord], (1) Son and successor of Josiah, king of Judah, 2 Ki. 23. 31; 2 Ch.36.1; -carried to Egypt, 2 Ki.23. 33; 2 Ch. 36.4; -foretold not to return, Je. 22 10.-(2) Son and successor of Jehu, king of Israel. 2 Ki.10.35;-his death, 13.9.

Jehoash, je-hō'ash [Jehovah given], or in the contracted form joash, (I The son of Ahaziah, king of Judah, saved by his aunt, and made king after his father, 2 Ki. 11. 12; 2 Ch. 23. 1, &c.; - kills Zechariah, the son of Jehoiada, 24. 21; - killed by his servants, 25; 2 Ki. 12. 20. - (2) King of Israel, son of Jehoahaz, and grandson of Jehu, was wicked, 2 Ki. 13. 10, 11;died, 13.

Jehohanan, je ho'ha-nan [whom Jehovah restores], a military commander under Jehoshaphat, 2 Ch. 17. 15;

Jehoiachin, je-hoy'ā-kin [Jehovah appointed), son and successor of Jehoiakim, king of Judah, 2 Ki. 24. 8:called Conaiah, Je.22.24; - Jeconiah, I Ch. 3.17; - Jeconias, Mat. 1, 12.

Jehoiada, je-hoy'a-dah [the Lord knows], the high-priest, preserves Joash from the cruelty of Athaliah, 2 Ch. 23. 1; -anoints him king, 2 Ki. 11.12; -restores the worship of God, 2 Ch. 23.16; -his death, 24.15.

Jehoiakim, je hoy'ā kim [whom Jehovah sets upl, the second son of Josiah, and the brother of Jehoahaz; his original name was Eliakim, which Necho changed to Jehoiakim, 2 Ki. 23.34; -succeeds Jehoahaz, 2Ki.23. 34; 2 Ch. 36.4; -conquered by Nebuchadnezzar, 2 Ki. 24. I;—carried to Babylon, 2 Ch. 36. 6; Da. 1. 1;-his death, after a reign of eleven years, 2 Ki. 24.6; -foretold to be buried like an ass, Je. 22.19.

Jehoiarib, je-hoy'a-rib [whom Jehowah defends], the head of the first family of the priests established by David, 1 Ch. 24.7; - from this illustrious family were the Maccabees descended

Jehoram, je-hō'ram [exaltation of the Lord], (1) Eldest son and successor of Jehoshaphat, the fifth king of Judah, 1 Ki.22.50; 2 Ki.8.16; 2 Ch.21.1; -the Edomites revolt from him, 8;the Philistines and Arabs distress him, 16;-receives a letter from Elijah, 12; - his death, 19; 2 Ki. 8. 24; -buried without royal honours, 2 Ch. 21. 14-20.-(2) Or JORAM, tenth king of Israel, succeeds his elder brother Ahaziah, 2 Ki. 1. 17;—goes to war with the Moabites, 3. 6;-killed by

Jehoshabeath, je-ho-shah'e-ath [whose oath is Jehovah], daughter of king Joram and wife of Jehoiada the high-priest, 2Ch. 22.11.

Jehoshaphat, je-hosh'a-fat [Jehovah will judgel, (1) Son and successor of Asa, king of Judah, 1 Ki, 15,24: 2Ch

only in Joel 3.2,12. It is a narrow | Jerahmeel, jer-ah-mē'el [on whom valley running from north to south between Jerusalem and the Mount of Olives, through which the brook Cedron flows. The 'King's Dale,' mentioned in Ge. 14. 17 and 2 Sa. 18. 18, is probably this valley. Called Valley of Decision,' Joel 3.14.

Jehovah, je-hō'vah, or JAH, one of the Scripture names of God, significant of his self-existence, and giving existence to all others, Ps. 83.18; Is. 12.2; 26.4; -- it is given both to Christ and the Holy Spirit see these articles). The Jews had so great a veneration for this name, that they called it the ineffable name, and therefore would not pronounce it; on which account its true pronunciation was forgotten. This name occurs very frequently in the Old Testament; but is commonly rendered LORD in our Bibles, and printed in capital letters, to distinguish it from the name Lord, signifying Ruler or Governor.

Jehovah Jireh, je-hō'vah-ji'reh [the Lord will see or provide], the name given by Abraham to the place on Mount Moriah where the angel of the Lord appeared to him when he was about to offer up his son Isaac, Ge. 22. 14.

Jehovah-Nissi, je-hō'vah-nis'si [the Lord my banner], name given by Moses to an altar erected in celebration of the great victory over the Amalekites, Ex. 17.15.

Jehovah-Shalom, je-hō'vah-shăl-lom [the Lord is peace], name given by Gideon to the altar he erected at Ophrah to commemorate the salutation by the angel of the Lord, Ju. 6.

Jehovah-Shammah, je-hō'vah-shămmah [the Lord is there], the name of the future Jerusalem, the church of God, Eze. 48.35.

Jehovah-Tsidkenu, je-hō'vah-tsid'ke-nū [the Lord our righteousness], Je.23.6.

Jehozabad, je-hoz'a-had [whom Jehovah bestows], one of the murderers of Joash, 2 Ch. 24. 26.

Jehozadak, je hoz'a-dak [the justice of the Lord], son of Seraiah, a highpriest, 1 Ch. 6.14.

Jehu, jë hu [he that is], (1) The son of Nimshi and grandson of Jehoshaphat, captain of the troops of Joram, king of Israel, anointed king of Israel, 2 Ki. 9.6;-kills Joram, king of Judah, in the field of Naboth, 24; -kills the sons of Ahab, 10. 1;-and forty-two priests of Baal, 18;-dies, after reigning twenty-eight years, 35 -(2) The prophet, the son of Hanani the seer, reproves Jehoshaphat, 2 Ch. 19.2.

Jehudijah, je-hu-dī jah [praise of the Lord], the wife of Ezra, 1 Ch.4.18. Jekameam, jčk-a-me'am (who gathers the people], of the posterity of Levi, 1 Ch. 23. 19.

Jekamiah, jek-a-mī'ah [whom Jehovah gathers], of the posterity of Judah, 1 Ch.2.44.

Jemima, je-mī'ma [handsome as the day or dovel, the name of the first of Job's three daughters, Job 42.14. Jemnel, jem-u'el, or NEMUEL [daylight of God], the first named of the sons of Simeon, Ge. 46.10; 1 Ch. 4.24. Jeopardy, hazard, or peril, Ju. 5. 18; 2 Sa.23.17; Lu.8.23; 1 Co.15.30.

Jephthah, jef'thah [the opener], one of the judges of Israel, who was the son of Gilead by a concubine, Ju. 11. 1;-thrust out from his father's house by his brothers, 2;-was solicited to head the Gileadites against the Ammonites, 5:-agrees on terms that he should continue to be their head, 9; God has mercy], the tribe descended from, inhabited the southern borders of Judah, 1 Sa.27.10:30.29.

Jeremiah, jer-e-mī'ah [exalted of the Lord], called also JEREMY, Mat. 2. 17; JEREMIAS, 16.14, was the son of Hilkiah the priest of the line of Abiathar (1 Ki. 2, 26-35), and one of the chief of the Hebrew prophets-entered on his office in the thirteenth year of the reign of Josiah B C. 628); his commission, Je 1.4:—a promise from God to himself, 15 19: - laments over Josiah, 2 Ch. 35. 25:-directed to prophesy in the gates of Jerusalem, Je. 17. 19: - complains of ill-usage, 20. 7: - advises the king to yield to Nebuchadnezzar, 21 8:foretells the seventy years captivity, 25.8;-apprehended, 26 8.-acquitted, 16; -writes to the captives at Babylon, 29.1; -- foreteils the fate of two lying prophets, 20; -- and of Shemaiah, 30;-imprisoned by Zedekiah. 32.1; buys a field, 6:- has his prophecies written by Baruch, 36.1.32; -foretells the return of the Chaldeans after they had left the city, 37. 6;--put into prison, 14;-into the dungeon, 38. 6;-favoured by Zedekiah, 14: - by Nebuchadnezzar, 39. 11 ;- goes to Gedaliah, 40.6 :- promises Johanan safety in Judah, 42. 7;-foretells Nebuchadnezzar's conquest of Egypt, 43.8;—the destruction of his countrymen in Egypt, 44.11; -gives his prophecy to Seraiah, to be carried to the Euphrates, 51. 59;complains of the misery of his country, La. 1.18.

Jeribai, jer'i-bī [contentious], one of David's mighty men, 1 Ch. 11.46. Jericho, jer'ï-ko [place of fragrance], the largest city in the valley of Jordan, about 20 miles north-east from Jerusalem. First mentioned in Nu. 22. 1;-spies sent to view it, Jos. 2.1; -taken by Joshua, 6. 20;-rebuilt hy Hiel, 1 Ki. 16. 34,-here was a school of the prophets, 2 Ki. 2. 4, 5, 15;-Elisha healed its waters, 2.19-22;-Christ passed through, Lu. 19 1;near it he healed two or perhaps three blind men, Mat. 20. 29-34; Mar. 10.46-52; Lu.18.35;-called the 'city of palm-trees,' De. 34.3; 2 Ch. 28. 15. It is now a small village called Kiha or Eriha, with about 200 inhabitants. Jerioth, jer'i-oth [timidity], wife of

Caleb, 1 Ch. 2. 18. Jeroboam, jer-o-bo'am [increaser of the people], (1) The son of Nebat, opposes Solomon, 1 Ki. 11.26; - addressed by the prophet Ahijah, 29:-made king by the ten tribes, 12.12;-sets up the worship of the calves, 28:-opposed by the prophet at Bethel, 13. 1; -his death, after a reign of twentytwo years, 14.20 - (2) The son of Joash, succeeds him as King of Israel, 2 Ki. 13. 13; 14. 16;-during his reign luxury, pride, oppression, and idolatry prevailed, Am. 2.6-16; v.vi.; -dies after a reign of forty-one years, 2 Ki.14.29.

Jerubbaal, je rub bā'al [let Baal plead], surname of Gideon, Jn. 6. 32;

Jeruel, je-ru'el [founded of God], a wilderness, westward of the Dead Sea, and not far from the desert of Zin, in which Jehoshaphat obtained a signal victory over the Ammonites, Moabites, &c., 2 Ch. 20. 16, &c.

Jerusalem, je-rii'sa-lem [foundation or habitation of peacel, the metropolis of the kingdom of Judah, and the seat of government during the reigns of David, Solomon, and their successors. It is distant from the Da

most flourishing state it consisted of four parts, built on four hills; namely, Zion, Acra, Moriah, and Bezetha. In fact, the whole foundation was a high rock, with four heads or hills, and with steep ascents on every side, except the north; and surrounded with a deep valley, which was embosomed with hills. The city was encompassed with three walls, over which there were towers, and appears to have been about 41/2 miles in circumference. It was taken by the children of Judah, Ju. 1. 8;-partly inhabited by the Jebusites, 21:-by David, 2 Sa. 5.6: 1Ch. 11.4; -expostulated with, and threatened for its crimes, Je. 1. 15; ii. iii.; 4.19; v.-ix.; 10.17, &c.; 11. 1,&c.; Eze. xxi.; 22.1, &c.; -described as an exposed infant, 16. 1, &c.;taken by Nebuchadnezzar, 2 Ki. 25. 4; 2 Ch. 36. 17; Je. 39.1; 52. 4, &c.; burned, 52.12:-represented as a female captive, Is 3.26;-its desolation lamented, La. i. &c.; -its captivity represented by a figure, Eze.4.1; 5. 1;-to be rebuilt, Je. 31. 38:-built after the captivity, Ne. 3. 1, &c .:after much opposition, 4. 1, &c.; -its walls finished, 6.15;—its inhabitants chosen by lot, 11.1, &c.; -the dedication of its walls, 12. 27;-its future state, Eze. 48. 30:-its new name, 35. -Christ's lamentation over it, Mat. 23.37: foretells the destruction of the temple, and of it, 24. 2-28;-it represents the gospel, Ga.4.26; -- a new one descending from heaven, Re. 21.2, 10. About seventy years after Christ it was besieged, taken, sacked, and burned by Titus. Above 1,000,000 of the Jews perished, and 97,000 were taken prisoners; and our Saviour's prediction-that it should become a heap of ruins-was fully verified. It gradually became settled again; but in the year 134 the Emperor Adrian banished all the Jews, prohibiting their return on pain of death. The temple was demolished, and the site ploughed up. Several hundred years after, this city was again rebuilt. In the year 614 the Persians captured it, and 90,000 Christians were slain. In 637 the Saracens seized it, and kept it till 1079, when the Turks became its masters. It was taken by the first Crusaders in 1099, and held by the Christians till 1187, when it was taken by Saladin. After varied changes it was taken by the Sultan Selim I. in 1517. In 1542 its present walls were built by Soliman the Magnificent. In 1832 the Pasha of Egypt occupied it, but in 1841 it once more passed under the Turkish sceptre. Under the auspices of the 'Palestine Exploration Fund' it is now being explored by means of excavations, which have already brought to light many very interesting facts regarding the ancient city, over the rnins of which the modern one is built. Its present population is about 16,000, of whom 4000 are Moslems, 8000 Jews, 1800 Greeks, 1300 Latins, and about 900 of various nations,

Jerusha, je rii'sha [possessed], the mother of King Jotham, 2 Ki. 15.33. Jeshanah, jesh-a'nah, a city of the kingdom of Israel near Bethel and Ephraim, Nu. 34.4, 2 Ch. 13.19. Jeshebeab, jesh-čb'e-ab [seat of his

father], chief of a family of priests, 1 Ch.24.13.

Jeshimon, jesh'ï-mon [a wilderness]. a city in the wilderness of Maon, belonging to the tribe of Simeon, situated in the southernmost part of Pa-

lestine, 1 Sa. 23. 24. Jeshishai, je-shish'ī [grayish], one of the posterity of Gad, 1 Ch. 5.14.

symbolical name given to the people of Israel in token of affection, De. 32. 15; 33. 5,26; Is.44.2.

Jesimiel, jes-im'mi-el [appointed of God], of the tribe of Simeon, 1 Ch.4.

Jesse, jes'se [firm or manly], the son of Obed, and the father of David, Ru. 4.17,22;—his descendants, 1 Ch.2.13; -Christ is called the 'Root of David,' Re. 5. 5; 22. 16; the 'Root of Jesse, Is. TT. TO

Jesting, not to be improperly used, Pr.26.18,19; Ep.5.4.

Jesuites, jes-u'ites, the posterity of

Jesui, Nu.26.44.

Jesus, je'sus [Saviour], the name by which our glorious Redeemer is called, because he saves his people from their sins, Mat 1 21, 25. For his divine character, &c., see CHRIST. The principal incidents in his history are his genealogy, both by his father and mother, Mat. 1. 1, &c.; Lu. 3. 23, &c.; -conception, Mat. 1. 18; Lu. 1. 26, &c.; -birth, Mat. 1.25; Lu. 2.6; -is circumcised, 21; -visited by the Magi, Mat.2.1, &c :-- carried into Egypt, 14:-is brought back, and settles at Nazareth, 23,-is taken to Jerusalem at twelve years of age, Lu.2.42;-is baptized, Mat. 3.13; Mar. 1.9; Lu. 3.21; Jn. 1. 32; -his temptation, Mat. 4. 1, &c.: Mar. 1.12; Lu. 4.1; -- his first disciples, Jn. 1. 35; Mat. 4. 18; Mar. 1. 16: Lu.5.1; -his miracles changes water into wine, Jn. 2.1 (see MIRACLES);attends the first passover at Jerusalem, 13;-his conversation with Nicodemus, 3.1, &c.; -with the woman of Samaria, 4.1, &c.;-preaches in Galilee, Mat. 4. 17; Mar. 1. 14; Lu. 4. 14;-at Nazareth, Lu. 4. 16-30;-his discourse on the mount, Mat. v.-vii. -a similar one on the plain, Lu.6.20, &c. -discourages several persons from following him, Mat. 8. 18; Lu. 9. 57:-discourses with the Pharisees about fasting, Mat. 9. 14; Mar. 2. 18; Lu.5.33;-asserts his Godhead, Jn.5. 17, &c.; -walks in the corn-fields. Mat. 12.1; Mar. 2.23; Lu. 6. 1; -calls the twelve apostles, Mat. 10. 2; Mar. 3.13; Lu.6.13;—discourses about the sin against the Holy Ghost, Mat. 12. 31; Mar. 3.22; Lu. 11. 15; -his mother and brethren desire to speak to him. Mat. 12.46; Mar. 3. 31; Lu. 8. 19;sends out the twelve apostles, Mat. 10.1; Mar. 6.7; Lu.9.1; discourses about John the Baptist, Mat. 11. 7: Lu.7.24; -- pronounces woe against Chorazin,&c., Mat. 11.20; Lu. 10.13;dines with Simon the Pharisee, Lu.7. 36;-reproves those who followed him for the loaves and fishes, Jn.6.26;exhibits himself as the bread of life. 33,35; discourses concerning his mission, 5. 17; -- concerning traditions, Mat. 15. 1; Mar. 7. 1; - discourses about a sign from heaven, Mat. 16.1; Mar. 8. 11; Lu. 12. 54; -- foretells his sufferings, Mat. 16.21; 20.17; Mar. 8. 31; 9.31; Lu.9.18; -his transfiguration, Mat. 17.1; Mar. 9.2; Lu. 9.28; 2 Pe. 1. 16; again foretells his sufferings, Mat. 17.22; - pays the tributemoney, 24; - discourses concerning humility and forgiveness, 18.1; Mar. 9.33; Lu.9.46;—reproves the apostles for rebuking one who cast out devils in his name, Mar. 9.38; Lu. 9. 49;leaves Galilee to go to Judea, Jn. 7. 2; Mat. 19.1; -- foretells the destruction of Jernsalem, Ln. 13. 34; 17. 20;-again he foretells it, 21.5; Mat. 24. 1, &c.; Mar. 13. 1, &c.; -his reply to those who told him that Herod intended to kill him, Lu.13.31; -sends forth seventy disciples, 10.1; -discourses with the Jews about his mission, at

13; Mar. 10.13; Lu. 18.15; -addresses a rich young man, Mat. 19.16; Mar. 10. 17; Lu. 18. 18; - retires to Ephraim in the wilderness, Jn. 11.54;-foretells his sufferings a third time, Mat.20. 17:Mar. 12.30;Lu. 18.31;-entertained by Zaccheus, Lu. 19. 2; -his lamentation over Jerusalem, 19.41; - sups at Bethany, Mat. 26.6; Mar. 14.1; In. 12. 1;-makes a triumphal entry into Jernsalem, Mat. 21.1; Mar. 11.1; Lu. 19.29; Jn. 12. 12;-cleanses the temple, Mat. 21.12; Mar. 11.11; Lu. 19.45; Jn. 2. 14;—a voice from heaven is heard in the temple, in answer to his prayer, Jn. 12. 28; - discourses again concerning his mission, 30;concerning the baptism of John, Lu. 20. 3 ;-about tribute to Cæsar, Mat. 22.17; Mar. 12.13; Lil. 20.20; -about the resurrection, Mat. 22.23; Mar. 12. 18; Lu. 20.27; -- about the great commandment, Mat. 22, 35: Mar. 12, 28: -about the Messiah, as the son of David, Mat. 22.41; Mar. 12.35; Lu. 20. 41 ;-inveighs against the Pharisees, Mat. 23. 1; Mar. 12. 38; Lu. 20. 45;his observation on the poor widow's mite, Mar. 12.41; Lu. 21.1; -discourse on watchfulness, Mat. 24.42; Mar. 13. 33; Lu. 21. 34; 12.35;—describes the last judgment, Mat. 25.31-46;-Judas engages to betray him, 26.14; Mar. 14. 10; Lu 22.3; his preparation for the last passover, Mat. 26.17; Mar. 14.12; Lu.22.7; - censures the contest among the disciples about who should be greatest, Lu. 22. 24; -- washes their feet, Jn. 13.1; -the last supper, Mat. 26.20; Mar. 14.18; Lu. 22. 14; -institutes the Lord's supper, Mat. 26. 26: Mar. 14.22; Lu. 22.19; 1Co. 11.33;—his discourse to comfort his disciples, Jn. 14. 1, &c.; -compares himself to a vine, 15. 1, &c.; gives the promise of the Holy Spirit, 16.16,26; 15.26; 16.7: prays for his disciples, 17.1, &c.; his agony in the garden of Gethsemane, Mat. 26. 36; Mar. 14. 32; Lu.22.39;-is taken, and carried before Caiaphas, Mat. 26. 57; Mar. 14. 53; Lu. 22. 54; Jn. 18. 12; is denied by Peter, Mat. 26.69; Mar. 14.66; Lu. 22.54; Jn. 18. 15; is brought before Pilate, Mat. 27. 11; Mar. 15.1; Lu. 23. 2; Jn. 18. 28; -examined by Herod, Lu. 23.6; -- crucified, Mat. 27. 33; Mar. 15.21; Lu. 23.33; Jn. 19. 17; -buried, Mat. 27.60; Mar. 15.46; Lu. 23.53; Jn. 19.42; -his resurrection, Mat. 28. 1; Mar. 16. 1; Lu. 24. 1; Jn. 20. 1;-appears first to Mary Magdalene, Mar. 16.9; afterwards to two disciples going to Emmaus, Lu.24.13; Mar.16. 12;-to all the apostles, Mar. 16. 14; Lu. 24. 36; Jn. 20. 19;—to the disciples in Galilee, Mat. 28. 16; 1 Co. 15.6; Jn. 21.1; -his final instructions, Mat. 28. 18; Mar. 16. 15; Ac. 1.3; -his ascension, Mar. 16.19: Lu.24.51; Ac.1.9;appears to Paul on his way to Damascus, Ac.9.4,17; -speaks to him at Corinth, 18.9; -appears to him at Jerusalem, 22.17;-to John in Patmos, Re.1.13-17.

Jesus, meaning Joshua, the son of Nun, the captain of Israel, Ac.7.45;

He.4.9.

Jether, je'ther [scruples], (1) The husband of Abigail, David's sister, and the father of Amasa, 1 Ch. 2.17.-(2) The son of Gideon, Ju. 8. 20.-(3) Father of Amasa, David's general, 1 Ki.2.5, 32; 1 Ch. 2.17;-called also Ithra, 2 Sa. 17.6.

Jethlah, jeth'lah [high], a city of Dan, Jos.19.42.

Jethro, je'thro [excellence], a priest and prince, or the chief sheykh, of Midian, and the father-in-law of Moses, Ex. 2. 16; -his flocks kept by

Jewess, a female Jew, as was the mother of Timothy, Ac. 16.1; -and Drusilla the wife of Felix, 24.24. Jewry, the country of Judea, Da.5.

JOAH

13; Jn.7.1. Jews, a name which came into use for the first time as a designation of the subjects of the kingdom of Judah, 2 Ki. 16. 6; 25. 25; Je. 32. 12; 38. 19. After the return from captivity it became the designation of the whole Israelitish people. In the N. T. it is used to denote the descendants of Jacob, as distinguished from the Gentiles, Mar. 7. 3; Lu. 23. 51. The original designation of this people was the Hebrews, which fell into disuse after the exile. Their great privileges, De. 4.33; 7.6; 1 Ch. 17. 21; Ro. 3. 1; 9. 4;-their rejection and dispersion foretold, Le. 26, 33; De. 4, 27; 28, 64; Da. 12. 7; Ho. 9. 17; - are to be recalled and acknowledge Jesus Christ, De.30.1; ls.11. 11; Je.23.3; 29.14; 31. 8; 32. 37; Eze. 36. 33; 39. 25; Ho. 3. 5; Am. 9. 14; Zec. 8. 7; Ro. 11. 1, 23; 2Co. 3.16;-in danger from Haman, Es. 3. 8; -allowed to defend and avenge themselves, 8.7; 9.5, 15;—Paul laments their case, Ro.g.1;-their conversion foretold, 11.26. See ISRAEL-

Jezebel, jez'e-bel [chaste], the wife of Ahab, king of Israel, was daughter of Ethbaal, king of the Zidonians, 1 Ki. 16. 31; - artempted to cut off the prophets of the Lord, 18.4;-fed at her table 400 idolatrous prophets of the groves, and 450 of the prophets of Baal, 19:-persecutes Elijah, 19.1; -plots against Naboth, 21.5:-killed and devoured by dogs, 2 Ki. 9. 33; -the name became proverbial for a wicked woman, 2 Ki.g.22; Re.2.20.

Jezer, je'zer [formation], the third of the four sons of Naphtali, and head of the family of the Jezerites, Ge. 46. 24; Nu. 26.49.

Jeziel, je'zï-el [assembled by God], a friend of David, 1 Ch. 12.3.

Jezoar, jez'o-ar[white,] one of the posterity of Judan, 1 Ch.4.7.

Jezrahiah, jez-ra-hī'ah [whom Jehovah Frings forth], the chief of the singers at the dedication of the wall of Jernsalem, Ne. 12.42.

Jezreel, jez'rel [what God planteth], (1) 'The Versailles of Israel,' a city great celebrity in the half tribe of Manasseh, situated in the midst of a beautiful and extensive plain of the same name, on the west of Jordan, and the south border of Issachar, Jos. 19.18;-Abner made Ishbosheth king over it, 2Sa. 2.9;-Ahab had his palace in, r Ki. 21. 1;-the dogs did eat Jezebel by the wall of, 23; a Ki.9.30-37;—threatening to revenge on Jehu the blood of, Ho.1.4. In the valley of Jezreel, lying between the parallel ridges of Gilboa and Moreh, and forming an offshoot of the plain of Jezreel ("Esdraëlon). Gideon gained his memorable victory over the Midianites, Ju. 6. 33. This city is represented by the modern Zerin, a village of about twenty houses, situated at the western point of Mount Gilboa,-(2) A city in the south of Judah, Jos. 15. 56;-David took a wife from, 1 Sa. 25.43.

Jidlaph, jid'laf [tearful], son of Nahor, Abraham's brother, Ge. 22, 22. Jiphtah, jirtah [opening], a city in the tribe of Judah, Jos. 15.43.

Jiphthael, jif'thah-el [God opening], a valley bounding the tribes of Zebulun and Asher, Jos. 19. 14,27.

Joab, jo'ab [Jehovah-father], the son of Zerniah, David's sister, and brother to Abishai and Asahel TCh a re

employed in repairing the temple, 2 Ch. 34.8.—(2) Secretary to King Heze kiah, sent to receive the propositions of Rabshakeh, 2 Ki. 18. 18.

Joahaz, jo-a'haz, a contracted form of JEHOAHAZ, the father of Joah, te corder in Josiah's reign, 2 Ch.24.8. Joanna, jo an'nah Igrace or gift of the Lord], the wife of Chuza, Herod's steward, who, after being cured by Christ, followed him, Lu.8.2,3.

Joash, jo'ash [Jehovah-given], (1) Son and successor of Ahaziah, king of Judah, 2Ki. 13. 1;—called Jehoash, 12 1.-(2) Son and successor of Jehoa. haz, king of Israel, 2 Ki. 13.9; en couraged by Elisha, 15; -defeats Ben. hadad, 25; -defeats Amaziah, 14.12; -dies, 16; 13.13.

Job, job [persecuted], the patriarch so renowned for his patience, lived in the country of Uz, probably on the eastern border of Palestine, between the deluge and the call of Abra. ham; his character and wealth, Joh 1.1, &c.; his losses, 13, &c ;-his chil dren all killed, 18, 19; - his patient resignation, 20-22;—his personal suf. ferings, 2.7; -- reproves his wife's proposal to curse God and die, 10;-he curses his day, 3. 1, &c.; -answers Eliphaz, 6. 1; 7.1; replies to Bildad 9.1; 10.1;-to Zophar, 12.1; xiii xiv. -to Eliphaz's second speech, xvi, xvii.;-to Bildad's, xix.;-replies to Zophar's second speech, xxi.;-to Eliphaz's third speech, xxiii. xxiv. -to Bildad's, xxvi.-xxviii.;-to Zo. phar's arguments, xxix.xxx.; -assens his innocence, xxxi.; -submits to God. 40. 3; 42. 1; - is restored to double prosperity, 10,12; -has the samenum. ber of children as before, 13; his faith in a resurrection, 19. 25; -his age (200 years) and death, 42.16,17;is classed with Noah and Daniel, Eze. 14.14, 20; his patience celebrated Ja. 5. 11.

Jobab, jo'bab [desert], a son of Joktan, Ge. 10.29; -tribe descended from

ICh.1.23.

Jochebed, jok'e-bed [Jehovah her glory], the wife of Amram, and the mother of Anron, Moses, and Minam, Ex.6.20; Nu.26.59.

Joel, jo'el [whose God is Jehovah], (1) One of the minor prophets, the son of Pethuel or Bethuel, Joel 1.1. See his prophecies.-(2) The eldest son of Samuel, 1 Sa.8.2.-(3) The son of Josibiah, i Ch.4.35;-(4) The son of Zichri, Ne. 11.9, &c. Joelah, jo-ē'lah, one of David's friends

Joezer, jo-ē'zer [Jehovah is his help] one of the Korhites who reserted to David at Ziklag, 1 Ch. 12.6.

Jogbehah, jog-bē'hah [lofty], a city in the tribe of Gad, Nu. 32. 35; Ju. 8.11. Johanan, jo-ha'nan [Jehovah-granted], contracted form of JEHOHANAN, informs Gedaliah of Ishmael's conspiracy against him, Je. 40. 13:-requests Jeremiah to inquire of God, 42. 1,2; goes to Egypt, contrary to the word of God, and takes Jeremiah with him, 43.1, &c.

John, jon [the gift of God], (1) The Baptist, son of Zacharias and Elizabeth, Lu. 1. 13; -his birth, 57;-his habit, Mat. 3. 4; - his testimony to Jesus, Jn. 1. 15, 19; 3. 27; Mat. 3. 11; Mar. 1.7; his preaching, Mat. 3.1; Mar. 1.1; Lu.3.3; -imprisoned by Herod, Lu. 3. 19; - is beheaded, Mat. 14. 1; Mar. 6. 14; Lu. 9. 7; bis disciples at Ephesus, Ac. 19.3 .- (2) The apostle, son of Zebedee and Salome, was a companion of Peter, Andrew, and Philip, who were all of Bethsaids;

ople], a city in the mountains of Judah, Jos. 15.56.

fokmeam, jok'me-am [gathered of the people], a city in the tribe of Ephraim, 1 Ch. 6.68.

Jokneam, jok'ne-am (possessed of the people], a city of Zebulun, near Mount Carmel, Jos. 12.22; 19.11; 21.

Jokshan, jok'shan [snarer], one of the sons of Abraham by Keturah, Ge.

25.2; I Ch.1.32.

Joktan, jok'tan [small], the second named of the two sons of Eber, and progenitor of thirteen nations in Ara-

bia. Ge. 10. 25-30. Jonadab, jon'a-dab [Jehovah is liberal], a contracted form of JEHONA-DAB, the son of Rechab, was contemporary with Jehu, and witnessed his zeal in destroying the family of Ahab, 2 Ki. 10-15; -his command to his descendants, Je.35.6, &c. See RECHA-

SITES. Jonah, jo'nah [a dove], one of the minor prophets, was the son of Amittai of Gath-hepher, 2 Ki. 14 25:-is commanded to go to Nineveh, Ionah 1.2:-flees from the presence of God. 3:-swallowed by a fish, 17:-his prayer, 2. 1; -preaches to the Ninevites, 3.2;—his sorrow and anger because his predictions were not fulfilled, 4.1; is reproved by God, 4-11; mentioned by Christ, Mat. 12.39-41. Jonathan, jon'a-than [gift of God], (1) A young Levite, who became priest to Micah, Ju. 17. 10; -- the Danites take him with them, and he and his posterity were priests to their idol at Dan, 18. 19, 30.-(2) The son of David's brother Shimeah, and one of the chief members of the council by which he administered the civil affairs of his kingdom, 1 Ch. 27. 32; \* Sa. 21. 21; I Ch. 20. 7.—(3) The eldest son of Saul, distinguished for his piety and his valour, defeats a garrison of the Philistines, 1 Sa.14.13; -in danger from his father's rash vow, 39;his friendship for David, 18.1;-informs David of his father's design against him, 19.1;-makes a coveoant with him, 20. 1;-takes leave of him, 35:-comforts him at Ziph, 23. 14;-falls along with his father and two brothers at the fatal battle of Gilboa, 31. 2; -his death lamented

by David, 2 Sa. 1. 11, 17-27.

Joppa, jop'pah [beautiful], called Japho, Jos. 19.46:—a seaport town, on the shores of the Mediterranean Sea, about 37 miles north-west from Jerusalem; here the wood which Solomon brought from Lebanon was unloaded, 2 Ch. 2. r6;—here Jonah found the ship in which he fled, Jonah 1.3; -here Peter restored Dorcas to life, Ac.9.40;-bere he received the messengers of Cornelius, 20.5, 23. The modern name of this city is Jafa or Jaffa, of about 5000 inhabitants, of whom 150 are Jews, 600 nominal Christians, and the rest Moslems. 'Among its population are fugitives and vagabonds from all countries.'

Jorai, jori [sprinkling], a descendant

of Gad, z Ch. 5.13.

Joram, jö'ram [high], z Ki. 8. z6; called Jehoram, 3. 1-9, King of Israel. Jordan, jor'dan [flowing down], called 'the river,' Ge.31.21; the great river of the Holy Land, the uppermost spring of which is the Hasbany, which rises in the great fountain of Furr near Hasbeiya, about 12 miles north of Tell-el-Kady. After a course of about 3 miles through a beautiful valley, it enters a dark defile of 6 or 7 miles, issuing from which it enters into a marsh of about 10 miles extent, the termination of which is the lake Merom (Haleh). Leaving this lake

Jos. 3. 1, &c.; 4. 11; Ps. 114. 3;-was divided by Elijah, 2 Ki. 2. 8; -by Elisha, 14:- John baptized in, Mat. 3.6;-its 'overflow' spoken of, 1 Ch. 12.15; Je. 12.5.

Jorkoam, jor-kö'am or jor'kö-am [paleness of the people], son of Raham, 1 Ch.2.44.

Josedech, jos'e-dek [whom Jehovah makes just], one of the high-priests, Hag. 1. 1.

Joseph, jo'seph [addition, increase], (1) The son of Jacob by Rachel; born, Ge.30.24; his dreams, 37.5, &c.; sold into Egypt, 28; -bought by Potiphar, 39.1:-put into prison, 20:interprets the prisoners' dreams, 40.12; -brought before Pharaoh, and interprets his dream, 41.14, &c.;-set over the land of Egypt, 41:-his sons, 50 :- treats his brethren roughly, 42. 9 :- his favour to Benjamin, 43.16;makes himself known to his brethren, 45.1, &c.; -meets his father, 46. 29; -presents him to Pharaoh, 47-7:gets all the land of Egypt for Pharaoh, 20;-visits his sick father, 48.1;-his death at the age of 110 years, 50.26; -his bones carried out of Egypt, Ex. 13.19. -(2) The husband of Mary, and reputed father of Christ, was of the royal line of the house of David, Mat. 1.6, 16: Lu. 1.27: - by occupation a carpenter, Mat. 13. 55;-espoused Mary, Mat.1.18;-was informed by an angel respecting the extraordinary nature of her conception, and the child she was to bring forth, 20.21; -was again warned to flee into Egypt, 2.13;-returned and settled at Nazareth, 23;-took Jesus and hismother to Jerusalem, to observe the passover, Lu. 2.41-43;-appears to have died before Christ entered on his public ministry, Jn. 19. 25-27.-(3) Of Arimathea, a Jewish senator, and a believer in Christ, Mat. 27.57; Mar. 15. 42; Lu.23.50; Jn. 19.38; -did not consent to the crucifixion of Christ, Lu. 23.51; -went to Pilate and begged the body of Jesus, 52;-took it down, wrapped it in linen, and buried it in his own new sepulchre, 53.—(4) Called Barsabas, one of the two chosen by the early church to fill the vacant office of the apostleship, Ac. 1.23. See BARSABAS and JOSES .- (5) Several others thus named, Nu. 13.7;

1 Ch. 25.2; Ezr. 10.42; Ne. 12.14. Joses, or Joseph, jo'sez [sparing, exalted], the son of Mary and Cleophas, was the brother of James the Less, and nearly related to Christ, Mat. 13. 55; 27. 56; Mar. 6. 3; 15. 40,47; -sur-

named Barsabas, Ac. 1.23.

Joshaviah, josh-a-vi'ah [Jehovah is sufficient], one of David's mightymen,

I Ch. 11.46. Joshbekasha, josh-bek'a-shah [seat

in hardness], one of the sons of He-

man, 1 Ch.25.24. Joshua, josh'u-a [saviour], (1) The son of Nun. His original name was Oshea, Nu. 13.8; -he is also called Hoshea, De. 32.44;-Jesus, Ac. 7.45; He. 4. 8;-he is styled 'Moses' minister,' Ex.24.13; -he was one of the spies sent to explore the Land of Promise, Nu. 13.16;-he, along with Caleb, gave a good account of it, 14.6; -is appointed to succeed Moses, 27. 18; encouraged by Moses, De. 31.7; -God gives him a charge, 14;-succeeds Moses, 34.9; Jos. 1.1; his instructions, Jos. 1.8;—an angel appears to him, 5.13; God encourages him, 8.1; - writes the law on stones, 32;-conquers all the land of Canaan, 11. 16; - his inheritance, 19. 49; -his exhortation before his death, 23.1; 24. 1, &c.; -died at the age of 110 years, 25.29. The Book of, was written by

Zec. 3. 3;-called Jeshua, Ne. 8. 17; 7.7: Eze.2.2, &c.

Josiah, jo-sī'ah [healed by Jehovah], the son and successor of Amon, king of Judah, succeeds his father, 2 Ki. 21.24;2 Ch.33.25;-repairs the temple, 2 Ch. 34.8; 2 Ki. 22.3, &c.; -finds the book of the law, 2 Ch. 34. 14:-keeps a solemn passover, 35.1;-slain, 23; 2 Ki. 22. 29; — Jeremiah's lamentation over hini, 2 Ch. 35. 25.

Josibiah, jos-e-bi'ah [dweller with Jehovah], the father of Jehu, a chief man of the tribe of Simeon, 1Ch.4.35. Josiphiah, jos-e-fi'ah [increased by Jehovah], one who returned from the Babylonish captivity, Ezr. 8.10.

Jot, or TITTLE, a point, or the smallest letter or mark of n word, meaning the least supposable part, Mat. 5. 18.

Jotbatha, jot'ba-thah [goodness], the thirty-fourth encampment of the Israelites, a 'land of torrents of water,' Nu. 33. 33.

Jotham, jo'tham [Jehovah is upright], (1) The youngest son of Gideon, addresses the people of Shechem in a parable, Ju.9.7; -his imprecation fulfilled, 56.-(2) King of Judah, son and successor of Uzziah, 2 Ki. 15.7; 2 Ch. 27.1; -conquers the Aminonites, 5;-dies, after a reign of forty-one years, during twenty-five of which he was associated with his father, 9; 2 Ki.15 38.

Journey a day's, the space covered with quails round the camp of Israel, reckoned about 20 miles, Nu. 11, 31; -a Sabbath-day's, reckoned by the Jews to be about 7 furlongs or 1/8 of a mile; but it is probable that they were allowed to travel to the synagogue, though much farther distant, Ac. 1 12; 2 Ki.4.23.

Journeys of the Israelites, or their marches from the time they left Rameses, in Egypt, till they pitched their camp in Gilgal, in the Land of Promise, seem to have been fiftytwo in number, Ex. 12. 37; 13.20; 14.2; 15.23,27; 16.1; 17.1; Nu.33.1,&c.; Jos. 4.19. When they left Egypt the number of males above twenty years of age was 603,550, and when they entered Canaan it was 601,730.

Joy, or gladness, is an agreeable sensation of the mind, arising from the possession or anticipation of something esteemed valuable, pleasant, or good. Is a gift of God, Ps. 4. 7; Ec. 2. 26; 5. 19, 20. Natural joy arises from things which are earthly and perishing, Es. 5.9; 8.16; Ec.7.14. Religious and spiritual joy, experienced by the people of God, arises from a warrant to claim God as their Father and portion, 2 Co.6.18; La.3.24; Hab. 3.17, 18: - Christ as their allsufficient Saviour, Jn. 6.37; He. 7.25; -to expect all, while in this world that God knows to be good for them, Ps. 34.10; 84.11; -and a glorious inheritance beyond the grave, 1 Pe.1.3, 4;-in its nature and properties it is pure, refined, and unknown to the men of the world, 1 Co. 2.14; - sources or causes of it, Jn. 15.10, 11; 16.24; 17.13; Ac.2. 28; Ro. 15.13;—its sources remain unchangeable, He. 13.5,8;—it is unspeakable, 1 Pe. 1.8;-it shall be eternal, Is. 35. to; Jn. 16.22. The joy of the wicked is delusive, Pr. 14.13;short-lived, Job 20.5: Ec.7.6.

ozachar, joz'a-kar [Jehovah-remembered], one of the two servants who assassinated Jehoash, king of Judah, in Millo, 2 Ki. 12.20,21.

Jubilee, the grand sabbatical year among the Hebrews, and celebrated at the end of every seven times seven years, Le.25.8,9,-this was the year of general release, not only

his brothers, into Egypt cedes with Joseph not to jamin, and offers himself 44. 18-34 :- is constitute ther's prophetic blessing, his brethren, from whom were to descend, 49.8-10 and that of Simeon, w Canaanites, Ju. 1. 1,17;tance, Jos. 15. 1, &c.; -wa example of the ten tribe -Moses' blessing on the 33.7:--the boundaries ar towns of the tribe of, Jos anointed David king in Sa.2.1-11; at the division kingdoms the tribe of Ben adhered to that of Juda 16-19,-the remaining ten stituting the kingdom of Israel.

Judaizing, or attempting to induce the Gentile converts to join with Christianity the religious rites of the Jews, plainly condemned, Ga. 3. 1, &c.; 5. 1; 6. 12; Col, 2.8, 16.

Judas, ju'das, the graccized form of the Heb. Judan [celebrated], (1) The author of 'the epistle of Jude,' the brother of James,' Lu.6.16;-called Lebheus, Mat. 10.3; -Thaddeus, Mar. 3.18:—his question to Jesus, Jn.14. 22.-(2) Iscariot, is called the 'son of Simon, In 6.21. The word Iscariot may mean a man of Kerioth (a town of Judah, Jos. 15. 25). He was one of the twelve disciples of our Lord; -censures Mary for anointing Jesus, Jn. 12.4; -- his treachery foretold, Mat. 26.21; Mar. 14.18; Lu. 22.21; Jn. 6.71; 13.21; -agrees with the priests, Mat. 26.14; Mar.14.10; Lu. 22. 3; - betrays Jesus in the garden, Mat. 26 47; Mar. 14.43; Lu.22.47; Jn.18.3; hangs himself, Mat. 27.3; Ac. 1.16. -(3) of Galilee, his insurrection, Ac. 5.37 .- 14 or BARSABAS, commended, Ac. 15.22, 32. Judea, jū-dē'a, the Greek form of JUDAH, the two words being frequently used indiscriminately for the country of Judah, 1 Sa.23.3: 2 Ki.24. 20; 2 Ch. 2. 7; -sometimes the whole land of Canaan, Mat.24.16; Ac.1.8. Daniel (2.25; 5.13) uses this name to denote the land of the Jews generally. The province of Judea lay in the south of Palestine, and extended from the Jordan to the Mediterranean. In the N. T. it is this province which is generally meant by the name Judea, Lu. 5. 17; Mat. 4. 15; Jn. 4. 47, 54. In Lu. 1. 5 it denotes the whole of Palestine.

Judge, to try a cause, Ex. 18.13; 1 Co. 6.2;-to censure rashly, Mat.7.1; 1 Co.4.3:-to condemn or punish, Ro.

14.13; He. 13.4. Judges, (1) Ordinary officers, to be appointed, De. 16. 18; 17. 8; - their qualifications and duty, Ex. 18. 21; 23.3,6; Le.19.15; De.1.13,16; 16.18; 17.8; 2 Cb.19.6; Ps.lxxxii.; Pr.18.5; 24. 23; 31.8,9; Ezr. 7. 25; - bad ones described, 1 Sa.8.1; Is.1.23; Ho.4.18; Zep.3.3; Mi.3.9; Lu.18.2;—bad ones threatened, Pr. 17. 15; 24.24; Is. 5. 23; 10.1.-(2) Extraordinary men, raised up by God to deliver Israel from oppression, and execute judgment against their tyrants, before they had a king. When the nation sinned it was punished by anarchy, invasion, or conquest; but when it had been duly humbled a deliverer was found. On six occasions, extending over a period of about 400 years, the land was invaded by the enemies of Israel. Not many years after the death of Joshua the people fell into the idolatries of the Canaanites, and then the series of oppressions and deliver-

ances began.

43.3:—inter-	V <sub>a</sub>	ars.
detain Ben-	IV. Servitude, Midian, Amalek	
in his room,	and children of the East	_
d, by his fa-	0. Judge Gideon.	.,
the head of	King ABIMELECH,	
their kings	7 Judge Tola,	3
;-his tribe.	8. Judge JAIR,	
ar with the	V Servitude Amania	22
their inheri-	v. Servitude, Ammonites with	
	Philistines,	18
rned by the	9. Judge lephthan	6
s, Ho.4.15;	TO. Judge IBZAN.	7
tribe of, De.	11. Judge Eglon,	IO.
id principal	12. Judge Abdon,	8
.xv.;-they		40
Hebron, 2	13. Judge Samson in the days	40
on into two	of the Philippin!	
	of the Philistines',	20
jamin alone	14. Judge ELI,	40
h, 1 Ki 12.		12
tribes con-	<b>.</b>	

Judges Book of, gives the history of the Jews under the fifteen judges, extending over a period of 450 years, Ac. 13. 20. It is generally supposed that Samuel the prophet, the last of the judges, was the author of it.

Judging, others rashly and censoriously, condemned, Mat.7.1; Lu.6.37; Ro.2.1; 14.3,4; 1 Co.4.5; Ja. 4. 11, 12; -ourselves, or trying our character by careful and impartial self-examination, commanded, 1 Co. 11.31; 2 Co. 13.5. See Examination.

Judgment (FUTURE), intimations of it, Ps. 1.5; 9.7; l.; Ec. 3.17; 11.9; 12.14; -to be administered by Christ, Mat. 16. 27; 25. 31; Jn. 5. 22, 27; Ac. 10. 42; 17.31; Ro.2.16; 2 Co.5. 10; 2 Ti. 4. 1; -the time of it unknown, Mat. 24.44; Mar. 13. 32; 1 Th. 5.2; 2 Pe. 3. 10; -why delayed, 9.15.

Judgment, to be preceded by false Christs, Mat. 24. 5, 24; -- the appearance of the man of sin, 2 Th. 2. 8; I Jn.2.18;—the preaching of the gospel among all nations, Mat. 24. 14; Lu. 21, 24; Ro. 11, 25; Re. 14, 6;-the conversion of the Jews, Ho.3.5; Ro. 11. 23, &c.; 2 Co. 3. 16;-remarkable wars and other calamities, Mat. 24.6.

the circumstances of it: 2 trumpet will be sounded, Mat.24.31; 1 Co. 15.52; 1 Th.4.16; -a change will take placein the bodies that are raised, Mat.22.30; 1 Co.15.42; Phi 3.21; Col. 3.4; I Jn. 3.2;—a conflagration or change in the world, Zep. 3.8; 2 Th. I. 8; 2 Pe. 3. 7;-Christ coming in the clouds, Da. 7. 10, 13; Mat. 16. 27; 24. 30; 26.64; Lu.21.27; Ac.1.11; 1 Th. 3. 13:4.16; Re.1.7;—who will then judge all men, Mat. 24.31; 25.31; Ro. 14.10; 2Co.5.10; Jude 15; Re.20.12;22.12;according to their works, Job 34.11; Ps. 62.12; Pr. 24.12; Ec. 11.9; 12.14; Je. 17.10; 32.19; Eze. 18. 20; Mat. 16.27; 25.35-45; Ro.2.6; 1 Pe. 1.17; Re.20. 12,13; 22, 12; heathens, by the law of conscience, Ro.2.12,14,15;-Jews, by the law of Moses, 12;—the apostles to be judges with Christ, Mat. 19. 28; Lu. 22. 30; 1 Co. 6. 3;-the righteous will be separated from the wicked, Mat. 13.49; 25.32. The coming of the judgment calls to repentance, Ac. 17. 30,31; holiness, 2 Co.5.9,10; 2 Pe. 3. 11, 14; -prayer and watchfulness, Mat. 25. 13; Mar. 13. 33.

Judgments of God, meaning his law or word: so called because they are the rule by which he will judge all to whom they are given, and by which they ought to judge themselves, Ps. 19.9; 80. 30; 119. 13, 20, 30, 39, 43, &c.

-, the punishments which he inflicts on transgressors, are all righteous, Ps. 97.2; 145.17; Ro.2. 2; Re. 16.7; 19.2; - sometimes dark and unsearchable, Ro. 11.33:-illustrate the righteous character of God, Ex. 0. 74-16: Fre an an an

of Israel in the wilderness, Nu. 21 6; 25.9;-people of Ashdod, 1 Sa. 5.6;-Amalekites, 1 Sa. 15.3, &c. See Fa-MINE, PESTILENCE, PLAGUE, &c.

Judgment Hall, the hall in the palace of the Roman governor, where cases were tried and adjudicated upon, Jn. 18. 28;-called the 'common hall,' Mat. 27. 27; Mar. 15. 16.

Juice, sap of grapes, Ca.8.2.

Julia, jū'li-a, a friend of Paul's, to whom he sends his salutations, Ro.

Julius, juli-us, the centurion of Augustus' band, to whose care Festus committed Paul, to be conveyed prisoner to Rome, Ac. 27. 1; -showed much kindness to Paul, 2;-saved him from the murderous design of the soldiers, 43.

Jumping, leaping or skipping, Na.

Junia, jū'nī-a, an early convert to Christianity, of whom Paul speaks in honourable terms, Ro. 16.7.

Juniper, the Heb. word so rendered probably denotes a species of broom: the Spanish broom. This wood burns with a remarkably bright flame, and emits great heat, Ps. 120. 4;-Elijah rested under shade of, 1 Ki 19.4,5.

Jupiter, ju'pi-ter [helping father], perhaps derived from Ja, Jao, or Jehovah; the supreme god of the heathens, whom they regarded as the chief governor of heaven and earth, and whom they represented as notorious for his wicked and lascivious intrigues;-the inhabitants of Lystra called Barnabas Jupiter, Ac. 14. 12; -his priests wished to offer sacrifice to Paul and Barnabas, 13,18.

Jushabhesed, jū-shab'he-sed [re turner of kindness], one of the posterity of king David, 1 Ch. 3.20.

Just, upright or righteous, God is perfectly and essentially, De. 32.4; Is. 45. 21; Zep. 3. 5;-Christ is, Ac. 3. 14;the Just One, 7.52; 1 Pe. 3.18;-good men are, in respect of honesty and equity in their transactions, Ge. 6.9; Pr.3.33; 4.18; 10.7; Mat. 1.19; Lu. 2.25. Justice, required of man, De. 16.20; Ps.82.3; Mat. 7.12; Lu.6.31; Ro. 13.7; Phi.4.8; Is.56.1; Eze.45.9; Mi.6.8.

Justice of God, the infinite rectitude of his nature, by which he must render to every one his due, Ge. 18.25; De. 32. 4; 2 Ch. 19.7; Job 8.3; Ps. 145. 17; Je. 9. 24; 32. 18; Da. 9. 14; Eze. 18. 25; Re.15.3; 19.1,2.

Justification. This word occurs only in Ro.4.25; 5.16,18. It denotes that relation to the law of God into which a sinner is brought by virtue of the righteousness of Christ being imparted to him. It is a judicial act of God proceeding from his infinite heart of compassion. It involves pardon and restoration to the divine favour; is an individual and instantaneous act, admitting of no degrees, Jn. 5.24; Ro. 8. 1;-not to be attained by the law, Ac.13.39; Ro. 3.20; 8.3; Ga.2.16; 3.11; He.7.19; -nor by any other performance, Joho.2; 25.4; Ps. 130. 3; 143. 2:-is given unto us by the grace of Ged, Ro.3.24; 4.4; 11.5; Ep.2.8; 2 Ti. 1.9; Tit. 3.5; -through the merits and blood of Christ, Ac. 13.38; Ro. 5.9, 19; I Co. I. 30;-by the means of faith. Ro. 3.22; 4.16; Ga.2.16; 3.11, 24; Ep. 2.8; He. 10.38; 11.7;—it is an act of justice as well as of grace; the law being perfectly fulfilled, and divine justice satisfied, by Christ, Is.42. 21; Ro. 3. 24-26; is complete and blessed,

effects or blessings of, are entire freedom from all penal evil in this life, and that which is to Kedar, ke'dar [black, black-skinned], come, Ro.8.28;1Co.3.22;-peace with

thod of, are that it supports the honour of God's perfections and government. Ps.85.10; Ro. 3.26; -bumbles the sinner, and glorifies the Saviour, 27; Re. 1.5,6;-places all the children of God on the same level, in regard to want of merit in themselves, and obligations to divine grace, Ro. 3.30; 10.12; Col. 3.11; -establishes the faith and hope of believers on a sure and everlasting foundation, Ro. 8. 30-34.

Justification, the seeming difference between Paul's account of, Ro. 3.24. 28; Ga. 2. 16; and that of James, Ja. 2.24; arises from the following causes: Paul treats of the justification of our persons before God, Ro. 3.26; but James of the justification of our faith before men, as professed believers, Ja. 2.18;-Paul speaks of those who are 'without strength, ungodly and sinners,' till the moment they are justified, Ro.4.5; 5.6,8,10; but James of them who are already righteous, and who give proof of it by their works, Ja. 2. 14,21,22; -in the justification mentioned by Paul, works have no share, Ro. 4. 6; 11. 6; but in that by James, it is by good works alone that it can have existence, Ja. 2. 17, 26. Justle, to clash, Na. 2.4.

Justns, jus'tus [righteous], (1'Another name for Joseph, surnamed Barsabas, Ac. 1.23. -12, A pious man, in whose house Paul preached at Corinth, 18.7. -(3) Called also Jesus, a fellowlabourer of Paul's, Col. 4. 11.

Juttah, jut'tah [extended], a city of Judah; identical with Yutta, a large village about 5 miles south of Hebron, Jos. 15. 55.

#### K.

Kab. See CAB.

Kabzeel, kăb'zēl [God gathers], a city of Judah, near the west shore of the Dead Sea, towards its sonthern extremity, Jos. 15. 21; -here Benaiah. the general of Solomon's army, was born, 2 Sa. 23. 20; -called Jekabzeel. Ne.11.25.

Kadsah, kā'desh [aholy place], a place in the north-west of the desert of Paran, forming the south border of the land of the Hebrews, and the west of that of the Edomites, Nu. 20. 16; 34. 4: -was called at an earlier period En-Mishpat [fountain of judgment], Ge. 14. 7, and Kadesh-Barnea, Nu. 32. 8; 34.4; Jos. 10. 41; here the Israelites long sojourned, De. 1.46;-from it the spies were sent to explore the Promised Land, Nn.13.26; 32.8; -here Miriam died, or, as some think, in another place of the same name, Nu. 20. 1;-here, at the waters of Meribah, Israel rebelled, and Moses incurred the divine displeasure, Nn.20. 10; De. 32.51.

Kadmiel, kăd'mī-el [one before God]. a returned captive, Ezr. 3.40; Ne.7.

Kadmonites, kad'mon-ites [people of the East], ancient inhabitants of Canaan, Ge. 15. 19.

Kanah, ka'nah [of reeds], (1) A river on the south border of the western Manassites, Jos. 16.8; 17.9.—(2) Acity of Asher, not far from Zidon, Jos. 19.

Kareah, ka-re'ah [bald head], father of Johanan, Je. 40, 16. Karkaa, kar-ka'ah [a floor or founda-

Jos. 15. 3.

tion], a city in the borders of Judah, a son of Ishmael, and father of the

his posterity resided to the eastward of Gilead, and seem to have given name to the city of Kedemoth, near the river Arnon, De.2.26; Jos.13.18

Kedemoth, ked'e-moth [antiquities], a city of Reuben, near the river Arnon,

Jos. 13. 18: 21. 37. Kedesh, kē'desh [sanctuary], a town in Upper Galilee, which belonged to the tribe of Naphtali, Jos. 19.37;-appointed one of the three cities of refuge on the west of Jordan, 20.7; 21.

Keep, to hold fast, 2 Ti. 1. 14; - to watch over, Ps. 127.1;-to save, Jn. 17. 15;- to perform fully, Mat. 19. 17; 26.

Keeper, one who keeps, Ge. 4. 2; 39. 21; Ps. 121.5; Ac. 16.27, 36.

Kehelathah, ke-hel'a-thah [assembly], an encampment of Israel, Nu. 33.

Keilah, kei'lah [fortress], a city of Judah, north-west of Hebron, Jos. 15. 44:-saved by David from the ravages of the Philistines, 1 Sa. 23. 1-5; -here Abiathar came to David, 6;from it David and his men departed, being warned by God, 12.13; rulers from, assisted Nehemiah in rebuilding Jerusalem, Ne. 3. 17, 18; - has been identified with Kila, a ruin sitnated on a cliff 8 miles from Eleutheropolis (Beit Jibrin).

Kemuel, kem'u-el [assembly of God], (t) The third son of Nahor, and father of Aram, Ge. 22. 21. -(2) A prince of the tribe of Ephraim, one of those appointed to divide the land of Canaan, Nu. 34.24.

Kenath, kê'nath [possession], a city of Bashan in Argob, r Ch. 2.23; -was taken by Nobah a Manassite, and called after his own name, Nu.32.42. Now Kunawat.

Kenaz, ke'naz [hunting], the fourth son of Eliphaz, the son of Esau, and one of the dukes of Edom, Ge. 36.15; -the name also of the father of Othniel and the brother of Caleb, Ju. 1.13; 3.0.

Kenites, kenites [smiths, or dwellers in a nest], an ancient people, who inhabited a district lying to the westward of the Dead Sea, and extending their borders far into the Arabian desert; - Jethro, a 'priest of Midian, the father-in-law of Moses, was one of them, Jn. 1 16; - their land promised to the Hebrews, Ge. 15. 19;for the sake of Jethro, they were not cut off, but allowed to dwell in the tribe of Judah, 1 Sa. 15.6; Ju. 1.16.

Kenizzites, ken'niz-zites, one of the tribes of the ancient Canaanites, who seem to have dwelt in the mountains of Judah, Ge. 15.19.

Kerchiefs, used by the false prophets. were head-tiers, turbans, or vails bound to the head so as to cover the face, Eze.13.18,21.

Kerioth, ker'ī-oth [cities], (1) A city of Judah, Jos. 15. 25, supposed to have been the birth-place of Judas Iscariot;-(2) of Moab, Je.48.24;called Kirioth, Am. 2.2.

Kernel, the substance within a shell,

Keturah, ke-tu'rah [incense], the wife of Abraham, Ge. 25.1; - called also his concubine, and by some thought to have been so, long before the death of Sarah, 1 Ch. 1.32; -her descendants, the Keturaïte Arabs, Ge. 25. 2-4; 1 Ch.

Key, literally, an instrument to open a lock, Ju. 3. 25, - figuratively, an emblem of power and government, Is.22.22; Re.3.7; 9.1; 20.1;—the anthoritative administrations of the pospel in publishing its to

and stubbornly against God, 1 Sa. 2. 29; De. 32. 15. Kidneys, the inward parts of some

animals, Ex.29.13; Le.9.10. Kidron, or CEDRON, ki'dron [turbid], a brook which ran through the valley of Jehoshaphat, on the east side of Jerusalem, between the city and the Mount of Olives;-David crossed it in his escape from Absalom, 2 Sa. 15. 23;-near by it, Asa, Hezekiah, and Josiah burned the idols and abominations of their predecessors, z Ki.15. 13; 2 Ki. 23.4; 2 Ch. 29. 16; - Christ passed it in his way to Gethsemane, Jn.

Kin, a relation, Le.18.6; 20.19; 2 Sa. 19.42; Mar.6.4.

Kindness, love, good-will, Ac.28.2; 2 Co.6.6; Ep.2.7; Col.3.12.

Kindred, relation, affinity, Ge. 12.1; Lu. 1.61; Ac.4.6; 7.13.

Kine, the old plural of cow, cows, Ge. 32.15; 41.2; De. 7.13; -figuratively, proud, grovelling, and powerful rulers,

Am.4.1; Eze.39.18.

King, the chief ruler of a tribe, city, or kingdom:-the first of whom we read was Nimrod, Ge. 10. 8-10; -at first the extent of the dominions of kings was often very limited, as appears from seventy of them being conquered by Adonibezek, Ju. 1.7;thirty-two being subject to Benhadad, r Ki. 20. r; - thirty-one being conquered by Joshua, Jos.12.24;-Saul was the first in Israel, 1 Sa.11. 15;-to him succeeded David, 2 Sa. 5. 1-3;-Solomon was his successor, 1 Ki.1.39:-after him the tribes were divided (B.C. 975) into the kingdom of Judah, and the kingdom of Israel, 12. 16-20. The kingdom of Judah, including the tribes of Judah and Benjamin, was governed by twenty kings: and the kingdom of Israel, including the other ten tribes, was governed by nineteen kings. The following is a table of these kings, with the years of each in his reign, and the year before Christ when they died :-

#### KINGS OF JUDAH.

Reigned

	- veigned		B,C.
-	1. Rehoboam, - 16 years,	died	dot8
ζ	2. Abijah or Abi-		- 95-
1	jam, 3 "		955
,	3. Asa, 41 ,,	"	
9	4. Jehoshaphat (his	,,	J-4
•	son Jehoram be-		
-	ing associated		
t	with him about		
:	three years) or		889
	r Jehoram	,,	885
•	6 Abaziah	**	005
,	7. QueenAthaliah, 6	"	884
	8. Joash or Jeho-	,,	878
	ash, 40 ,,		
	9. Amaziah, 29 ,,	**	839
	10. Uzziah or Azari-	,,	810
	ah, 52 ,,	,,	758
	11. Jotham, 16 ,,	,,	742
ı	12. Ahaz, 16 ,,	,,	726
	13. Hezekiah, 29 ,,	,,	698
	14. Manasseh, 55 ,,	,,	643
1	15. Amon, 2 ,,	,,	64 I
ł	16. Josiah, 31 ,,	,,	610
1	17. Jehoahaz, 3 months.		
ı	18. Jehoiakim, 11 ,,	,,	599
I	First captivity, B.C. 600	5.	
1	19 Jehoiachin or Jeconiah, 3		
1	months.		599

#### taniah, - - - 11 years, ,, 588 Final captivity, 588. KINGS OF ISRAEL

1. Jeroboam I., - 22 years, died 954

Reigned

B.C.

Second captivity, 599.

Zedekiah or Mat-

Reigned 15. Shallum, - - 1 mth. died 772 16. Menahem, - - 10 years, " 762 10. Melianchi, - 2 " 753 18. Pekah, - 20 " 738 Interregnum, - 9 ,, 2 Ki. 15. 30, comp. 17.1.

19. Hoshea, - - 9 ,, ,, 721 Captivity to Assyria, 721.

See each of these kings in their names, -After their return from Babylon the Jews had no kings for about 400 years; but were ruled by deputy. governors under the Persians or Greeks. Subsequently to that period, Hircanns, Aristobulus, Janneus, and his sons Hircanus and Aristobulus, all high-priests, ruled with supreme power. After these governed Herod the Great, Archelaus, Herod Agrippa and Agrippa his son, who all were tributary to the Romans; and during the reign of the last of these Jerusa. lem was destroyed by Titus A. O. 701 Kingdom of God, or OF HEAVEN, the church of Christ, on earth, or in celestial glory, or inclusive of both states; announced by Daniel, Da.2 44: 7.9,22;-by John the Baptist, and by Jesus, Mat. 3.2; 4.17; 10.7; 12.28; Mar. 1.15; Lu. 10.9, 11; 17.20; -a subject for prayer, Mat.6.1c; Lh.11.2;to he sought for, Mat.6.33; Lu.12.31; -the qualifications for it, Mat.7.21: Mar. 9. 37; Ln. 9.62; 13.24; Jn. 3.3; Ac. 14.22; Ro.14.17; 1 Co.6.9; 15.50; 2Th. 1.4,5.

Kings, their duty, Dc. 17.14; 2 Sa.23. 3; Ps.2.10; Pr.14.35; 16.12; 17.7; 20. 28; 25.2; 31.4;—the Israelites desire one, 1 Sa. 8. 5;-the Israelites forewarned of the consequences of having one, 1 Sa. 8. 11, &c.;-respect due to them, Pr. 24.21; Ec. 8.2; Ro. 13.1; 1 Pe. 2.13,14,17 ;-under the control or direction of God, Ps.76.12; Pr.21.1;the ceremony of making one, 2 Ki. 11.12;-precepts about them, Pr.25. 1; -the misery of having a foolish and bad one, Pr. 28. 15, 28; 29. 12; Ec 4. 13; 10.5,6,16;—their power, Ec. 8 2, 4; 10. 20. - Books of, contain the annals of the Jewish nation from the close of David's reign to the destruction of the kingdom of Judah and the desolation of Jerusalem, together with the subsequent liberation of Jehoiachin from his prisoo in Babylon, a period of about 427 years. Prob ably they were compiled by Jeremiah or Ezra from previously existing records which had been written by several of the prophets.

King's Dale, probably the plain of Rephaim, or the valley of Jehoshaphat, Ge. 14.17, comp. 2 Sa. 18.18. Kinsfolk, relations, 1 Ki. 16.11; 2 Ki.

10.11; Job 19.14; Lu.2.44; 21.16. Kir [a wall], the country between the Black Sea and the Caspian, to which the Syrians, and part of the Hebrews, were carried captive by the Assyrians, 2 Ki. 16. 9;-prediction of Amos con-

cerning, Am. 1.5; 9.7. Kir-Haresheth, kir-har'e-sheth [brick fortress], a principal city of the Moabites, ravaged by Jehoram, 2 Ki.3. 25; long after ruined by the Assynans, and by the Chaldeans, Is. 15. 1; 16. 7,11; Je. 48. 31;—called also Kir-Haresh, Is. 16. 11;—Kir-Haraseth, 2 Ki. 3.25; and Kir-Heres, Je. 48.31,36. It stands on the southern frontier of Moab, about ten miles from the southeast corner of the Dead Sea. At Dibon, in this region, was discovered in 1869 the celebrated Moabite stone, a black basaltic block containing 2 Phoenician inscription relative to the

Kirjath-Arba, kerjath-arbah [city of Arba), the ancient name of Hebron,

the place where Sarah died, Ge.23.2; Kirjath-Huzoth, ker'jath-hu'zoth fa

city of streets], the royal residence of Balak, Nu 22.39.

Kirjath-Jearim, ker'jath-je'rim [the city of woods or forests], a town of Indah, on the confines of Benjamin, Jos 15.9; -its inhabitants receive the ark from the Philistines, 1 Sa. 7.1;from it David removed the ark, 1Ch. 13.6:-called Kirjath-Arim, Ezr. 2.25; Baalah, Jos 15 9, 10: - Baale of Judah, 2 Sa 6 2 :- Kirjeth-Baal, Jos. 18 14. Now called Kuryet el-Enab. a miles west of Jerusalem.

Kirjath-Seph r, ker jath se'fer fcity of the book), sometimes called Debir. taken by Othniel, to whom Caleb gave his daughter in marriage as a reward for, Ju 1 11-13; - called Kirinth-Sannah [palm-city], Jos 15.19.

Kish [hard], I The son of Ner and father of Saul, 1 Sa 9 1 .- [2] The son of Gibeon, 1 Ch 8 30 - 3 The son of Mahli, 23 21 -- 4 The son of Abdi, 2 Ch 20 12

Kishon, kī shon [tortuous, winding stream], an 'ancient river,' a brook in the Holy Land, which rises in Mount Tabor, and flows nearly westward into the Mediterranean, near the northern base of Mount Carmel; the scene of the defeat of Sisera and of the destruction of the priests of Baal by Elijah, Ju. 4.7,13; 5.21; 1 Ki. 18.40. Its modern name is Nahr Mubutta

Kiss, used as a token of affection to kindred, Ge. 27. 26; 31.28; 1 Ki.19.20; -an expression of friendship, real or pretended, 1 Sa.20.41;2 Sa.20.9; Mat. 26.49;-of homage, 1 Ki.19.18; Ps.2.

Kite, a species of falcon, somewhat larger than a tame pigeon, Le. 11. 14; De. 14. 13.

Knead, to work dough with the fist. Ge.18.6; 1Sa, 28.24; 2Sa, 13.8; Je.7.18. Knee, to bow it to another, imports reverence and honour to him, Ge. 41.43;-religious worship, 1 Ki.19.18; Is.45.23; Ro.14.11; Phi.2.10.

Kneeling, a becoming posture for prayer and supplication, Ps. 22. 29; 95. 6; 99.5; Ro. 14.11; Ep. 3.14; Phi. 2.10. -, examples of it: of Solomon at the dedication of the temple, 1 Ki.8.54; 2 Ch.6.13;-of Ezra, Ezr. 9.5;-of Daniel, Da.6.10;-of Jesus, Lu. 22.41:-of Stephen, Ac. 7. 60;-of Peter, 9. 40;-of Paul, 20.36; 21.5. Knife, to cut with, Ge. 22 6; Ju. 29.

29; Pr.23 2; 30.14.

Knit, to make close, Ju. 20. 11; 1 Ch. 12.17; Ac. 10. 11; Col. 2.2.

Knock, to employ earnestness and importunity, as Christ does with sinners, Re. 3. 20; -- as we are required in prayer, Mat. 7.7,8; Lu. 11.9.

Knowledge, in general, and especially that which is religious; evil of being without it, Pr. 19. 2; Is. 27. 11; 2 Th. 1 8;-its great value, Pr.8.10,11; 2Ti. 3. 15; -- bestowed on those who earnestly and diligently seek it, Pr.2.3-6; Ja. 1. 5;-the fear of the Lord is the beginning of, Pr. 1.7; 9.11; Ps. 111.10; -despised by fools, Pr. 1.22; valued and treasured up by the wise, 10.14; 15.14;—aggravates guilt, when men act contrary to it, Lu.12.47: Ju. 15.22; Ro.1.21; 2.21; Ja.4.17;—ought to be communicated, De.6.7; Ps.78.4; 119.13; Mat. 5.14; 10.27; 1Co.12.7,&c.;

Knowledge of God, his underived. eternal, and perfect acquaintance with all things, past, present, and future, 1 Sa. 2. 3: Job 37. 16: Ps 147 e. D.

cCh.6.76;-probably same as Kartan, | Knowledge of God, to increase in, we must depend on him from whom all light proceeds, Ja. 1.6; -diligently study his revealed will, Pr.2.3-5; Ho. 6. 3;-cultivate a humble frame of mind, Ps. 25. 9; watch against corrupt affections, Lu. 21. 34; -meditate frequently on his love and grace, Ps. 104. 34 :- prefer this knowledge to everything else, Phi 3 8.

Kohath, ko'hath[assembly], the second son of Levi, and father of the Kohathites, Ge. 46 11; Nu. 4. 18, 34, 37;from him by Aaron, the son of Amram, sprung the Hebrew priests, Ex.6.18; 1Ch.6.2,3. Kolaiah, kol-ī'ah [the voice of the

Lord], one who returned from the Babylonish captivity, Ne. 11.7.

Korah, ko'rah [ice], (1) The son of Esau by Aholibamah, Ge. 36.14,18.-(2) The son of Izhar, and great-grandson of I.evi, Ex. 6.21; his rebellion against Moses and Aaron, Nu. 16.1-3; -his awful punishment, in which 250 were swallowed up in the earth, 32. Korahites, ko'rah-hites, sons of Korah, a family of Levites and singers, 1 Ch. 9.19-31; - twelvepsalms attributed to, Ps xlii -xlix laxxiv. lxxxv. lxxxvii.

Kushaiah, kush-T'ah, the same who is called Kishi in r Ch. 6. 44;- the father of Ethan, 1 Ch. 15.17.

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Laadah, la'a-dah [order], one of the grandsons of Judah, r Ch.4.21. Laadan, la'a-dan [put in order], a son

of Ephraim, 1 Ch.7 26. Laban, ia'ban [white, shining], (1) The son of Bethuel, the brother of Rebekah, and father of Leah and Rachel; kindly receives Abraham's servant, Ge. 24. 29; -- approves the proposal of giving Rebekah to be the wife of Isaac, 50 51; his friendly reception of Jacob, 29. 13;-agrees to give him Rachel to wife, as a reward for his service, 15-29:-deceives him by substituting Leah in her place, 23; -afterwards gives him Rachel also, 29; -induces Jacob to tarry with him by fixing his wages, 30. 27-34;pursues after Jacob, and overtakes him, 31. 22, 23;-warned by God, in a dream, not to hurt Jacob, 24;makes a covenant with Jacob, 44;parted peacefully from him, 55.-(2) One of the stations of the Israelites after crossing the Red Sea, De.z.I. Labour, toil, the appointed lot of all men, Ge. 3. 19: - diligence in, approved and commanded, Pr. 13.11; 16.26; 28. 19; Ec.5.12; Ac.20.35; Ep.4.28;1 Th. 2.9; 4.11; 2 Th. 3.10; -more for spiritual than worldly things, Jn. 6.27.

Lachish, la'kish [obstinate, tenacions], a city of Judah, south of Jerusalem, taken by Joshua, Jos. 10. 31,32:-Amaziah fled to, from a conspiracy, 2 Ki. 14. 19:-fortified by Rehoboam, 2 Ch. 11. 9;-the king of Babylon fought against, Je. 34. 7; - inhabited after the return from Babylon, Ne. 11. 30.

Lacking, wanting, or without, Le.2. 13; 1 Co.16.17; 2 Co.11.9; 1 Th.3.10. Ladder, Jacob's, Ge.28.12.

Laden, oppressed with a burden, as with taxes, 1 Ki. 12. 11; with ceremonial observances, Lu. 11.46; with sin, Is. 1.4; Mat. 11.28.

Lady, a female of distinction, Es. 1, 18: 2 Jn. 1. 5; - figuratively, a powerful city, as Babylon, Is.47.5.7.

Lahairoi, la-hī'roy [who liveth and seeth me], a well near which Isaac dwelt, Ge. 24.62; 25.11; 16.14.

1;-Dead Sea, or Sodom, Jos. 3. 26; | Latchet, a string that fastens the shoes, -figuratively, hell, Re. 19.20; 20.10;

Lamb, one to be offered every morning, and another every evening, Ex. 29.38,39: Nu.28.3;-two to be offered in the morning, and two in the evening of Sabbath, 9, 11;-the paschal, a type of Christ, Ex. 12.5,46; Le. 9.3; 23.12; Jn. 19.36; 1 Pe. 1.19; - Christ so called, Jn. 1.29,36; Re. 5.6; 13.8; -on Mount Zion, 14.1; -overcomes the seven kings, 17. 10-14; -his wife, 21.9. Lamech, la'mek [overthrower, wild man], (1) Descendant of Cain by Methusael, Ge. 4. 18;-the first who practised polygamy, 10; -his children, 20-22, his speech to his wives, 23,24. - '2' The son of Methuselah, and father of Noah, Ge. 5. 25; -his age and death, about five years before the flood, 28-31.

Lamentations of Jeremiah, one of the sacred books, written by that prophet, in which he pathetically bewails the destruction of the city and temple of Jerusalem, the overthrow of the state, and the dispersion of the people. The book consists of five lyric poems; comp. the ancient elegies, 2 Sa. 1. 17, 18; 3. 33; 2 Ch. 35. 25. Lams Persons, cured by Jesus, Mat. 11.5:-by Peter, Ac. 3.2:-by Paul,

Lamp, figuratively, an open and visible profession of religion, Mat. 25. 1,3,4,7,8;—a son or successor, who preserves one's name from being extinguished, 1 Ki. 15. 4; Ps. 132. 17;outward prosperity, Pr. 13.9; 20.20. Lamps, in the tabernacle, how lighted, Nu. 8. 1.

Lancets, Lances, short spears, 1 Ki. 18.28; Je.50.42.

Land, to be redeemed, Le.25.23-28. Landmarks, not to be removed, De. 19 14; 27.17; Pr. 22.28.

Languages, confounded at Babel, about a century after the flood, Ge. 11.1, &c.; -gift of, at the day of Pentecost, Ac. 2. 4;-conferred by the apostles, 2. 17; -on Cornelius, 10.46; -by Paul at Ephesus, 19.6; one among many gifts of the same Spirit, 1 Co. 12. 10.

Languish, to become weak or feeble, applied to persons, Ps.41.3; Is.19.8; Ho.4.3;-to fields and plants, Is. 16. 8; Joel 1. 10,12.

Laodicea, la-od-ī-cē'ah. There were six cities so called in Asia; that mentioned in Scripture was in Southern Phrygia, about 40 miles east of Ephesus. It was originally called Diospolis, and afterwards Rhoas. Paul's concern for the saints in, Col. 2.1; 4. 13; salutations to them, 15; charge to read an epistle to them, and one from them, 16;-Christ's message to the church there, Re. 3. 14. It was destroyed by an earthquake in the year A.D. 63, but was soon rebuilt. It became a Christian city of eminence, the see of a bishop, and the meeting-place of councils. It was destroyed by the Mohammedans, and is now a scene of utter desola-

Lapidoth, lap'ī-doth [torches], (1) The husband of Deborah the prophetess, Ju.4.4 -(2) The name of the place also where she dwelt, 5.

Lapping, drinking from the hollow of the hand, as did the three hundred who followed Gideon, Ju. 7.5-7. Lapwing, supposed to be the mo-

dern hoopoe; unclean according to the law of Moses, Le. 11.19. Large, Assyria was extensive, Is.22. 18; Ho. 4. 16; -great liberty and com-

fort, Ps. 18. 19; 31.8; 38.5. Lascivionsness, lewdness or lust, manifested airba

Is. 5. 57; Mar. 1.7; Lu. 3. 16. Latin, the language of the ancient

Romans, Lu. 23.38; Jn. 19.20. Lattice, a window made in the form of network, with small cross bars of wood or iron, prior to the invention of glass, Ju. 5. 28; 2 Ki.1.2; Ca.2.9.

Laud, to praise or extol, Ro.15.11. Laughter, immoderate, its folly, Pr. 14. 13; Ec. 2.2; 7.3,6; Ja. 4.9;—sometimes innocent, Ec.3.4; -of Sarah, reproved, Ge. 18.13.

Launched, put from shore into the sea, Lu. 8. 22; Ac. 21. 1.

Laurel, or BAY-TREE, the prosperity of the wicked compared to, Ps.37.

Laver, a vessel for washing, used in the service of the tabernacle, stood between the altar of burnt-offering and the entrance to the holy place, Ex. 30.17; 38.8;-ten for the temple, 1 Ki. 7.38; 2 Ch.4.6.

Lavish, indiscreetly liberal. Is. 46.6. Law, sometimes denotes the whole revealed will of God, contained in his Word, Ps. 1.2; 19.7; 40. 8; 94.12; 119. 18,29,34,44,51,53,55, &c.; Is. 8. 20; 42. 21; Jn.12.34; Ro.2.14, &c.

-, sometimes means the Mosaical economy, as distinguished from the Christian, Jn. 1. 17; Mat. 11. 13; 12.5; Ac. 13. 39; 18.13; 28.23; Ro.6.14; He.

-, sometimes the ceremonial observances of the Jewish dispensation, Lu. 2.27; Ac. 15.5,24; Ep. 2.15; He 9. 22; 10.1; - this could not procure pardon and eternal life, He. 10. 1-4;-is abolished by Christ, Ac. 15.24; Ga.3. 24; 4.4; 5.1.

-, sometimes the judicial or civil. for the distribution of justice; which, among the Jews, was incorporated with both the moral and the ceremonial, Jn.7.51; 18. 31; Ac. 19. 38; 23. 3; I Co.6.1,6,7; I Ti.I.Q.

-, frequently, in the New Testament, the five books of Moses, Lu. 24. 27, 44; Ac. 13. 15; -the moral law, or the Decalogue as delivered to Moses, Ex. 20. 3-17; Mat.v. - xvii.; Lu. 10.27; Ro.7.7; -it is perpetually binding on all who have access to it, Mat. 5.17,18;-holy, just, and good, Ro.7. 12; - spiritual, requiring the obedience of the heart, as well as of the life, Mat. 5. 28; Ro. 7. 14;-none can obey it perfectly, 3.9-12,19,23; Ga. 3. 22; Ja. 3.2; -justification and eternal life cannot be obtained by it, Ro. 3. 20; Ga. 2. 16;—curse pronounced against all who break it, De. 27.26; Ga. 3. 10;-Christ has redeemed his people from this curse, 2 Co. 5.21; Ga. 3.13;-by it is the knowledge of sin, Ro. 3. 20; 7.7; -is a schoolmaster to bring sinners to Christ, Ga. 3.24; -is a rule of life to all believers, Jn. 14. 21; 1 Co.7.19; 1 Jn.2.4; Re.22.14.

positive, that which is not founded in the nature of things, as is the moral, but which rests solely on the divine appointment; the prohibition given to man in innocence, Ge. 2.17; the holy rite of baptism, Mat. 28. 19;-the ordinance of the Lord's supper, Mat. 26. 26,27; Lu. 22.19,20.

-, of nature, the will of God relating to human actions, discoverable by the light of nature, and obligatory on all mankind, Ro. 1. 19,20; 2.

Lawful, things that are so not always expedient, Mat. 17. 25; 1 Co. 6.12; 10. Lawgiver, God is the supreme, Is.33.

22; Ja.4.12 Lawsuits among Christians ought, if possible, to be avoided, by a reference to the judgment of their brethren

name of the poor and afflicted man in the parable, Lu. 16.20, &c.

Lead, a heavy metal, used in very ancient times, Ez. 15. 10; Nu. 31. 28; Zec. 5 6-8; - poured into engravem characters to make them better seen (or perhaps the hammer of lead). Job 19. 24; the Egyptians sank 25, Ez. 15.10; the Jews, on account of their heavy guilt, compared to, Ezc. 22.18.20

Lead, to conduct and guide, as God does his people, De 4 27; 32 12; Ps. 23.3; ls. 48.17; -by his Word, Ps. 119. 105; 2 Ti. 3 16; - by his providence, Ps. 37.23; Pr. 16.9; -by his Holy Spirit, Eze. 36.27; Jn. 16.13; -promises that he will thus lead his people, 1s.40 11, 42. 16; 49.10; 57. 18; Je. 31. 9; Ps. 25. 9: 32.8; prayers for this blessing, Ps. 5.8; 25.5,9; 31.3; 43.3; 61.2; 139.24. Leaf, of a tree, the life of man frail as, 1s. 64. 6; figuratively, an evidence

of grace, Ps. 1.3; -prosperity, Is. 1.30; Je. 17.8. League, a covenant or solemn agree-

ment, Jos.9.6; Ju.2.2; 1Sa.22.8; 2Sa. 5.3, &e.

Leah, le'ah [wearied], the eldest daughter of Laban, Ge. 29. 16; - given treacherously for a wife to Jacob, 23; -favoured of the Lord, 31;-Dinah her daughter, 34.1;—her sons, 35.23; -buried in the same cave with Sarah. Abraham, &c., 49.31.

Leanness, thinness of flesh, Ge. 41. 3, 4; figuratively, want of spiritual comfort and improvement, Ps. 106.15; Is.10.16; 24.16.

Leaping, jumping, 2 Sa. 6. 16; Ca. 2. 8; Ac. 3.8.

Learning, gaining knowledge; valued and sought after by the wise, Pr.1.5; 9.9;-the Scriptures are designed to impart it to us, Ro 15.4. Leasing, falsehood or lies, Ps. 4.2; 5.

Leathern, made of leather, 2 Ki. 1.8;

Mat.3.4. Leaven, ferment mixed with any body to make it light; and hence it is used to signify dough or bread thus prepared, Ex. 12. 15; 13. 7; 34. 25;figuratively, whatever produces a change in the mass with which it mixes, as the gospel does among men for the better, Mat. 13. 33: Lu. 13.21; - erroneous doctrines and notorious sinners for the worse, Mat. 16. 6,12; 1 Co. 5.6-8.

Lebanon, leb'a-non[whiteness], always with the article the in prose, as 1 Ki. 5. 6, 9, 20; Eze. 3.7. It is so called either because the whole range is composed of whitish limestone rock, or more probably because snow covers its summits during most of the year. It consists of two distinct ranges, which run parallel for about 100 miles. The long narrow valley, from 5 to \$ miles in width, lying between is called Cœle-Syria (Hollow Syria), and the valley of Lebanon, Jos. 2.17. The eastern range is usually designated by Latin writers Antilibanus, the southern peak of which is Hermon. Lebanon was famous for its cedars, Ps. 29.5; 92. 12; Is. 14.8; -its fragrance, Ca. 4. 11; Ho. 14 6; -the source of many streams, Ca.4.15;—the emblem of wealth, majesty, and glory, Ps. 72.16; 133.3; Is 35.2; 60.13. Theaverage height of the western range, the Lebanon, is from 6000 to 8000 feet; that of the eastern range, the Anti-Lebanon, about 5000 feet; its loftiest peak, the Hermon, being 10,000 feet high. The four great rivers of Syria have their source in the Anti-Lebanon. The rains of the whole district are very extensive, and full of interest.

Lees, the dregs of wine settled at the bottom; hence 'wines on the lees' signifies old and pure wine, Is.25.6;figuratively, men settled in a sinful course, 48.11; Zep.1.12.

Legion, in the Roman army, was a body of infantry consisting of ten cohorts, or 6000 men;-used to signify a vast multitude, Mar.5.9; Lu.8.30;

Mat. 26.53. Lehabim, le'ha-bim [flame], descendants of Ham, probably identical with the Lubim, or Libyans, Ge. 10.13; 1 Ch. 1. 11.

Lemuel, lem'en el, [of God], supposed by some to be Solomon; lessons from his mother to him, Pr.31.1, &c.

Lending, to a poor brother, recommended, De. 15. 7; Ps. 37. 26; 112. 5; Mat. 5.42; Lu. 6.35; -- the house not to be entered to recover a thing lent, De.

Lentiles, a kind of grain resembling fitches, or small pease, Ge.25.34;2 Sa.

Leopard, a beast of prey, of the cat tribe; strong, swift, fierce, and voracions, Is.11.6; Je. 13. 23; Hab.1.8;\_ figuratively, a persecuting power, Da.7.6; Re.13.2.

Leprosy, an infectious and terrible disease, common in Syria and in many warm countries, but sometimes found also in cold countries, as Norway, &c. It first attacks the skin, but at last it affects the whole system, Patients often live many years, but are seldom, if ever, cured. To be judged by the priest, De.24.8;-laws concerning it, Le. 13. 1, &c.:-how cleansed, 14. 1, &c.; -in a garment, 13. 47; -in a house, 14. 33; -how cleansed, 48:-of Moses' hand, Ex.4. 6:-of Miriam, Nn.12.10:-of Naaman, 2 Ki. 5. 1:-of Gehazi, 27:-of Uzziah, 2 Ch. 26.20:—cured by Jesus, Mat. 8.2; Mar. 1.40; Lu. 5.12; 17.12. Let, used to signify to hinder, Ex.5.

4: Is.43.13: Ro.1,13; 2 Th.2.7. Letters, or epistles, sent from David to Joab, 2 Sa. 11. 14;—from Jezebel to the people against Naboth, 1 Ki.21. 9:-from the King of Syria to the King of Israel, 2 Ki.5.6,-from Jehn to the Samaritans, 10.1;-from Elisha to Jeroboam, 2 Ch.21.12;-from Sennacherib to Hezekiah, 2 Ki. 19. 10, 14; Is. 37. 4, 14;-from Bishlam, &c., to Artaxerxes, Ezr. 4. 7;-from Tatnai to Darius, 5.6;-from Sanballat to Nehemiah, Ne.6.5;-from Nehemiah to Sanballat, 6.8;-from Jeremiah to the captives at Babylon, Je.29.1; from the apostles to the church at Antioch. Ac. 15.23:-from Claudius Lysias to Felix, 23.25.

Letushim, le-tu'shim [the hammered], great-grandsoo of Abraham by Keturah, Ge. 25.3.

Loummim, le-um'mim [peoples], great-grandsoo of Abraham, Ge. 25.3. Levi, levi [joined], (1) The third son of Jacob and Leah, born, Ge.29.34; -assisted Simeon in massacring the Shechemites, 34. 25; his sons, and his age, Ea.6. 16; his descendants, 1 Ch.6.1-53.-(2) The tribe of, separated from the rest for the service of the sanctuary, De. 10.8.

Levisthan, le-vi'a-than, a terrible animal, described in Job ali.; but oot identified by modern naturalists. The most probable supposition is that it is the crocodile, the well-known animal inhabiting the Nile and other eastern rivers, of great strength and swiftness in swimming, as well as of enormous voracity. It is mentioned Ps. 74. 24; figuratively, some for-

midable monarch, 1s. 27. 1. Levites, levites, descendants of Levi; accepted instead of the first-born, Nu. 3. 12, 40; -numbered. 15:-ap

were CITIES OF REFUGE; -- genealogies and offices of the Levites, 1 Ch. 9. 14, &c.;—the services appointed them by David, 23.24;—their charge of the treasury, 26. 20; -their charge in future time, Eze. 44. 10; - were superannuated at 50 years of age, Nu.4.47; 8.25,26.

Leviticus, le-vit'ī-kus, the third book of Moses, so called because it consists chiefly of laws relating to the Levitical priesthood; contains the history of the first month of the second year of the wanderings in the wil-

Levy, a number of men raised from the general population, 1 Ki. 5.13,14; 9. 15;-to impose a tax, Nu. 31. 28; 1 Ki.9.21.

Lewdness, or lustful licentionsuess, condemned, Jn. 20. 6; Eze. 22. 11;figuratively, idolatry with its impure rites, Je. 11. 15; 13.27; Eze. 16. 43; 22. 9: 23.27,29, &c.

Liberality, or bounty, the alms given to the poor, 1 Co. 16.3; 2 Co. 8.2. Libertines, 'freedmen,' libertini, as

they were called by the Romans, Ac. 6. 9. Those here referred to were probably Jews who had been taken prisoners in war and reduced to slavery, and had afterwards been emancipated and permitted to return to their own country.

Liberty, of conscience, is that freedom from restraint in our choice of. and judgment about, matters of religion, which every man has a right to exercise, Ro.14.4; Ja.4.12.

-, Christian and spiritual. consists in freedom from the yoke of the ceremonial law, Ro. 6. 14; Ep. 2. 15;-from the curse of the moral law, Ga. 3.13;-from the guilt, power, and defilement of sin, Ro.8.1; 6.14; 1 Co. 6. rr;-from the dominion of Satao, Col. 1. 13; 1 Jn. 3.8; -from the corruption of the world, Ga. 1.4;-from a spirit of bondage, and in the enjoyment of freedom of access to God, Ro.8.15; Ep. 2.18;-from the fear of death and the grave, Ho. 13. 14; 1 Co. 15.55, 56:—and from eternal punishment, 1 Th. 1. 10; 5.9.

-, Christian, how to be used, 1 Co.7.22; Ga.5.1,13; 1 Pe.2.16.

Libnah, lib'nah [whiteness], (1) A city in the southern part of the tribe of Judah, Jos. 15.42; given to the priests. 21. 13;-the inhabitants of, offended with Jehoram for his idolatry, revolted, 2 Ki. 8. 22; -sustained a terrible siege from Sennacherib, Is. 37. 8; 2 Ki. 19. 35. — (2) A place near Mount Sinai, where the wandering Hebrews encamped, Nu. 33.20.

Libni, lib'ni [whiteness], the son of Gershon, Ex.6.17.

Libya, lib'e-a, Heb. Phut, a general name for Africa, but properly that part of it which lay on the south coast of the Mediterranean, westward of Egypt; its inhabitants mentioned as a warlike race, Je.46.9;-its fall, with that of Egypt, foretold, Eze. 30. 5;-men from, at Jerusalem, on the day of Pentecost, Ac.2.10.

Lice, a well-known insect, one of the plagues of Egypt, Ex. 8. 16-18; Ps.

Licence, or permission, Ac.21.40; 25. тб.

Lie. See Lying.

Lieutenants, the deputy-governors of the Persian king, Ezr. 8.36; Es. 3.12. Life, natural, God its author and preserver, Ge. 2.7; Ac. 17.28; Job 12. 10; Ps. 36.6; 66.9; Da. 5.23;—the value of it, Job 2. 4; Ps. 49. 8; Mat. 16, 26; Mar. 8.36; Lu.9.25;-short and uncertain, 1Ch.29.15; Job 7.16; Ps.39.5,6,9; 103. 15; Is.40.6; Lu.12.20; Ja.4.14; 1 Pc.1.

-in living in the service of God, G2. 2. 19, 20; -is imparted by Christ, Ja. 5. 21, 25; 6. 33, 51-54; 14. 6;—it is accompanied with spiritual-mindedness, Ro. 8. 6;-it is hidden and secure, Col.3.3.

Life, eternal, through Christ, Ja. 3. 15,36; 4.14; 6.40; 10.28; 17.2; 2 Ti.1. 10; 1 Jn.4.9; 5..1; consists in neverending freedom from death, Lu.20. 36; Re. 21.4: - in a body and soul resembling Christ, Phi. 3.21; 1 Co. 15. 48, 49,53; 2 Co. 3. 18; 1 Jn. 3.2;—in the enjoyment of unspeakable bliss, 1 Pe. 1.4; Re.7. 16, 17: - and in the assurance that their happiness shall never end, 1 Th.4.17; Re.3.12.

-, long, promised as the reward of virtne, Ex.20.12; De.5.33; 6.2; Pr. 3. 2,16;9.11; 10.27;—not to be preferred to our duty, Mat. 10.39; 16.25; Mar. 8.35; Lu.9.24; 17.33; Jn.12.25.

Light, created, Ge. 1.3: brighter than the sun appearing to Paul, Ac. 26. 13;- Christ so called, Jn. 1.9; 8.12; 9. 5; 12.35.46.

Lightning, consumes the sacrifices. Le. 9. 24; 1 Ki. 18. 38; 2 Ch. 7. 1;-destroys the enemies of David, 2 Sa. 22. 15; Ps. 18.14; directed by God, Job

28.26; 37.3; 38.25; Ps. 144.6. Lign-aloes, line-al'oes, a species of odoriferous tree, 8 or 10 feet high, from both the flower and the wood of which a rich and costly perfume is obtained, Nu. 24.6; Ps. 45.8.

Ligure, a precions gem, said to resemble the carbuncle, Ez.28.19; 39.

Likeness. See FIGURE and IMAGE. Likhi, lik'hi [learned], one of Manasseh's posterity, z Ch.7.19.

Lily, the lotus or water-lily, Ho. 14. 5;-used as food, Ca.4.5;-of the valleys, i.e. of the water-courses, Ca. 2. 16. In Ca.5.13 allusion is probably made to the Persian lily. The 'lily of the field' was the scarlet martagon lily, Mat. 6.28.

Lime, the manufacture of, known to the ancients, Am. 2.1; -the bones of the king of Edom burned to, Is.33.

Limit, bound, Eze. 43. 12; Ps. 78. 41; He.4.7.

Lineage, family, race, or progeny, Lu. Linen, cloth made of the fibre of hemp

or flax, Ex.28.42; 1 Sa.2.18; Mat.27. 59;-emblematical of righteousness, Re. 15.6; 19.8,14. Lingered, hesitated, Ge. 19.16; 43.10;

Lintel, the upper part of a door-frame,

Ex. 12. 22; 1 Ki. 6. 31; Am. 9.1; Zep. 2.

Linus, li'ous, a disciple mentioned by Paul, 2 Ti.4.21.

Lion, the aoblest, strongest, and the fiercest of the beasts of prey. It is found only in torrid climates, and much less numerous now than formerly. Slaio by Samson, Ju. 14. 5, 18;-by David, 1 Sa. 17. 34,-killed a prophet, z Ki.13.24;-killed one who did not obey a prophet, 20. 36;inhabited the banks of the Jordan, Je.49. 19; 50. 44;—an emblem of the Israelites, Eze. 19.1, &c.

Lips, unclean, 1s.6.5; -burning, Pr.26. 23; -covering of, a token of mourning, Ezc. 24. 22.

Liquor, any strong drink, Ex.22.20; Listeth, willeth, or thinketh fit, Mat.

17.12; Mar. 9.13; Jn. 3.8; Ja. 3.4. Litters, a kind of close conveyance like the eastern palanquin, Is 66.20. Lively, full of life, Ex.1.19; Ps.38.19;

Ac. 7. 38; 1 Pe. 1. 3; 2. 5. Liver, one of the entrails, Ez.29.13; Le. 3.4; Pr. 7.23.

number, 2 Ki. 4. 42;—five feed 5000, Mat. 14.15; -- seven feed 4000, 15.32. Locks, the hair of the head, Nu. 6. 5; Jn. 16. 13; Is. 47. 2; Eze. 44. 20;-instruments for fastening doors, Ju. 3. 23,24; Ne. 3. 3,6, &c.

Locust, a flying insect, most destructive to the fruits of the ground in the East. It is from 2 or 3 inches long, and of the thickness of a man's thumb. Its head is shaped like that of a horse. The mouth is large, and furnished with teeth, which make a crackling sound like fire among stubble or the rattling of hail-stones. The plague of, Ex. 10.4; Ps. 78.46; 105.34; -sometimes used for food, Mat. 3.4; - figure, tively, teachers of false doctrine, Re.9.3;-terrible judgments of, Joel 1.1, &c.; 2.1, &c.

Lodebar, lo-de'bar [without pasture], a city in the tribe of Gad not far from Mahanaim; here Mephibosheth resided with Machir the Ammonite, 2 Sa.9.4,5.

Lofty, high, proud, Ps. 131.1; Pr. 30. 13; Is.2.11,12; 57.7,15.

Log [a basin], a liquid measure, one. twelfth of an hin, equal to the cubic contents of six hen-eggs, according to the Rabbinists,=21 6 cubic inches. Lois, lo'is, the grandmother of Timothy, distinguished for her faith, 2 Ti 1.5.

Long-suffering, bearing injuries or provocations for a long time; a characteristic of God, Ex. 34.6,7; Nn. 14. 18; Ne.9.17; Ps.86.15; Ro.9.22; 1 Pe. 3.20; 2 Pe.3.9. Illustrated, Ps.78.38; Is. 48.9; Mat. 23.37; 1 Ti. 1.16.

Lord, one who has rule and anthority: -in the Hebrew Old Testament, the name Jehovah (see JEHOVAH) often occurs, and is commonly rendered Lord, and printed in capital letters (Loro), and applied equally to the Father, the Son, and the Holy Spirit, Ge. 2. 4, 5, 7,8; Is.6.1, comp. with Jn. 12.41; Je. 31. 31, 34, comp. with He. 10. 15,16; -in small characters (Lord or lord), it is applied not only to the supreme God, but to kings, Ge.40.1; 2 Sa. 19. 19,20; to princes and nobles, Ge.42.10,30;-to prophets, 1 Ki.18.7; 2 Ki.2.19;-to husbands, Ge. 18.12

Lord's Day, observed, Ac. 20.7; 1 Co. 16.2; Re. 1. 10. See SABBATH.

Lord's Supper, instituted, Mat. 26. 26; Mar. 14. 22; Lu. 22. 19; 1 Co. 11. 23;called also the communion, 10.16;the ucharist (see Eucharist), Lu. 22.1, ,-the feast, 5.8;-the breaking of bread, Ac. 2. 42; 20.7; - the cup of the Lord, and the Lord's table, 1 Co. 20.21;-enjoined by Christ on all his friends, Lu. 22. 19; 1 Co. 11. 24; - guilt and danger of profaning it, 27,29;self-examination required to prevent its abuse, 28;—was observed statedly and frequently by the primitive church, Ac. 2. 42; 20. 7;-tempers of mind with which it should be observed, r Co.5.7,8;-ought to be followed with holiness of life, 2 Ti. 2.19; Tit. 2. 11-13; 1 Ja. 2.6.

Lot [a covering, vail], (1) The son of Haran, and nephew of Abraham, accompanies Abraham, Ge. 12. 5;-separates from him, and resides in Sodom, 13.10;-rescued from its destruction, 19.1, &c.; his sons by his daughters, Ge. 19.31; -vexed with the society of the wicked, 2 Pe.2.7;-bis wife turned into a pillar of salt, Lu. 17.32.-(2) A portion of anything, an inheritance, Jos. 15.1; Ps. 125.3; Is. 17.

Lots, casting of, disposed of by God. Pr. 16. 33;-cast for the scape-goat, Le. 16.8;-to divide the land of Canaan, Nu.26.55;-cast by Saul, 1 Sa. 14. 40:-for the garmente of

Zep. 3. 17:-eternal, Is. 54. 10; Ro. 8. 35-39; discovered, in giving his Son, Jn.3.16; 1 Jn.4.9;-in Christ's death. Ro. 5. 8; 1 Jn. 4. 10; in providential dealings, De. 7.13-15; 23.5; He. 12.6; -in leading me to love himself, Jn.4.19;-in preserving them, Ps.37, 28; 41.11; 127.2.

Love of MEN to God, ought to be sincere, r Sa. 16.7;-supreme, De. 6. 5; 10. 12; - constant, Jude 21; - progressive, Phi. 1.9: - operative, exciting to honour and obey him, 1 Jn. 2.5; 5.3; 2 Jn.6

— to God, commanded, De. 11.1; 19.9; 30.16; Jos. 22.5; 23.11; -its character, De.6.5; 10.12; 30.6; Mat. 22. 37; Lu. 10. 27; -- is produced in the heart by the Spirit, Ro.5.5; Ga.5.22; 2 Th. 3.5; produces brotherly love, 1 Jn. 3. 17; 4. 20, 21; 5.1, 2:-obedience. 5.3; 2 Jn.6; -hatred of sin, Ps 97.10; -manifests itself in frequently thinking of him, Is 26.8,9 -aspiring after conformity to his image, 2 Co. 3. 18; Ep. 5. 1:—thirsting after communion with him, Ps.42.1,2; 63.1;-studying in all things to please him, 1 Jn. 5. 3; -grieving for dishonour done to him, and for the hiding of his face, Job 23. 3; Ps.51.3,4; -delighting in his word, ordinances, and people, Ps.19.10; 27. 4; 84.1,2; 1 Jn.4.21; 5.1.

, brotherly, consisting in good. will to all men, especially the saints: and in a readiness to promote their best interests, Le. 19. 18: Mat. 22. 39; Jn. 13.34; 15.12,17; Řo.12.9,10; 13.8; 1 Co.13.1; Ga. 5. 6,13; 6. 10; Col. 3.14; 1 Th.3.12; 4.9; Ep.4.1,32; 5.2; Phi.2. 1; 1 Ti.1.5; He.13.1; Ja. 2.8; 1 Pe.1. 22; 3.8; 4.8; 1 Jn.2.9; 3.10,23; 4.7,11, 20; 2 Jn. 5; exemplified: Joseph, Ge.45.15; Ruth, Rn.1.16,17; Jonathan, 1 Sa. 20. 17, 41, 42;-centurion, Ln.7.5;-and others, Ac. 2.46, 16.15; Ro. 16. 3,4; Phi. 4. 15; 2 Ti. 1. 16-18. See Affection and Charity.

-, as it relates to the saints of God, consists in esteemiog them because they profess and appear to be his children, I Jn. 5. 1;-and is manifested in preferring their company, Ps. 119.63; Ac. 2.44; 4.32; tenderly sympathizing with them amid their joys and sorrows, Ro. 12. 15; 1 Co. 12. 26; aiding them in bearing their burdens, Ga. 6. 2; 1 Th. 5. 14;supplying their wants, Mat. 25. 35; 1 Jn.3.17,18;-praying for them, Ep.6. 18; Phi.1.4;-reproving and admonishing them in the spirit of meekness, Le. 19.17; Mat. 18.15; He. 10.25.

- OF CHRIST, and of his religion. Mat. 10. 37; Jn. 15. 9; 21. 15, &c.; 1Co. 16.22; 1 Pe.1.8; to us, Jn. 15.13; Ro. 8.35; Ep.5.2,25; -notices of its manifestations, Lu. 19.10; 23. 34; Ga. 2. 20; 1 Jn.3.16; Re.1.5; He.7.25; 9.24; -the same in its properties with God's love to his people (which see).

, the peculiar law of the gospel. Jn. 13. 34; 15. 12, 17; Ga. 6.2; 1 Jn. 3.23; 4.21.

OF OUR COUNTRY: in Nehemiah, Ne. 2.3;-in David, Ps. 25.22; 51. 18; 122. 6; 124.1; 126.1; 137. 5;—in Paul. Ro. 10. 1.

OF THE WOALO, dangerous, Mat.6.24; 13.22; 19.22; 1 Ti.6.9; 2 Ti. 4.10; Ja.1.27; 4.4; 1 Jn.2.15.

Loving - kindness, tender regard, mercy, and favour of the Lord, Ps. 26.3; 36.10; Je.9.24; -- certaio features of it: good, Ps.69.16; excellent, 36. 7; - marvellous, 17.7; 31.21; - multitudinous, 1s.63.7:-everlasting, 54. 8; - better than life, Ps. 63. 3; - its actings, 40.11; 119.76,88; Je.31.3;

Ho. 2. 19. Low Country, the western portion of Lubim, Iti'bim (dwellers in a scorched land, people of Africa, 2 Ch. 12. 3;

16.8. Lucas, lū'kas, the same with Luke, Phile, 24

Lucifer, lu'ci-fer [light-bringer, the morning starl, the title by which Isaiah describes Nebuchadoezzar, Is. 14.12.

Lucius, lu'shi-us [of light], of Cyrene, a Greek colony in the north of Africa, Ac. 13.1.

Lucre, worldly gain, riches, 1 Sa.8.3; Ti. 3.3; Tit. 1.7,11; 1 Pe. 5.2.

Lad [strife, inhabitants of the desert], a people of Asia Minor descended from the son of Shem, Ge. 10.22.

Ludim. lu'dim, the descendants of Mizraim, the second son of Ham. Ge. 10.13:1 Ch. 1.11: -called Lydians, Je.46.9: which is an inaccurate rendering for Ludim.

Luhith, lu'hith [a floor made of boards], a place in Moab, Is. 15.5; Je.

Luks, Lucas [light-giving], the evangelist, and constant companion and assistant of Paul; - mentioned by Paul, Col.4.14; 2 Ti.4.11.

Lukewarmness, or indifference in religion, censured, 1 Ki. 18. 21; Mat. 8. 21; Lu 9 59; Ac.26.29; Re.3.15.

Lunatics, persons affected with a species of madness, supposed to be influenced by the moon, cured, Mat. 4 24: 17.15, &c.

Lark, to lie concealed and in wait, Pr. 1.11.18; Ps. 17.12.

Lusts, or lewd desires, of the flesh to be repressed, Mat. 5.29; 15.19; Ro.8. 13; 1 Co. 9. 27; Ga. 5. 16, 19; Col 3. 5; 1 Pe. 2.11:—unnatural, Ro. 1. 26; Ep.

5.12; 1 Th.4.5. Luz [an almond-tree], (1) The ancient name of Bethel, Ge. 28. 19. -(2) A city in Arabia Petrea, about the southeast of the Dead Sea; built by a person who had resided at Bethel, Ju.1. 25, 26,

Lybia See LIBYA.

Lycaonia, ly-kā-ō'nī-a, a province of Asia Minor, bounded by Cappadocia on the east, Galatia on the north, Phrygia and Pisidia on the west, and by Cilicia on the south. Its chief cities were Iconium, Derbe, and Lystra:-churches planted here by Paul and Barnabas, Ac. 14 6;-the speech of,' Ac 14.11; supposed to have been the ancient Assyrian.

Lycia, ly sī-a, a province in the southwest of Asia Minor, bounded on the north by Phrygia, on the south by the Mediterranean, on the east by Pamphylia, and on the west by Caria. It anciently contained about twentythree cities, the chief of which were Patara and Myra; - Paul came to Myra, Ac. 27 5:- a few Greek Christians are in this province, and the Mahometans prevail

Lydda, lid'dah, the Greek form of Lod, called Diospolis [city of Jupiter], a few miles east of Joppa, on the road to Jerusalem; - Peter visited the saints here, Ac 9.32 -here he cured Eneas, who had kept his bed eight years, 33, 54;-its inhabitants generally turned to the Lord, 35;-it is now a poor village called Ludd.

Lydia, (1) A maritime province in the west of Asia Minor. That mentioned in Eze. 30.5 was Lud, a place on the continent of Africa, comp. Is 66. 19; Eze. 27. 10 - (2) A woman, converted, Ac 16. 14;-she and her household

baptized, 15. Lying, uttering falsehold, knowing it to be faise, forbidden, Le.19 11: Pr. 24.48: Ep. 4.25; Col 3.9:—hateful to | Madmannah, mad-man'nah [dung-Gcd, P1.6.16, 17; 12.22;—threatened with severe pur

Lying, prevarication, quibbling, or double-dealing; -examples censured; of Abraham, Ge. 12.11-13; 20.2,9;-of Isaac, 26.7,18;-of Rachel, 31.34,35; -of Saul, 1 Sa. 15. 13-28;-of Peter, Mat.26.72.

Lysias, lis'ī-as, the chief captain of the Roman band at Jerusalem, rescues Paul, Ac. 21. 31; 23. 23; -writes to Felix about him, 23.26;—sends him to Cesarea, 33.

Lystra, lis'tra, a city of Lycaonia, in Asia Minor, about 40 miles west of Iconium;-here Paul and Barnabas were taken for gods, Ac.14.11;-the native place of Timothy, 16.1,2.

#### Μ.

Maacah, mā'a-kah [oppression], a small kingdom adjoining Argob and Bashan, 2 Sa. 10. 6, 8; inhabited by the Maachathi, De. 3. 14, or Maachathites, Jos. 12.5; 13.11-15.

Maachah, ma'a kah [oppression], (1) The son of Nahor, Ge. 22. 24; -- supposed to be the father of the Maachathites, De. 3. 14; Jos. 12. 5 .-- (2) Daughter of Talmai, king of Geshur, was the wife of David, and mother of Absalom and Tamar, 2 Sa. 3. 3 -(3) The mother or grandmother of Asa, king of Judah, 1 Ki. 15. 10. -- (4) The father of Achish, king of Gath, 2. 39.-(5) The head of the tribe of Simeon in the days of David, 1 Ch. 27.16

Maaseiah, mā-a-sei'ah [work of Jehovahl, (1) The son of Ahaz, assassinated, 2 Ch. 27. 7.-(2) A porter of the temple, Ne.12.41,42.

Maaziah, mā-a-zī'ah [consolations of Jehovah], a chief of the families of the priests, 1 Ch. 24.18.

Macedonia, mas-se-do'ui-a, a large country north-east of Greece, peopled by the descendants of Javan. In the time of the Romans the whole country between Taenarus (Care Matapan) and the valley of the Danube, was divided into three districts, viz. Illyricum, Achaia, and Macedonia (which included Thessaly, and formed with it one province). Its metropolis was Thessalonica. It was a famous monarchy under Philip and his son Alexander the Great; to visit which Paul was directed by a vision, Ac. 16.9; -Silas and Timothy preached in it, 18.5;-churches in, exemplary in their contributions to the poor saints, Ro. 15. 26, 2 Co. 8. 1-5.

Machir, ma'kir [sold], the son of Manasseh, grandson of Joseph, and chief of the Machirites, Ge. 50 23; Nn. 32. 39;-to him, or rather his seed, Moses gave Gilead, 40.

Machpelah, mak-pe'lah [portion, lot, double cave], the name of the burying-place of the patriarchs, which Abraham bought from Ephron the Hittite, for a burying-place for Sarah, Ge. 23. 9, 17; xix.; himself buried there, 25.8,9;-also Isaac, Rebekah, and Jacob, 49.29-32. Over this spot a large mosque has been built. In 1862 it was visited by the Prince of Wales and Dean Stanley. The cave itself, however, beneath the mosque has never yet been entered by any

traveller. Madai, mad'ī [middle land], the name of the third son of Japheth, and of the nation (the Medes) that sprang

from him, Ge. 10.2, 2 Ki. 17.6, hill, a city of Judah, lying toward Magdalene, mäg'da-lë'ne, a woman dispossessed of devils by Christ, Lu. 8.2; Mat. 27.56. Probably a native of Magdala.

Magi, mā'gī, or wise men from the East, the priest class among the Persians, Je.39.3,13;-their journey to see Jesus, Mat. 2.1, &c.

Magicians, diviners or fortune-tellers. sent for to interpret Pharaoh's dreams, Ge. 41.8; -oppose Moses, Ex. 7.11,22; 8. 7:-could not produce the lice, 18; -of Babylon sent for to find out and interpret the dream of Nebuchadnezzar, Da.2.2;-Jews forbidden to consult, Le. 10 31; 20.6.

Magistrates, civil rulers, or rulers over particular cities; to be respected, Ex. 22. 28; De. 17 8, &c.; Ac. 23. 5;heathen, to be obeyed by Christians, Ro. 13. 1, 3; Tit.3. 1; 1 Pe. 2. 13;-not a terror to the good, but to the evil, Ro.13.4; 1 Pe.2.14.

Magnifical, stately, very great, 1 Ch.

Magnificence, worldly grandeur, its vanity, Ec. 2.4, &c.; Ac. 19.27.
-, of Solomon, 1 Ki. 4.21,

&c.; 10.1, &c.; 2 Ch.1.14, &c.; 9.9. Magnify, to make great, as God does his word, Ps. 138. 2; his mercy, Ge. 19. 19; - Jesus did the law, Is. 42. 21; God does men, Jos. 3.7; 4. 14; 1 Ch.29.25; 2 Ch.32.23;-men do God, by proclaiming his greatness, Ps. 34. 3; 69.30; Lu.1.46.

Magog, ma'gog, the second son of Japheth, and a tribe descended from him, Ge. 10. 2; 1 Ch. 1. 5. Generally understood of the Scythians. Scythia = the land of Magog, Eze. 38.2. See Gog.

Mahalaleel, ma-hal'a-leel [praise of God], the son of Cainan, of the race

of Seth, Ge. 5. 15.
Mahalath, ma'ha-lath [smoothness], (1) The wife of Rehoboam, 2 Ch. 11. 18.-(2) The daughter of Ishmael, whom Esau married, Ge. 28. 9;called Bashemath, 36.3.

Mahanaim, mā-ha-nā'im [camps], a town east of Jordan, on the north bank of the Jabbok, in the territory of Gad, to the site of which Jacob gave this name, Ge.32.1,2; -given to the Levites, Jos. 21. 38; here Ishbosheth fixed his residence during his short reign, 2 Sa. 2. 8; hither David retired from the fury of Absalom, 17.

Mahazioth, ma-haz'i-oth [vision], a chief of the singers in the temple, 1 Ch. 25. 30.

Maher shalal hash baz, më'hershal'al-hash'baz [hastening to the spoil], a child so called, to signify a future event, Is. 8. 1, &c.

Mahlah, mah'lah [disease], one of the daughters of Zelophehad, who, with her sisters, received her portion of the Land of Promise, because their father died without male issue, Nu. 26.33; 27.1; Jos. 17.3; 1 Ch. 7.18.

Mahlon, mah'lon [sick], the son of Elimelech and Naomi, who married Ruth, but died without childreo, Ru.

Maiden. a woman servant, Ex. 2. 5; Ru. 2.8,22; Lu. 12.45.

Mail, or coat of mail, a piece of armour for the protection of the body in war, 1 Sa. 17. 5. Maimed, persons who either wanted

members of their body, or had lost the use of them; -cured, Mat. 15.30, Maintain, to uphold, to plead, 1 Ki.

8.45; Ps. 140.12; Tit. 3.8. Majesty, the infinite greatness of God, 1 Ch. 29.11; Job 37.22; Ps. 93.1; 104 1; TAC PS. th

sonal history of the prophet nothing is known

Malchiah, măl-kī'ah [Jehovah's king], the keeper of the prison at Jerusalem, into the miry dungeon of which Jeremiah was cast, Je. 38. 1-6:—several other persons of this name, 1 Ch. 6. 40: 9 12; Ezr. 10.25; Ne. 3.11,14.

Malchiel, măl'ki-el [God's king, i.e. appointed by God], a grandson of Asher, 1 Ch.7.31.

Malchiram, mal-ki'ram, a son of Jeconiah, 1 Ch. 3.18.

Malchishua, mål-ki-shū'ah [king of help], the third son of Saul, who perished in battle with his father and two brothers, 1 Sa. 31.2; 1 Ch. 10.2.

Malchom, mal'kom, or Milcom, an id I of the Ammonites, said to be the same with Moloch, 1 Ki. 11. 33. See MOLOCH.

Malchus, măl'kus, a servant of Caiaphas, whose ear Peter cut off, but who was healed by Christ, Jn. 18. 10. All the evangelists record the event, but the names of Peter and Malchus are only mentioned by John.

Malefactors, evil-doers, offenders against the law, criminals; two crucified with Christ, Lu. 23. 32, 33, 39;-Christ arraigned as one, Jn. 18.30.

Males, all who were able to travel required to attend at the tabernacle or temple thrice a year, namely, at the passover, pentecost, and feast of tabernacles, Ex.23.17; 34.23; De.16.16. Malice, deep-rooted ill-will or violent hatred, forbidden, Ge. 34-7,25; 37-5, 18; Pr. 17. 5; 24. 17; 26. 24; Mar. 6. 17; 1 Co. 5.8; 14.20; Ep.4.31; Col. 3.8, Tit. 3.3; 1 Pe.2.1,16; -- may work its own ruin, Ps 7.15,16; 9.15; 35.8; Pr. 5.22; 26.27; Es. 7.10; -punishment of, Am.

1.11,12; Ob.10-15. Malioe, of Cain to Abel, Ge. 4.8;-of Esau to Jacob, 27. 41; -of Saul to David, 1 Sa. 19. 10; -of Joab to Abner, 2 Sa. 3.27;-of Haman to Mordecai, Es. 3.6; of the presidents, Da. 6.4; of Herodias, Mar. 6.19 :- of the scribes and Pharisees to Jesus, Mar. 11. 18, &c. In Ja.1.21 the word is rendered 'naughtiness.

Malicionsness, the same as malice, Ro. 1. 29; 1 Pe 2. 16.

Malignity, a temper of mind obstinately bad, and delighting in what is

evil, Ro.1.29. Mallows, a plant, supposed to be of the bramble kind, with leaves like the

lettuce: used for food, Job 30.4. Malluch, măl'luk [reigning], one who signed the covenant with Nehemiah.

Ne. 15.4. Mammon, a Syriac word signifying riches, Lu. 16.9,11; - personified, Mat, 6.24; Ln.16.13.

Mamre, mam're [fruitfulness], (z) The brother of Aner and Eshcol, was an Amorite, and the friend of Abraham, Ge. 14. 13.—(2) The country where he dwelt, called by his name, 13.18; 23 17;-was one of Abraham's favourite places of residence, 18.1,10,14. The cave of Machpelah, now covered by the great Haram in Hebron, lay 'before Mamre,' Ge.23 17,19; 25.9.

Man, his primeval dignity, Ge. 1. 26, 27; 2.7; Ps. 8.5; Ec. 7.29; -his fall, Ge. 3.17; 6.5; 8.21; Ps. 14.3: Je.17.9;universal corruption of his nature, Job 14.4; Ps. 51. 5; Jn. 3.6; Ro. 3.23; Ga.5.17; Ep.2.1, &c :- his mortality, Job 7.10; 14 5,7,10.12; Ec. 12 7; Ro. 5. 12, 1 Co.15 22; - what is best for him in this world, Ec. 2.24; 3.12,22; 5.18; 7.1-3.5,8; 9.7;—the great business of his life, 12 13; Am. 4. 12; Lu. 10. 27;

Mar. 8.36, 2 Pe. 1.10. in the tribe of Zebulun, Jos. 19. 11:--, his frailties, Ps 39.5.11: 62.0:

48.8-14;-his inheritance, Jos. 13.29; 17.1; -his descendants, 1 Ch. 7. 14; the chief men of the half tribe, 5.23; -conquered , Pul, king of Assyria. 26. -(2) Fourteenth king of Judah, succeeds his father Hezekiah, 2 Ki 21.1; 2 Ch.33.1;—he was very wicked and idolatrous, 2-9; -shed much innocent blood, 2 Ki.21.16; 24.4; -was carried to Babylon, 2 Ch. 33. 11;prayed, was converted and restored, 13;-dies, aged sixty-eight years B.c. 664), 20; 2 Ki, 21, 18.

Mandrakes, found by Reuben in the field-uncertain whether they were some kind of pleasant flowers, or citron apples, or a plant usually so calledsupposed to remove barrenness, and therefore earnestly sought by Rachel, Ge. 30. 14-16; Ca. 7. 13.

Manch [part, portion], a mina = 1/67th part of a talent = 100 shekels, or 50 ounces avoirdupois weight, I Ki. 10. 17; 2 Ch. 9. 16; -divided into three parts, Eze. 45.12.

Manger, the wooden trough in which horses are fed; served for the cradle of Christ, Lu. 2.7, 12, 16.

Manifest, to make apparent, or clearly visible, as God was in the flesh, 1 Ti. 3.16;-as Christ did his glory, by his miracles, Jn. 2. 11,-as he will make the counsels of men's hearts, 1 Co.4.5. Manifold, many in number, great and various, as are the mercies of God. Ne.9.19,27; -- his works, Ps. 104 24; -his wisdom, Ep 3.10, -our sins, Am.

Manna [what is it?], the food with which God miraculously fed the Israelites in the wilderness for forty years, and sustained almost three millions of men, women, and children! - described, Ex. 16. 14, 15;regulations respecting the gathering and preparing of it, 16-21; -a double quantity to be gathered on the sixth day, as none fell on Sabbath, 22-30; -an omer of it preserved, 16. 32;ceased while encamped at Gilgal, after the first passover in Canaan, Jos. 5. 10, 12; -hidden, promised, Re.

Manner, custom, deportment, Ge. 25. 23; 1 Co. 15. 33; He. 10. 25.

Manoah, ma-no'ah [rest], the father of Samson, was of the tribe of Dan, Ju. 13.2; entreated the Lord that the angel who appeared to his wife might come again to instruct them "-his prayer answered and me interview with the anger, 0-21; -his fears quelled by his wife, 22,23.

Mansions, fixed dwellings, the abodes of the blessed, In.14.2.

Man-slaughter, killing a person without malice, as in a sudden quarrel, or by accident;-the law respecting it, Ex. 21.18; Nn. 35.22; De. 19. 4: Jos. 20. I.

Man-stealing, laws against it, Ex.21. 16; De.24.7. Mantle, a cloak, Ju.4.18; 1 Sa. 28.14;

1 Ki 19.13,19. Maon, ma'on [a dwelling-place], a city

of Judah, here Nabal dwelt, and near which David hid himself, Jos. 15.55; 1 Sa. 23. 24; 25. 2; - identified with Main, about 7 miles south-east of Hebron.

Mar, to disfigure, Le. 19.27;-to spoil or render useless, 2 Ki. 3.19: Je. 13.7; Mar. 2, 22.

Marah, mā'rah [bitterness], a place on the east side of the western gulf of the Red Sea, so named from its bitter waters, Ex.15.23. Maralah, mar'a-lah [trembling], a city

dentified with Att. to

si. 8;-native place of Eliezer the prophet, 20. 37; -near to it Asa routed the Ethiopians, 14.9.

Mariners, seamen or sailors; the inhabitants of Zidon were, Eze. 27.8,9, 27,29; -those in the ship with Jonah, Ionah 1.5.

Marishes, or marshes, miry places, Eze. 47 11.

Mark, John surnamed Mark, Ac. 12. 12; - was the nephew probably of Barnabas, Col.4.10. His mother was that Mary in whose house the disciples frequently met, and where Peter found them praying, Ac. 12.12-16:-accompanies Paul and Barnabas to Antioch, 12. 25: his conduct disapproved of by Paul, and left by him on his second progress, 15.37;accompanied Barnabas, 39. Gospel of, describes the actions rather than the discourses of Christ;-was probably written at Rome and for the Romans

Markets, the places of selling meat, &c., Mat. 11.16; 23.7; Lu. 11.43; 20.46. Marriage, its institution, Ge. 2.21;to be contracted between one man and one woman, Le. 18, 18; Mal. 2, 14, 15; Mat. 19.5,9; Ro.7.2,3; 1 Co.7.2,12,14; -is honourable, He. 13.4; -indissoluble, Mat. 19. 6; 1 Co. 6. 16; Ep. 5. 31;unlawful ones, Le. 18. 1, &c.; with strangers forhidden to the Jews, Ezr. 10.1; Ne.13.23; -lawful for all Christians, 1 Co.7.38; 1 Ti.5.14; He.13.4;when prudent, 1 Ti 5.14; 1 Co 7.2,9; -not prudent in time of persecution, 1 Co. 7. 1, 7, 26;—between persons of different religions censured, Ge. 34.14; De. 7.3: Jos. 23.12; 2 Ki. 8.18; 2 Co. 6, 14;-none in heaven, Mat. 22.30; Mar. 12.25; Lu.20.35;—attended with feasting, Ge. 29. 22; Mat. 22. 3; Jn. 2.1;the happiness of a suitable one, Pr. 12. 4; 18.22; 19. 14; 31. 10, &c.;—the misery of an unsuitable one, 12.4; 19. 13; 21.9,19; 25.24; 27.15; duties of, see Huseands and Wives

Marrow, the fat contained in the hollow of bones, Job 21. 24;-the secret dispositions, thoughts, and designs of the soul, He.4.12;—the rich blessings of grace, Ps.63.5; Is.25.6.

Mars-Hill, Ac. 17. 19. See Arropagus. Mart, a market, a place of public traffic, Is.23.3.

Martha, mar'tha (stirring up, bitter, provoking, a lady), the sister of Lazarus, too much occupied at the entertainment of Jesus, Lu. 10. 38;-her behaviour at the death of her brother, Jn.11 1,20;—Jesus sups at her house, 12.2.

Martyrdom, suffering death for attachment to Christ and his gospel; the obligation of submitting to it, rather than renounce Christ, Mat. 10. 28, 37; 16. 24; Mar. 8. 34; Lu. 14. 26; Ac.5.40; 9.16; 20.24; 21.13; 1 Co.4.12; Phi. 1. 29; 1 Ti. 4. 10; 1 Pe. 4.19; Re. 12.11; - will be amply rewarded, Mat. 5. 10; Ro. 8. 17; 2 Ti. 1. 12; 2.12; 1 Pe. 4.13; Re.2.10; 6.11; 7.14.

-, of Abel, Ge. 4.8, with 1 Jn. 3. 12:-of Urijah, Je. 26. 20-23:the Baptist, Mar. 6. 27:-of Stephen, Ac.7.57;—of the apostle James, 12.2; -of the ancients, He. 11. 13, 36;-of Antipas, Re.2.13

-, sufferings approaching to it, of the apostles, Ac. 5. 40;-of Paul, 13.50; 14.19; 16.23; 2 Co.6.4; 11. 23. &c.

Marvel, to wonder, Ge.43.33; Ec.5.8; Mat.8.10,27, &c.

17.7; Jn.9.30. the royal house of David, Mat. 1.6-

Marvellous, wonderful, Job 5.9; Ps. Mary, Heb. MIRIAM [exalted], (1) The mother of Jesus, a descendant of

12.46; Mar. 3.31; Lu. 8.19; -at his crucifixion, and committed to the care of John, Jn. 19. 25; with the other disciples after the resurrection of Jesus, Ac. 1. 14 .- (2 Magdalene, dispossessed of seven devils, Lu. 8. 2:-witnessed Christ's crucifixion afar off, Mat. 27. 56; -attended his burial, 60, 61:-brought spices to embalm his body, Mar. 16.1; - the first to see Jesus after his resurrection, Mat. 28. 1. 9; Mar. 16. 1, 9: Jn. 20 14:-she was not the 'woman in the city which was a sinner,' mentioned in Lu. 7-37, and the idea that she was of unchaste character has no foundation.-(3) The sister of Lazarus, attends the discourse of Jesus while her sister was busy in preparing to entertain him, Lu. 10. 39; -pours precious ointment on him at the supper in Bethany, Mat. 26. 7; Mar. 14.3; Jn. 11.1,2; 12.3. -(4) The wife of Cleophas, the mo-ther of James and Joses, and supposed to be the sister of the Virgin Mary:stood by the cross, Mar. 15.40; Jn. 19. 25. -(5) The mother of John Mark, Ac. 12. 12.

Mash, or Meshech, më'shek [drawn out], the fourth son of Aram, and grandson of Shem, Ge. 10.23; 1 Ch. 1.

17. Masons, those who work and build in stone, eminently distinguished in their art in the time of David and Solomon. 2 Sa.5.11; 2 Ki.12.12; 1 Ch.22.2; 2 Ch. 24.12.

Masters, their duty to instruct their servants as well as their children, Ge. 18. 19; Jos. 24. 15; Ac. 10. 2; - should select those of upright moral character, Ps. 101.6,7;—not to permit them to labour on the Sabbath, Ex. 20.10; -to use them with tenderness, Le. 25. 43; 46. 53; De. 24. 14; Job 31. 13; Mat. 8. 5; Lu. 7. 2; Col. 4. 1; Ep. 6.9;to pay them duly, Le.19.12; De.24.15; Je.22.13; Mal.3.5; Ja 5.4; -good masters, Abraham, Ge. 18. 19;-Joshua,

Jos. 24.15;—centurion, Lu. 7.2,3. Matri, ma'tri [son of Jehovah], one of Saul's progenitors, 1 Sa.10.21.

Matrix, the womb, Ex.13.12,15; 34. 19; Nu.3.12; 18.15.

Mattan, mat'tan [gift], a priest of Baal, killed before the altar of his false god, 2 Ki.11.18; 2 Ch.23.17.

Matthan, mat'than [gift], the son of Eleazar, father of Jacob, and grandfather of Joseph the husband of Mary, Mat. 1.15, 16.

Matthew, math'thū [God's gift], a native of Galilee, called also Levi, Mar. 2. 14:-a tax-gatherer under the Romans; called to attend Jesus, Mat. 9. 9; Mar. 2. 14; Lu. 5. 27; -makes a feast, and introduces many publicans and sinners to Christ, Mat. 9. 10;numbered with the apostles, 10. 3; Mar. 3.18; Lu. 6.15; Ac. 1.13. Gospel of, probably written about A.D. 61, was principally intended for Palestine; its design was to prove to the Jews that Jesus was the Christ.

Matthias, mat-thi'as [given of the Lord, chosen in the place of Judas Iscariot, Ac. 1.26.

Mattock, an instrument made of wood, in common use in Egypt, Is, 7.25;-in 1 Ch. 13.20 the word so rendered means a ploughshare, in 2 Ch. 34.6 it properly means district.

Maul, a hammer, Pr.25.18. Mazzaroth, probably means the twelve signs of the zodiac, Job 38.32. Meadow, a flat grassy surface, generally flanked by rivers or lakes, Ge. 41.2,18; in Job 8. 11 the word is ren-

dered 'flag.' Measure, (1) To compute its quantity, Ex. 26. 2: Mat. 7. 2: Ga r

Medan, mē'dan [strife], the third son of Abraham by Keturah, Ge.25.2. Meddle, to provoke, interpose, De.2. 5,19; 2 Ki,14.10; Pr.20.19.

Meddling, with strife, danger of, Pr.

Medeba, med'e-bah [waters of quiet]. a city of the tribe of Reuben, situated about 4 miles south-east of Heshbon, Jos. 13. 16:-afterwards it was taken by the Moabites, Is.15.2.

Medes, mēeds, the inhabitants of Media, destined to conquer Babylon, 2 Ki. 17.6; Da. 5.28.31; Is. 21.2.

Media, mē'dī-a [the middle land], the country of the Medes, bounded on the north by part of the Caspian Sea; on the south by Persia, Susiana, and Assyria: on the east by Parthia and Hyrcania; and on the west by Armenia Major; -- it was partly into this country that Shalmaneser carried the ten tribes captive, 2 Ki 17.6; 18. 11; ls.13. 17, 18; 21. 2, 3; Je.25.25. The Medes and Persians, who were both branches of the great Aryan family of nations, were united under Cyrus into one monarchy, B.C. 558, Es. 1.3,14, 18,19; Da.6.8,12. It is now included under the dominion of the Shah of Persia.

Mediator, (1) A messenger or internuntius, as Moses, Ga. 3.19.-(2) An efficient peacemaker who reconciles parties at variance, 1 Sa.2.25; Job 9. 33;-Christ the only one between God

and man, 1 Ti.2.5; He.8.6; 9.15; 12.24. Medicine, what tends to remove or prevent diseases either of body or soul, Pr. 17. 22; Je. 30. 13; 46. 11;leaves of certain trees to become such, Eze. 47. 12; Re. 22. 2.

Meditation, fixed and deep thought on religious subjects, the duty and benefit of it, Ge. 24.63; Ps. 1. 2; 4.4; 77.12; 107.43; 119.15,78,97,148; 143.5; Pr. 4. 26.

Mediterranean Sea. This name is not found in Scripture, but the sea is frequently referred to. It is spoken of as the 'great sea,' Nu. 34. 6,7: Jos. 1. 4; Eze. 47. 10, 15, 20;—'sea of the Philistines, Ex. 23.31; - 'sea of Joppa, Ezr. 3.7; - 'the sea,' Jos. 15.4,46; -'hinder sea,' Zec. 14. 8;-'utmost sea,' De. 11.24.

Meekness, a mild and winning sweetness of temper, not easily ruffled by ill-treatment, or provoked to resentment;-is manifested, by studying not to give just ground of offence to others, Ac. 24. 16; 1 Co. 10. 32; - by calmness under provocations, Lu.21. 19; Tit. 1.7;-by a forgiving and pacific disposition, Mat. 5.44; Ro. 12.18: 2 Ti. 2.22; -by docility in receiving, and promptitude in obeying the word of God, Ja.1.21, 22; -by resignation to the will of God under trials, 1 Sa. 3.18; Ps.29.9; Job 1.21; -- is produced by the Holy Spirit, Ga. 5.22,23.

, excellency and advantages of: it is observing what God has required, Mat. 11.29; Ga.6.1; Ep. 4.1,2; 1 Ti. 6.11; 2 Ti. 2.25; -a noble victory over corrupt nature, Pr. 16. 32: 19.11; is a characteristic of true wisdom, Ja. 3. 17;—an ornament to our nature, 1 Pe. 3.4; -- productive of much happiness both to its possessor, and those about him, Is. 29. 19; Mat. 11.29;-has many promises annexed to it, Ps. 22. 26; 25.9; 37.11; 147.6; 149. 4; Pr.3.34; Is.29.19; 57.15; 66.2; Mat. 5.5; 11.29; Col.3.12; Ja.3.13.

-, to obtain, and to cultivate it, we ought to consider that it is enjoined by God, Zep.2.3; Col.3.12; 1 Ti.6.11; -- attended with many advantages (see above);-to guard against

army was routed by Deborah and Barak, Ju. 5.19: here, too, Pharaoh-Necho defeated and mortally wounded good king Josiah, 2 Ki. 23. 29,30. The plain on the southern border of which it stood is called the 'valley of Megiddo,' 1 Ch. 35. 22; - Megiddon, Zec. 12.11.

**МЕРНІВОЅНЕТН** 

Mehetabel, me-het'a-bel [blessed of God], wife of Hadad, a king of Edom, 1 Ch. 1.50.

Mehujael, me-hū'ja-el [smitten of God], a grandson of Enoch, Ge. 4. 18. Mehuman, me-hū'man [faithful, eunuch], an officer of Ahasuerus, Es. 1.

Mejarkon, me-jär'kon [the waters of yellowness], a city of Dan, near the brook called the Waters of Jarkon, Jos. 19.46.

Mekonah, měk'o-nah [a place or base of a pillar], a city of Judah, Ne. 11.28. Melchi, měľki [my king], an ancestor of Joseph, Lu. 3.28.

Melchiah, mel-kī'ah [Jehovah's king], son of Pashur the priest, Ne. 11. 12; Te. 38. 1.

Melchizedec, mel-kiz'ze-dek [king of righteousness], King of Salem, and priest of the most high God, blesses Abraham, Ge. 14. 18;—a type of Jesus, He. 5. 6; 7. 1, 15;-Abraham said to have paid tithes to him, 7.2.

Melech, më'lek [a king], a descendant of king Saul, 1 Ch.8.35.

Melita, me-li'tah, now called Malta, an island in the Mediterranean Sea, 20 miles long and 12 broad :- on the coast of which Paul was shipwrecked, Ac. 28.1, &c. Since 1814 it has been a British dependency. Its population is about 120,000, for the most part Roman Catholies excessively ignor-

Melody, sweet musical sounds, Am. 5. 23;-of the heart ought to accompany the voice, in praise to God, Ep. 5.

Melons, herbaceous, climbing plants of the gourd tribe, which produce a fruit the richest and most highly flavoured of all the fleshy fruits;-the Israelites lusted after those of Egypt, Nu.11.5.

Melted, made or become liquid, Ex. 16.21; Ju. 5. 5;-applied to the heart as denoting loss of courage, Jos. 5.1; -from distress, Ps.22.14.

Members, parts of the body, Ps. 139. 16; Mat. 5.29; Ja. 3.6.

Memorial, that which hands down or preserves the memory of a person or event; as, the names of God, Ex.3. 15;-the day of the passover, 12.14; —the record of a victory, 17.14, &c. Memory, the power of retaining or recollecting things past, 1 Co.15.2;memorial, name, report, Pr. ro. 7; Is.

Memphis, mem'fis (Heb. Moph, Ho. 9. 6), a large and celebrated city of Egypt, situated on the west side of the river Nile, about 20 miles south of Cairo, and on the south-west of which stand the renowned pyramids. It was the capital of the Pharaohs, who reigned in Lower Egypt in the time of the patriarchs who sojourned there. It is said to have had a circumference of about 19 miles. But its glory has long ago departed. Under the name of Noph it is prophesied of, Je. 46.19; Is. 19.13; Eze. 30. 16. Its site is now marked by the insignificant village of Mitraheny.

Menahem, měn'a-hem [comforter], the son of Gadi, cut off Shallum, and seized the crown of Israel, 2 Ki.15. 14;-laid waste Tiphsah for refusing to acknowledge him king; purchased

David, 2 Sa.9.6; -falsely accused by Ziba, 16.1;—excuses himself, 19.24. Merab, me'rab [increase, growth], the elder of the two daughters of Saul, who promised her in marriage to David, but gave her to another, 1 Sa. 14.49; 18.17,19.

Meraioth, me-ri oth [rebellions], (r) A son of Ahitub, Ne. 11.11; 12.15.-(2) A son of Zerahiah, 1 Ch.6.6. Merari, mer'a-ri [bitter], the third son

of Levi, r Ch.6.1,16; Ge.46.11. Merathaim, mer-a-tha'im [the land of double captivity], a poetical name for Chaldea, Je. 50.21; Eze. 23.23. Merchandise, trade, commerce, De. 21.14; Mat.22 5; 2 Pe.2.3; Re.18.11. Merchants, those of Midian, and

other parts of Arabia, were the most ancient, Ge. 37. 28;-those of Nine. veh and Jerusalem, numerous and wealthy, Na. 3. 16; Eze. 17.4.

Mercurius, mer-ku'ri-us, or MER-CURY, one of the fabulous heathen gods, Ac. 14. 12;-the god of merchandise.

Mercy, clemency, affectionate pity, Ge.24.27; Pr. 14.21; Je. 6.23; Ho. 4.1. - OF GOD, his compassion to the miserable, Ex. 20. 6; 34. 6; 2 Sa. 24. 14; Ps. 57. 10; 86. 5; 100. 5; 103. 8; 119.64; Is. 1.18; 1 Pe. 1.3; -it is tender, Ps. 25.6; 40.11; 79.8; 103.4; -rich, Ep. 2.4; -abundant, 1 Pe.1.3; -free, Ex. 33. 19; Ro. 9. 18; Tit. 3. 5;—manifold, Ne. 9. 27; La. 3. 32;—filling the earth, Ps. 119. 64; 145. 9; - everlasting, Ps. 100. 5; 103. 17; 138. 8. Character of parties towards whom it is exercised. 1 Ki. 8.23; Ps. 103.17; Pr. 28.13; Is. 49. 13; 54-7; 55-7; Je. 3.12; Joel 2.13.

the duty of man, Pr.3.3; Zec. 7.9; Lu.6.36; 10.30, &c.; Ro.12. 8; Col. 3.12; Ja. 3.17; -the reward of it, Ps. 37.26; 112. 4, &c.; Pr. 3.3,4; 11. 17; 16.6; 21.21; Is.58.6; Mat.5.7; Lu. 6.35; Ja.2.13.

Mercy-seat, or Propitiatory, the covering or lid of the ark of the covenant, or holy chest, which contained the tables of the law, and over which the cherubim were placed, and the Shekinah resided; and from which God mercifully spake to his people, Ex.25.17,20,22; 26.34; 37.6; Le.16.13; 1 Ch.28.11. 'The holy of holies called 'the place (more correctly 'the house') of the mercy-seat,' 1 Ch. 28.11.

Meribah, me-ri'bah [chiding], (1) A place where the people of Israel murmured, on the west gulf of the Red Sea, Ex. 17. 1-7. (2) Another fountain having a similar history in the desert of Zin near Kadesh, Nu.20.13,34; 27. 14; De. 32. 51; Ps. 95.8.

Meribbaal, me-rih'ba-al [contender against Baal], son of Jonathan; also called Mephibosheth, 1 Ch.8.34.

Merodach, me-ro'dak, an idol of the Babylonians, probably the planet Mars, Je.50.2.

Merodach Baladan, or Berodach-BALADAN, the son of Baladan, king of Babylon, sent to congratulate Hezekiah on his recovery, 2 Ki.20. 12; ls. 39. 1.

Merom, me'rom [heights], a marshy lake through which Jordan flows. It lies near Mount Hermon;-near it Jabin and other kings met to fight Joshna, Jos. 11. 5. It is now called F.L. Haleh

Meronothite, me-ron'o-thite, (1) A native of some place called Meroneth, 1 Ch. 27. 30. -(2) A repairer of the walls of Jerusalem, Ne.3.7.

Meroz, me'roz [secret], a city or place near the brook Kishon, whose inhabitants refused to assist their brethren in their contan

ring of Israel, the very year of Elijah's translation. During all these ages it had stood unchanged till the period for the state of th

10 30.

Meshach, me'shak [ram], the snu-god of the Chaldeans, the name given to Mishael, one of the Hebrew youths who were Daniel's companions, Da.

Meshech, me'shek [drawing out, possession], the sixth son of Japheth, Ge. 10 2; Ps. 120.5.

Meshelemiah, mesh-el-e-mī'ah [whom Jehowah treats as a friend], the father of Zechariah, one of the porters of the tabernacie of the congregation, r Ch. g 21:—called Shelemiah, 26. 14;—shellum, a 18.

Meshullam, me-shul'lam [friend, i.e. of God], one who returned from the Babylonish captivity, Ne.3.4,30; xo.

There are about twenty different persons of this pame mentioned in

Mesopotamia, mes-o-po-ta'mi-a [middie of rivers], Heb. Aram-naharaim [Aram of the two rivers], a province situated between the rivers Tigris and Euphrates, called by the Hebrews Padan-aram, Ge. 28.2. This region, Syria or Aram, 'between the two nvers,' is nearly 700 miles long, and from 50 to 250 broad. Here Abraham, Nahor, Sarah, Rebekah, Leah. Rachel, and all the children of Jacob, save Benjamin, were born, Ge.11.31; xxix. xxx.; Ne. 9. 7; Ac. 7.2; -from it came Balaam to curse Israel, De.23. 4;-persons from it were present at Jerusalem on the day of Pentecost, Ac. 2.0. It is now under Persian Thle Mess, a share of meat at table, Ge.

Message, an errand,—an awful one to Eglon, Ju. 3. 20;—the revelation of God's will so called, 1 Jn. 1.5.

Messenger, 1 Sa. 11.7; 2 Ch. 36.2;-the spies so called, Jos. 6.17; -minister of the gospel, 2 Co. 8. 23;-Christ the Messenger of the Covenant, Mal. 3.1. Messiah [anointed], a Hebrew word of the same import with Christ in Greek .-- prophecies relating to him, and the glories of his reign, Is.2.2; o. 6, &c.; 11.1, &c.; xii.; 32.1, &c.; Je.23. 5: 33. 15; Eze. 34. 23; Da. 2. 44; 7. 27; Am 9.11; Mi.4.1; 5.2, &c.; Zec. 3.8; 6. 12: 9.9; Mal. 3.1; to be cut off. Da. 9.26;-mourning for him, Zec. 12.10; expected by the Jews at the time of our Saviour, Mar. 15.43; Lu. 2.38; Jn.4.25; 10.24; 11.27. See PROPHE-CIES, CHRIST, JESUS.

Mete, measure, Ex. 16. 18; Ps. 60. 6; 103.7; Mat.7.2; Mar.4.24; Lu.6.38. Metheg-Ammah, mē'theg-ām'mah (the bridle of Ammah, i.e. of the mother city), was either Gath, or some other city near it;—it was taken from the Philistines by David, 2 Sa.

Methuselah, me-thū'se-lah [man of arms], the son of Enoch, Ge.5.21;—father of Lamech, 25;—died at the age of 969 years, and was the oldest of whom we read, 27;—was contemporary with Adam 243 years, and with Noah 600 years;—the flood commenced that very year in which he

died, A.M. 1656.
Meunim, me-en'nim [dwelling-places],
one of the order of Nethinims, Ne. 7.

robbed of his gods by the Danites, 28.18.

Micaiah, ml-kai'ah [who is as Jehovah?], (1) A proplet of the Lord in the days of Ahab, who hated him for his faithfulness, 1 Ki.22.8;—foretells the death of Ahab, and the defeat of Israel, 17–28.—(2) The mother of Abijah, 2 Ch.13.2;—the son of Gemariah, who informed the princes of Judah that Barnch had read to the people Jeremiah's prophecies, Je.34.

Michael, mī'ka-el [who is like God?], an archangel, or the chief of the angelic princes, Da. 10.13; 12.1;—his contention with the devil, Jude 9;—fights against the dragou, Re. 12.7.
Michal, mī'kal [who is as God?], the youngest daughter of Saul, married to David, 1 Sa.18. 20;—saves his life by a stratagem, 19. 12;—giveu to Phalti, 25. 44;—brought back to David, 2 Sa. 3. 13;—despises him for dancing before the ark, 6.6,20.

Michmash, mik'mash [something hidden], a city of Benjamin, near to which Jonathan and his armour-bearer began a noted defeat of the Philistines, I Sa. 13. 5; 14. 1, &c.;—it was rebuilt after the captivity, Ne. 11. 31. The insignificant modern village of Makhmas, about 7 miles north of Jerusalem, occupies its site.

Michmethah, mik'me-thah [hidiugplace], a town on the north border of Ephraim, Jos. 16.6; 17.7.

Middlemost, in the midst, Eze. 42.5.
Midian, mid7:ao [strife], the fourth
son of Abraham by Keturah, Ge. 25.
2;—he was the father of the Midianites, 37.28;—he gave name to the land
of Midian (Madian, Ac. 7.29), intowhich Moses fled, and where Jethro,
his father-in-law, resided, Ex. 2.15, 16;
18.1:—'curtains of,' Hab. 3.7.
Midianites, descendants of Midian.

Midianites, descendants of Midian, settled on the borders of Moab and Edom, Ge. 36. 35;—to a company of, Joseph was sold, 27.25;—joined with Moab in inciting Balaam to curse Israel, Nu.22.4-7;—to be vexed for enticing the Israelites to the worship of Baal-peor, 25.17;—defeated, 31.1;—offering after the victory over them, 48;—oppress the Israelites, Ju.6.1;—conquered by Gideon, 7.16; 8.17,28. Midnight, Ex.11.4; 12.29; Mat.25.6. Midnight, the Israelite Mat.25.6.

Midwives, their landable behaviour in Egypt, Ex.1.15;—God's kindoess to them, 20,21.

Migdal-El, mig'dăl-el [the tower of God], one of the 'fenced cities' of Naphtali, Jos. 19.38.

Migdal Gad, mig'dal-gad [tower of Gad], a town of Judah in the plain of Philistia, about 2 miles east of Ascalon, Jos. 15.37.

Migdol, mig'dol [a tower], (1) A place on the west coast of the Red Sea, near to which the Hebrews encamped before they passed through it, Ex. 14.2; Nu. 33.7,8.—(2) A city in the north-east border of Lower Egypt, where a colony of Jews settled after the destruction of Jerusalem, Je. 44.

Mightily, powerfully, De.6.3; Ac.18. 28; 19.20; Col.1.29.

Mighty Men, Heb. Gibborim, David's body-guard, composed originally of the 600 men who joined him in his exile. They were formed into three divisions of 200 each, and thirty bands of twenty each. The captains of the twenties formed 'the thirty,' and of the two hundreds 'the three;' and the captain of the whole guard was called 'the captain of the mighty men,' a post held by Abishai the son of Zerniah, 2 Sa. 23.8-39; I Ch. II. II.

Miletus, mi-le'tus, a seaport city in Asia Mioor, and about 40 miles south of Ephesus;—Faul's arrival at, and address to the elders of Ephesus, Ac. 20.15-17. It originally stood on the coast; but now, by reason of the silting up of the Meander, it is 10 miles inland. The ruins of the city bear the name of Melas among the Turks.

Milk, the land of Canaan flowed with, or was rich in pasture, Jos. 5. 6; figuratively, the elementary or most simple parts of instruction, I Co.3.2: He. 5. 12;—that which is sincere, is pure and unadulterated truth, I Pe.

Millennium, the thousand years during which Christ shall reign gloriously in his church, Re.20.1-8.

Millet, a coarse grain given to cattle, but oldom used by men, except in times of great coarcity, Eze. 4.9. Million, ten hundred thousand, Ge.

person, whose family assisted the shechemites in making Abimelech king, Jn. 9.6—(2) A place where king Joash was murdered, 2 Ki. 12.20—(3) The name of a part of the citadel of Jeruscem, probably the rampart, 2 Sa. 5.41 Ch. 11.8; 7 Ki. 9.15, 24; 11.27, 27, 28 the Heb. the definite article is always prefixed to it—'the Millo.'

Mills, MILLSTONES, were anciently small, about the size of a common grindstone, and easily turned by the hand; and in which corn was ground by women and slaves, De. 24.6; Ju. 16.21; Is.47.2; Jc. 25.10; Mat. 24.41. Mincing, walking with proud and affected gait, Is. 3, 16.

Mind, a carnal, or fleshly and unrenewed, Ro. 8.6.; Col. 2. 18:—a spiritual, or renewed and heavenly, Ro. 8.6:—a double, or deceitful and inconstant, Ja. 1.8:—a reprodate, one given up of God, Ro. 1.28.

Mingled, mixed, Ex.9.24; Mat.27.34; Mar.15.23; Re.8.7.

Miniamin, min-ni'a-min [right hand], one of the high-priests, Ne.12.17,41.
Minister, (1) A servant; Christ so called, Ro.15.8; He.8.2.—(2) Angels, Ps. 104.4.—(3) Those who preach the gospel, and dispense the ordinances of baptism and the Lord's supper, 1 Co. 3.5.—(4) Magistrates, Ro. 13.

Ministers, of the gospel of Christ, are styled pastors, Ep. 4.11;—teachers, 1 Co. 12. 28:—labourers, Mat. 9. 38; I. Co. 3. 9:—workers, 2 Co. 6. 1;—stewards, 1 Co. 4. 12; 1 Pe. 4. 10;—watchmen, Is 52. 8; Ep. 6. 18:—bishops or overseers, 1 Ti. 5.17;—preachers, 2. 7; 2 Ti. 1.11;—elders or presbyters, Tit. 1.5; 17;—ervants, 2 Ti. 2.24; 2 Pe. 1.1;—aryunts, 5; signifying messengers or persons sent, Re. 2.1, 6, 12, 18; 3.1, 7, 14.

they ought to possess, I Ti. 3.1-8; Tit. 1. 6-9; -holy and pure, Le. 21. 6; 18. 52. 11; I Ti. 3. 9; -patient, 2 Co. 6. 4; 2 Ti. 2.24; -humble, Ac. 22. 19; -disinterested, 2 Co. 12. 14; 1 Th. 26; -affectionate, Phil. 17; 1 Th. 2.8; II.

in what light to be considered, 1 Co. 4.1; 2 Co. 5. 20; 6.1; to have a regular call from Christ and his church, Jn. 10.1; Ac. 1.15-26; 14. 23; 26.15; 1 Ti. 4. 14; Tit. 1. 5; He. 5-4.

their duty: diligent in studying, preaching, &c., Ro. 12, 7; I Co. 9. 16; Phi. 1. 20; Col. 4.4; T. Ti. 4. 6,13; 5.17; 2 Pe. 1. 12;—strive to edily, Je. 3.15; Jn. 21. 15; 17. Ac. 20. 23; 2 Co. 12. 19; I Pe. 5. 2:—preach with boldness, Js. 58. 1; Eze. 2.6; Mat. 10. 57; 8;

MIRACLES
behave to those who oppose them,
Mat. 10. 14; Lu. 9. 5; 10. 11; Ac. 18. 6;
Ga. 6. 1; 2 Ti 2. 25.

Ministers, ought to be treated with respect, Mat. 10.40; Lu. 10.16; Jn. 13. 20; 1 Co. 16. 10, 16; Ph. 12.29; 1 Th. 4.8; 5.12; 1 Th. 5.17; He. 13.7, 17;—entitled to a maintenance, Mat. 10. 10; Lu. 10. 7; 1 Co. 9, 7; Ga. 6.6; 1 Th. 2.6; 2 Th. 3.9; 1 Ti. 5. 18; 2 Ti. 2.6;—to be much prayed for, Ep. 6.18, 19; Col. 4.3; 1 Th. 5.25; 2 Th. 3.1.

Ministration, (1) The period of continuance in office, Lu.1.23.—(2) Distribution of alms, Ac.6.1; 2 Co.9.13.—(3) 'Ministration of death',' 'of the Spirit,' 2 Co.3.7,8.

Minni, min'ni [division], supposed to be a contraction for Armenia, Je. 51. 27.

Minnith, min'nith [allotment], a town of the Ammonites, a few miles east of Heshbon, Ju. 11. 33;—famed for its fine wheat, Eze.27.17.

Minstrel, a musician or piper, 2 Ki. 3.15; Mat. 9.23.

Mint, a well-known garden herb, of which the Pharisees paid tithes, though not required by the law, Mat. 3.23. The law required tithes only f the produce of the field, De. 14.

Miracles, wonderful effects, above human or natural power, performed in attestation of divine truth, and therefore the proper evidence of a divine mission, Ex.4.2; Jos. 2. 10; 5.1; 1 Ki. 18.24; Jn. 5. 36; 10. 25; Ac. 16.25; -the reality of those wrought by Christ, and by prophets and apostles, proved by their number and variety; - their being performed publicly, and not in a corner; - before enemies as well as friends; -instantaneously, and not by slow degrees:independent of all second causes;were such as all men could examine and judge of; and all served an important end, worthy of a divine author, viz. to establish divine truth. For the illustration of these, see the following articles.

-, wrought by Moses and Aaron; their rod became a serpent, and swallowed the rods of the magicians, Ex.7.10,12;-turned the waters of the Nile into blood, 20;-covered the land of Egypt with frogs, 8.6;caused the dust of the land to become lice, 17; - brought grievous swarms of flies, 24;-a murrain, or death of cattle, 9.3;-boils and blains oo man and beast, 10;—grievons thun-der, lightning, and hail, 23;—locusts over the land, 10.12;—palpable and awful darkness, 21;—divided the Red Sea, 14. 21; -sweetened the bitter waters of Marah, 15. 25; - brought water for all the congregation out of the rock at Rephidim, 17.6;-obtained victory for Israel over Amalek. by holding up Moses' hand, with the rod of God, 9-13, &c.

by manna. See MANNA.

, by Joshua; when Jordan overflowed its banks, it parted, and allowed the Israelites to pass over dry, Jos. 3.14-17;—the walls of Jericho fell down flat, when he taught the Israelites to shout, 6.8-2;—at his word the sun and moon stood still, 1c.12.

wrought by Elijah; caused the vidow of Zarephath's barrel of meet not to laste, 1 Ki 17, 14-16;—mised to life the widow's son, 27-23;—obtained in from heaven to confume the accrifice, 18,30-38;—obtained min, filter 1 long drought of three years and a half, 41-45:—twice

iron to swim, 6.6;—smore the army of the king of Syria with blindness, 18;—mao revived by touching Elisha's bones, 2 Ki.13.21.

MIRTH

Miracles, Daniel, Shadrach, Meshach, and Abed-nego, were cast into a burning fiery furnace, but inhurt, Da. 3. 19-26;—Daniel cast into a den of lions, was preserved, 6.10-24.

—, Yonah fled from God's command; was cast into the sea, and was preserved three days and threenights; and was restored, and obliged to perform his commission, Jonah 1. 1-10; 2.1-4.

-, performed by Christ;-turned water into wine, Ju. 2.7; - bealed a nobleman's son at Capernaum, 4. 50; - passed unseen through the multitude, Lu. 4. 30;-gives a miraculous draught of fishes, 5.4;-cured a demoniac, Mar. 1. 25; Lu. 4. 33;healed Peter's wife's mother, Mat. 8. 15; Mar. 1.29; Lu. 4.38; - cured multitudes, Mat. 4.24; Mar. 1.34;—cleansed a leper, Mat. 8.3; Mar. 1.40; Lu. 5.12; -healed the paralytic let down in a bed, Mat.9.6; Mar.2.3; Lu.5.18;-the impotent man at Bethesda, Jn.5.5-9; -the withered hand, on the Sabbath, Mat. 12. 10; Mar. 3.1; Lu.6.6;-cnred a great number, Mar.3.10; Lu. 6.17; -the centurion's servant, Mat. 8. 5: Lu. 7. 1:-raised to life the widow's son at Nain, Lu. 7. 7-15;-healed a demoniac, Mat. 9.32; Lu. 11.14; -stilled the tempest, Mat. 8.24; Mar. 4.37; Lu.8.23; cast out a legion of devils. Mat. 8. 28; Mar. 5.2; Lu. 8. 26; healed a woman of a bloody issue, Mat. 9. 20; Mar. 5. 25; Ln. 8. 43;-raised the daughter of Jairus, Mat. 9.18; Mar. 5. 22; Lu.8.41; - gave sight to two blind men, Mat. 9. 27;-cured a dumb demoniac, 32; Lu. 11. 14; - gave power to the apostles to heal, Mat. 10. 1; Mar. 3.15; 6.7; Lu. 9.1;—healed many, Mat. 14. 14; Lu.9. 11; -fed five thousand with five loaves and two fishes, Mat. 14. 17; Mar. 6. 35; Lu. 9. 12; Jn. 6. 5; -walked on the sea, Mat. 14. 26; Mar. 6. 48;-healed the daughter of the Syro-Phenician woman, Mat. 15. 22; Mar.7.24; -one who was deaf and dumb, Mar. 7.32; -healed multitudes. Mat 15.30;-fed four thousand with seven loaves and a few fishes, 34; Mar. 8.5; -cured a blind man, Mar. 8. 22; -a deaf and dumb demoniac, Mat. 17.14; Mar.9.14; Ln.9.37;-causes a fish to bring the tribute money, Mat. 17.27;—gives sight to a mao born blind, Jn. 9. 6, 7;-healed a woman who had been diseased eighteen years, Lu. 13. 11; -cured the dropsy on the Sabbath, 14.2;-cleansed ten lepers, 17. 12;-raised Lazarus from the grave, Jn. 11. 44;-cured blind Bartimeus, Mat. 20. 34; Mar. 10. 52; Lu. 18.42; - withered the barren figtree, Mat. 21.19; Mar. 11.13;-restored the ear of Malchus, Ln.22.51;—caused a miraculous draught of fishes after his resurrection, Jn. 21.6.

, wrought by the Apostles in the name of Christ;—Peter healed a lame man, Ac.3.6;—many signs and wonders wrought by the apostles, 5.2;—the Holy Ghost communicated by Peter and John, 8. 14-17;—Eneas made whole, 9.34;—Dorcas restored to life, 40:—Paul heals a cripple at Lystra, 14.8-10;—casteth out a spirit of divination from a damsel, 16.16;—the Holy Ghost given by the imposition of hands, 19.6;—restored Eutychus to life, 20.10-12;—healed the father of Publius, and many others,

, pretensions to them in proof

Miscarrying. abortive, Ho.9.14. Mischief, hurt or injury, falls upon the contrivers of it, Ps.7.14; 9.15; 52. 1; 57.6; 64.8; Pr.4.16; 26.27; Ec.10.8; Is. 33.1,

-, or violence, complained of and censured, Ps. 140. 1, &c.; Pr. 10. 23; 14.17; 21.10.

Miserable, unhappy, Job 16.2; 1 Co.

15.19: Re.3.17. Mishael, mi-sha'el [entreaty], (1) One of the sons of Uzziel the uncle of Moses, Ex.6.22,—(2) One of Daniel's companions, Da. 1. 6.-(3) One that

wood by Ezra, Ne.8.4. Misrephoth - Maim, mis're - fothma'im | burnings of water], a place on the sea-coast, a few miles north of Sidon;-to this place Joshua pursued the Canaanites who had arrayed themselves against him, Jos. 11.8.

Mist, a moist and dusky vapour, Ge. 2.6; -blindness, Ac. 13.11; -inextricable gloom, 2 Pe.2.17.

Mite Gr. lepton , a small copper coin equal in value to about 14th of a penny, Mar. 12.42; Lt. 12.59; 21.2.

Mithredath, mith're-dath, (1) An officer of Cyrus, Ezr. 1.8. In Ezr. 7. 21, and Da. 3.23, this word is rendered 'treasurer '-(2) One who opposed the rebuilding of the walls of Jerusalem, Ezr. 4.7.

Mitre, a kind of turban or crown for the high-priest, Ex.28.36; 39.30.

Mitylene, mit-i-le'ne, the chief city of the island of Lesbos, in the Ægean Sea:-through it Paul passed in his way from Corinth to Judea, Ac. 20. 14. The modern town is called Mitylen. Mixed, joined, Ex. 12. 38; Ne. 13. 3; Ho.7.1; He.4.2.

Mixtures, in seed and cattle to be avoided, De.22.9, &c.

Mizpeh, miz'peh [a watch-tower], (1) A city of the tribe of Judah, situated in the plain of Philistia, Jos. 15.38.— (2) A city of Benjamin, Jos. 18. 26;here Saul was elected king, 1 Sa.10. 17-21;-Gedaliah was assassinated, 2 Ki. 25. 23, 25; Je. 40 6-15. - (3) On Mount Gilead, named by Laban, Ge. 31. 23, 25, 48, 52; here Jephthah resided, Ju. 11. 11. -(4) Mizpeh of Moab, where the king lived to whom David committed the care of his parents, 1 Sa. 22. 3.-(5) The land of Mizpeh, Jos. 11.3.—(6) The valley of Mizpeh, Jos. 11. 3, 8. This is probably the country of Cœle-Syria.

Mizraim, miz-ra'im [distress, strait-ness], (1) The son of Ham, Ge. 10. 6, 13.—(2) The name by which Egypt is generally designated in the Hebrew Scriptures. It is a word in the dual number signifying the two Misr, i.e. the Upper and the Lower Misr, the name by which Egypt is still spoken of by the Arabs. In Is. 11. 11 the name denotes Lower Egypt as distinguished from Pathros or Upper Egypt.

Mnason, na'son, an aged disciple of Christ, a native of Cyprus, Ac. 21. 16. Moab, mo'ab [of the father], (1) The son of Lot by his eldest daughter, and the father of the Moabites, Ge. 10.37 -(2) An ancient kingdom, eastward of the Dead Sea, and southeast of Judea, the inhabitants of which are called Moabites. See MOASITES.

Moabites, mo'ab-ites, not to be received into the congregation of Israel, De.23.3:-conquered by David, 2 Sa. 8. 2;-rebel after the death of Ahab, 2 Ki.1.1;—defeated, 3.24;—the king sacrifices his son, 27; - their desolation foretold, Is.15.1, &c.; 16.1; Je.48.1; Eze.25.8; Am.2.1; Zep.2.8;-

to be restored, Je.48.47. Mob, at Thessalonica, raised perance, equanimity, enjoined, 1 Co. | Mortal, liable to death, as the body of 7.29,31; Phi.4.5.

Modesty, humble and chaste deportment, enjoined, Ep.5.3,4: 1 Ti.2.9. Moisture, sap, wetness, Ps. 32.4; Lu.

Moladah, mol'a-dah [birth, lineage], a city in the extreme south of Judah, afterwards given to Simeon, Jos. 15. 26; 19.2; 1 Ch. 4.28.

Mole, Is. 2. 20, a well-known animal that burrows in the earth. The word so rendered in Le. 11. 30 means properly the chameleon;-that rendered weasel' in 29 is properly the mole.

Molech, mö'lek [king], the national god of the Ammonites. It was made hollow and a fire was kindled within it, and when the arms were red-hot the victims were cast into them and immediately consumed. Children not to be sacrificed to him, Le. 18.21; 20.2; -some of them were, 2 Ki. 16. 3; 21. 3, 6; Je. 32. 35; Eze. 20. 31;-called Milcom, 1 Ki.11.5:-Moloch, Ac.7.43. Mollified, softened, Is.r.6.

Molten, melted, Ex 32.4; 1 Ki. 7.16; Job 28 2; Mi.1.4.

Moment, the shortest space of time, Ps. 30.5; Lu 4.5; 1 Co.15.52.

Money, traded with anciently by weight, not coined; -Abraham weighed 400 shekels of silver as the price of his burying-place, Ge. 23.15,16:-Joseph was sold for 20 shekels of silver, 37.28;-coined, used in the time of Christ, Mat. 22.19, 20.

-, usefulness of, Ec.7.12; 10.19; -danger from the love of it, 1 Ti 6.

Money-changers, persons who, at a certain rate of profit, gave smaller pieces of money for greater, or greater for smaller, to accommodate those who came to the temple;-twice driven by Christ out of the courts of the temple, Mat. 21. 12; Jn. 2. 14, 15.

Monsters, things unnatural, La.4.3. Month, the time of a moon's revolution. See YEAR.

Monuments, tombs, or idol-temples, by sleeping in which idolaters expected dreams or visions from their gods, Is. 65.4.

Moon, a secondary planet, always attendant on our earth. Her diameter is 2175 miles, and 240,000 miles distant from us. She has no light, except what she reflects from the sun. Her appointment and use, Ge. 1. 14; Ps. 104. 19; -stood still, Jos. 10. 12; an object of idolatrous worship, De. 17.3; Job 31.26; Je.44.17; -called 'the lesser light,' Ge. r. 16;-the church compared to, Ca 6.10.

Moral Duties, exhortation to them, Ro. 12. 1, &c.; Ep. 4.1; 5.1, &c.; Phi. 4.8; Col. 3.1; 1 Th.4.1; 5.4: Tit. 3.8; He. 13.1, &c.; 1 Pe. 1.15; 2 Pe.1.5;comprised in a small compass, Mi. 6.

8; Mat. 7. 12; 22. 37; Ga. 5. 14. Morasthite, mo-răs'thite, an inhabitant of Morasheth, Je.26.18;- Micah the prophet said to be one, Mi.1.1. Mordecai, mor'de-ky [a votary of Merodach], the son of Jair, of the family of Saul, and one of the chiefs of the tribe of Benjamin; was carried to

Babylon along with Jehoiachin, king of Judah;-the guardian of Esther, Es. 2. 5:-discovers a treason, 21:rewarded for it, 6.6,-his mourning on account of a decree against the Jews, 4.1;-advanced, 8.1,15; 10.3;returned to Jerusalem, Ezr.2.2; Ne.

Moreh, mo'reh [high oak], (r) An oak, or grove of oaks near Shechem, the first halting-place of Abram after his entrance into Canaan, Ge. 12. 6;again mentioned on the entrance of the Israelites into Conse

man is, Job 4.17; Ro.6.12; 8.11; 1 Co.

Mortar, cement to connect stones in building, Ge.11.3; Le.14.42;-also a vessel for braying in with a pestle, Nu. 11.8; Pr. 27. 22.

Mortgaged Land, consigned to a creditor to be his, if not redeemed within a limited time, Ne.5.3.

Mortification, or putting to death the body of sin, how to be exercised, Ec. 7.2; Mar. 8. 34; 1 Co. 9. 25; Ga. 6. 14; Col. 3. 5.

Mosera, mo-ser'ah [learning, discipline, a bond], the place where Aaron died and was buried, De 10.6;-also called Moseroth, as one of the places where Israel encamped, Nu. 33.30.

Moses, mo'zez [drawn out of the water], the brother of Aaron, and the illustrious Jewish lawgiver (see AARON);-born, Ex.2.2;-the son of Amram, 1 Ch. 6. 3;-saved by Pharaoh's daughter, Ex. 2. 5; - kills an Egyptian, 12; - goes to Midian, 15; -marries Zipporah, 21;-his sons, 22; -God appears to him in the bush, 3. 2;-in Midian, 4. 19;-returns to Egypt, 20:-circumcises his son, 25; -meets Aaron, 27:-his age at the time, 7.7: his rod becomes a serpent before Pharaoh, 10;-his song after passing through the Red Sea, 15.1, &c.;-goes up to Mount Sinai, 24.1; -builds an altar, 4;-continues forty days without food, 18;-desires to see the glory of God, 33.18;-shown it, 34. 5:--passes a second time forty days without food, 28; - his face shines, 29; complains of his charge, Nu.11.10; -smites the rock at Meribah, 20.7;-his address to the Israelites before his death, and recapitulation of their history, De.1.1, &c.;his warning concerning their future disobedience, 31.29;-his song on the same subject, xxxii.; - blesses the tribes, xxxiii; -not permitted to go over Jordan, 3. 26; -- views the land of Canaan from Mount Nebo, 34.1;dies, 5:--his age, 7:--and character, 10; his prayer, Ps. xc.; his laws to be remembered, Mal. 4. 4;-the Israelites said to be baptized to him, 1 Co. 10.1; -his faith celebrated, He.11, 23-28.

Mote, a speck, or minute particle of dust, Mat. 7.3,4,5: Lu. 6.41,42.

Moth, a very small and frail insect. Ps. 39. 11; Mat. 6. 19; -emblem of men's weakness, Job 4.19;-devastations of, Ps. 50.9.

Mother. This name among the Hebrews denotes also a grandmother, 1 Ki. 15.10;-a distant female ancestor, Ge. 3. 20. See PARENTS.

Mountains. Palestine is very mountainous. The expression 'mountains of Israel,' Eze. 36. 1, denotes the entire country. The most celebrated were Carmel, near the Mediterranean, Jos. 19.26;-Ebal, in Samaria, 8. 30:-En-gedi, near the Dead Sea, 15. 62;-Gaash, in Ephraim, 24.30;-Gilboa, south of the valley of Jezreel, 2 Sa. 1. 21; Gilead, beyond Jordan, Ge. 31. 21;-Gerizim, in Samaria, Ju. 9.7:-Hermon, beyond Jordan, Jos. 11. 3:-Hor, in Idumea, Nu. 20.25;-Horeb, near to Sinai, De. 1. 2;-Lebanon, or Libanus, which separates Canaan on the north from Syria, 3. 25;-Moriah, on which the temple was built, 2 Ch.3.1;- Nebo, part of the mountains of Abarim, Nu. 32.3; -Olives, on the east of Jerusalem, Mat. 21.1; -Paran, in Arabia, Ge. 14. 6; De.1.1;-Pisgah, in the country of Moab, Nu. 21. 20; -Seir, in Idumea,

Ge. 14.6; - Sinai, in Arabia, Ex. 10. 2:

Zec. 12. 11; -over mystical Babylon, Re. 18, 19.

Mourning FOR SIN the evidence of repentance, Ps. 38.6; 51.2; Mat. 5.4; 1 Co.5.2; Ja.4.9.

- for Jacob, Ge.50.3;-for Aaron, Nu. 20. 29; - for Moses, De. 34. 8;—of David for his child, 2 Sa. 12.16; -of the king of Israel for the famine in Samaria, 2 Ki.6.30;-of David for Saul and Jonathan, 2 Sa. 1.11,-for Abner, 3. 31:-for Absalom, 18. 33, &c. ;--for his friend, Ps. 35. 13:-of the Israelites after the destruction of Jerusalem, La. 2. 10; - of Darius on the condemnation of Daniel, Da. 6,

Movable, capable of being moved, Pr.

Mower, a cutter of hay or corn, Ps. 129.7; Am.7.1.

Mowings (King's). The best or earliest of the pasture was assigned to the king for his war-horses, Am.

Mufflers, vails or masks with which women cover their face, all except the eyes, Is.3.19.

Mulherry trees, trees which, as the name imports, produce berries full of cooling and pleasant juice, 2 Sa. 5.23, 24. They abound in Syria;-their leaves are the appropriate food of the silk-worm; - called 'sycamine-tree,' Lu. 17.6.

Mules, the mongrel produce of the horse and ass, very sure-footed, and hardy for travelling .- David and his sons rode on them, 2 Sa. 13. 29;-Solomon rode on one at his coronation, 1 Ki. 1. 33, 38;-Ahab had vast numbers of them, 1 Ki. 18. 5;-breeding of, forbidden, Le.19.19.

Multiply, to increase in number, Ge. 1.22; Ex. 1.10; 2 Co.o. 10.

Multitude, a great number, not to be followed to do evil, Ex. 23. 2; Mat.

Munition, a fort or fortification, Is. 29. 7; 33.16; Na.2.1.

Murder, killing any person wilfully and unlawfully; forbidden, Ex. 20. 13; De 5.17;—punishable with death, Ge. 9. 6;-laws relating to it, Nu. 35. 30; Le. 24. 17.

, uncertain, how expiated, De.21.1.

- of Abel by Cain, Ge. 4.8:-of the sons of Gideon, Ju. 9. 5,24;of Abner by Joab, 2 Sa. 3. 27:-of Amasa by Joab, 20.8; of Baasha by Zimri, 1 Ki. 16. 9; - of Naboth by Ahab, 21.8; Zechariah by Joash, 2 Ch.24.21;—of Zechariah king of Israel by Shallum, 2 Ki. 15. 10; - of Amon by his servants, 21.23.

Murmuring, or unreasonable complaining, censured, 1 Co. 10. 10; Phi. 2.14; Jude 16.

- of the Israelites at Moses in Egypt, Ex.5.20; 14.11;—at Marah, 15.23;—at Sin for want of bread, 16.2; -for water, 17.2;-at Taberah, Nu. 11.1; at the report of the spies, 14. 1; -after the death of Korah, &c., 16. 41;-loathing manna, &c., 21.5.

Murrain [death], a plague among cattle, Ex.9.3.
Muse, to think closely, or to consider,

Ps.143.5. Mushi, mū'shi [the One withdrawn], a son of Merari, 1 Ch.6.19; 23.23; 24.

Musical Instruments, invented by Jubal, son of Lamech, Ge. 4.21; -used at the conveyance of the ark, 1 Ch. 15. 28;-regulated for the national worship by David, 16.42; 2 Ch.29.25; -to be used in praising God, Ps.33. 2; 81. 2; 92. 3; 108. 2; 150. 3; - their | Fect on

mouth of a beast, to restrain it from eating, De.25.4; 1 Co.9.9; 1 Ti.5.18. Myra, my'rah, a city of Lycia, near the Mediterranean Sea, and 40 miles east of Patara;—here Paul embarked for Rome, Ac. 27. 5; - now called Dembra

Myrrh, a gum or resin taken from the Cystus creticus, a thorny tree 8 or 9 feet high, which abounds in Arabia It was an ingredient in the holy oint. ment, Ex.30.23;—used in embalming the dead, Jn.19.39; as a perfume, Es. 2. 12, Ps. 45. 8; Pr. 7. 17, - wine mingled with, Mar. 15 23, comp. Mat

Myrtle, a beautiful and fragrant tree. ever green, and which produces rosy flowers, Ne.8.15; Is.41.19; 55.13; Zec. 1.8.TO 11

Mysia, mis'ī-a, the north-west province of Asia Minor, on the Egean Sea :- Paul passed through and embarked at Troas on his first voyage to Europe, Ac. 14.7,8.

Mystery, that which was hid, or known obscurely or darkly before. but is now clearly revealed; as the gospel or new economy, Ep. 3-3-4-9, 6.19; Col. 1.26; 2.2;—the doctrines of the gospel, Mar. 4.11; Ro. 16. 25;some spiritual truth, couched or hid den under external representation or similitude, Re. 1. 20; 17. 7;-truths, which, after they are revealed, have something in them dark and unfathomable, 1 Ti. 3. 16;- 'mystery of iniquity,' 2 Th.2.7.

#### N.

Naamah, nā'a-mah [pleasant], (1) Daughter of Lamech, and sister of Tubal-Cain, Ge. 4. 22. -(2) An Am. monitess, the wife of Solomon, and mother of Rehoboani, i Ki. 14. 21.-(3) A town in the plain of Judah, Jos.

Naaman, na'a-man [pleasantness], a distinguished general in the army of the King of Syria, 2 Ki.5.1; -directed by a little maid to apply to Elisha for the cure of his leprosy, 2,3;slights the means prescribed by the prophet, 11;- prompted by his servants, he uses it, and is cured, 14; his grateful acknowledgments to the prophet, 15;-resolves to serve only the God of Israel, 17,18.

Naamathite, na'a-ma-thite, one of Job's three friends, Zophar, who lived at Naamah, Job 2.11; 11.1; 20.1.

Naashon, na ash'on, Aaron's brotherin-law, Ex.6.23; Nu.7.17:-also called Nahshon, Ru.4.20; or Naasson, Lu.

Nabal, na'bal [a fool], a rich man of Maon, in the tribe of Judah; -his ungrateful behaviour to David, 1 Sa. 25.2:-his death, 38.

Naboth, nā'both [fruits], an Israelite of the city of Jezreel; had a vineyard near the palace of Ahab, which he coveted, 1 Ki. 21. 1, 2; -- refuses to part with it, 3;-murdered by the contrivance of Jezebel, 21.1, &c.

Nachon, na chon [prepared], the threshing-floor by which Uzzah died. 2 Sa. 6. 6;-called also Chidon, 1 Ch. 13.9; and after the death of Uzzah was called Perez-Uzzah.

Nadab, nā'dab [gift], (1) (and Asinu, sons of Aaron, slain for offering strange fire, Le. 10.1, &c .- (2) King of Israel, succeeds his father Jeroboam, 1 Ki. 14. 20; -dies, 15.27.

the minor prophets, who uttered his predictions against Nineveh in the reigo of Hezekiah (e.c. 713), which were fulfilled in the destruction of that city about a century after Nahum. He is called the 'Elkoshite,' but his personal history is quite unknown, Na.1.1.

Nails, large spikes or pegs, were commonly fixed in the walls of the houses, in ancient times, for hanging clothes, &c. on, Ezr.9.8 Is.22.23,25

Nain, na'in [beauty], a town in Galilee, about 2 miles south of Mount Tabor, memorable as the place where Christ restored to life the son of a widow, Lu.7.11-15.—the place exists under the name of Nein.

Naioth, ny'oth [habitations], a part of the town of Ramah, or a place near it, where Samuel and David dwelt, 1 Sa. 19 18, 19, 22

Naked, altogether unclothed, Ge.2.25; the duty and reward of clothing them who are, Mat. 25.34-36; -guilt and punishment of slighting them. 41-43:-without a cloak or mantle, and with nothing more than a shirt, 1s.20.3:Mi.1.8; Jn.21.7 (see CLOTHES); -figuratively, those who are destitute of an interest in the righteousness of Christ, and of personal holiness. Re. 3. 17, 18.

Name, reputation or character: the value of a good one, Pr 15.30; 22.1; Ec.7.1;—how to be obtained, Ps. 112. 6; Pr. 10.7.

\_\_\_ of Gon, to be reverenced, Ex. 20.7; Le.19.12, Ps.111.9; Mat. 6.9.

- or Jesus, to be reverenced. Phi. 2. 10;-prayer to be made in it, In. 14. 13, 16. 23; Ro. 1 8; Ep. 5. 20; Col 3.17. He.13.15; 1 Pe.2.5.
Names or Titles given to Jesus il-

lustrating his character and office.

- given for particular reasons: in the case of Noah, Ge. 5. 29;-of Abraham, 17. 5;-of Sarah, 15;-of Isaac, 19; 21.6;—of the sons of Jacob, 29.33, &c.; - of John the Baptist, Lu. 1.7,13;-of Jesus, Mat. 1.21.

Naomi, na-o'mï [beautiful, agreeable], the wife of Elimelech, and the mother-in-law of Ruth, Ru.1.2-5;returns from the land of Moab to Bethlehem, 6-22; -sends Ruth to glean, 2.2;-instructs her how to act towards Boaz, 3.1, &c.

Naphtali, naf'tha-li [my wrestling], the sixth soo of Jacob, Ge. 30.8; 35. 25; -his sons, 46.24; -prophetic blessing given him by his father, 49.21;to his descendants by Moses, De. 33. 23;-inheritance of his tribe, Jos.19. 32;-his descendants, 1 Ch.7.13. After the captivity Naphtali became the most densely populated district in Palestine, and was the principal scene of our Lord's public labours. In the N.T. it is called Nephthalim, Mat, 4.13 2.1-12.

Napkin, a cloth to wipe the hand, &c., Lu.19.20; Jn.11.44; 20.7.

Narcissus, năr-cis sus, a person of note at Rome, the Christians in whose family are kindly saluted by: Paul, Ro. 16. 11.

Narrow, or of small breadth, the way to heaven is, Mat 7.14.

Nathan, na'than [given], a prophet of the Lord commends David for his intention to build a temple, 2 Sa. 7.3; -reproves him for his adultery with Bathsheba, 12. 1,-prevents Adonijah from being made king, 1 Ki.1.11 -27,-sent hy David to anoint Solomon, 32, &c.;-wrote the history of David, 1 Ch. 29.29.

Nathanael, na-than'a et [the gift of God), one of the twelve disciples of Christ, much commenced hy him

origin of a nation, Eze. 16.3,4;-place of birth, Ge. 11.28; Ru. 2.11; Je. 46.16. Natural, produced by nature, Ro.z. 26,27; 1 Co. 2.14; 15.44

Nature, the ordinary course of things which God has fixed, Ro. 1 26,27;the light of reason, 2.14.-common sense, or the general consent of nations, 1 Co. 11. 14; - substance or essential parts, He.2.16;-birth or natural descent, Ga.2.15; Ep.2.3.

Naughty, useless, corrupt, or bad, Pr. 6.12;17.4; Je.24.2.

Navel, the middle of the body, Joh 40.16; Pr. 3.8; Eze. 16.4. Navy, a fleet of ships, 1 Ki. 9. 26, 27; 10.11,22.

Nazarene, naz-a-reen', an inhabitant of Nazareth so called, Mat 2.23;a name given by way of contempt to the followers of Christ, because he was of Nazareth, Ac.24.5.

Nazareth, naza-reth [separated, sanctined], a small obscure city of mixed race, in the tribe of Zebulun, in Lower Galilee, about 70 miles north of Jerusalem, 6 west of Mount Tabor, and 24 south-east of Acco or Acre. It is not mentioned in the O. T. It was noted for the wickedness of its inhabitants, Mar. 1.9; Lu. 4.29: Jn. 1.46; -here Christ dwelt from his childhood till he commenced his public ministry, Lu.2.51; 4.16;-here he preached, and an attempt was made to put him to death, 16-30. After this he made Capernaum his chief place of residence, 'his own city,' Lu.4.16-31; Mat. 4. 13-16. It still exists under the name of en-Nasirah, having about 400 inhabitants. Nazarites, năz'a-rites, persons devoted to the service of God, or bound by a vow, either for a specified time or for life;-rules concerning them, Nu.6.2, &c.; - 'charges' for the sacrifices at the completion of the vow, Ac.21.24.

Neapolis, ne-ăp'po-lis [new city], a seaport city on the east of Macedonia, a few miles south of Philippi, which Paul visited, Ac. 16. 11. The site is occupied by the Turkish village of Kavalla, with about 6000 inhabitants, nine-tenths of whom are Mahommedans, the rest Greeks.

Neariah, ne-a-rī'ah [servant of Jehovah], one of the posterity of David, 1 Ch. 3.22, 23.

Nebaioth, ne-by oth [heights], the chief and oldest of the Ishmaelite tribes, descended from the eldest son | Nemuel, nem-en'el [day of God], son of Ishmael, Ge.25.13; 1 Ch.1.29.

Nebat, ne bat [beholder], of the tribe of Ephraim, and race of Joshua, was the father of Jeroboam, the first king of the ten tribes who revolted from the house of David, 1 Ki. 11. 26,

Nebo, ne bo [the head], (1) A city of the Reubenites, east of Jordan, in the vicinity of Heshbon, Nu. 32. 3,38; 33. 47:-its fall predicted as a city of Moab, Je. 48. 1, 22.-(2) A city in the land of Judah, about 12 miles west of Jerusalem, Ezr.2.29; 10.43: Ne.7.33. -(3) A mountain beyond Jordan, where Moses died, forming part of the range of Abarim, De. 32 49; 31.1. -(4! An idol of the Chaldeans, supposed to be the planet Mercury, Is.

46.1. Nebuchadnezzar, neb-ū-kad-nez'zar [treasure of Nebo], generally called Nebuchadrezzar in Jeremiah, also in Eze. 30. 18;-the great king of Babylon, the son and successor of Nabopolassar; -- carries Jehoiakim captive, 2Ch.36.6; -and Jehoiachin, 10; -foretold to conquer the neighbouring nations, Je. 27.1; uses divination in marching to Jerusalem, Eze.21.19;-

city, and took the people captive, 9-20; Je. 39. 1-14; liberated the prophet Jeremiah, 40.1-6.

Necessary, things that are most so, Job 23. 12; Pr. 4. 7; Ec. 12. 13; Mat. 6. 33 Lu.10.42; 12.31; Jn.6.27.

NETHINIMS

-, for temporal life, Ge. 28. 20: Pr. 30.8; 1 Ti.6.8.

Necessity, excuses legal injunctions, Mat. 12. 1, &c.; Mar. 2.23; Lu. 13.15. Necho, ne ko, king of Egypt (B.C. 610, 2 Ch. 35. 20; -defeated by Nebuchadnezzar, 2 Ki.24.7; Je.46.2.

Necromancy, pretending to foretell future events by questioning the dead, De 18 11. See DIVINATION.

Nedabiah, ned-a-bī'ah (whom Jehovah impels], one of David's posterity, 1 Ch. 3 18.

Needful, necessary, Lu.10.42; Ac. 15. 5; Phi 1.24. Ja 2.16. Needle, an instrument for sewing,

Mat 19.24. Neesing, sneezing, expresses the man-

ner in which the leviathan breathes and throws forth water, Job 41. 18;a symptom of returning life, 2 Ki.4.

Neginoth, neg'i-noth [stringed instrument], title of Ps.iv. Neglect, no attention, Mat. 18. 17; 1 Ti.

4.14; He.2.3. Negligent, careless, 2 Ch.29.11; 2 Pe. 1.12.

Nehemiah, ne-he-mī'ah [whom Jehovah comforts], the inspired author of the book which bears his name:laments the state of Jerusalem, Ne. 1. 1, &c.; -his prayer, 5:-thirteen years after the return of Ezra to the land of Israel is sent (about 444 B.C.) by Ahasuerus to Jerusalem, 2. 1;arrives there, 9 .- urges the Jews to build, 17;-rebukes the usurers, 5.6; -finishes the wall, 6.15. The Book

, is a continuation of that of Ezra; -it brings to a close the history of the Old Testament. After the time of Nehemiah Judea became subject to the governor of Syria.

Nehiloth, ne-he'loth [perforated], an instrument of music, title of Ps.v. Nehushtan, ne-hush'tan [a piece of brass], the name given by Hezekiah to the brazeo serpent made by Moses, 2 Ki.18.4.

Neigh, to cry as a borse, Je. 5.8; 8. 16; Night-hawk, probably the night-owl. 13.27.

Neighbour, to be loved as one's self, Le. 19. 18; Mat. 22. 39; Mar. 12. 33; Ja. 2.8.

of Simeon, 1 Ch. 4. 24; -also called Jemuel, Ge.46.10; Ex.6.15.

Jephews, the sons of a brother or sister, used to signify grandchildren, Ju. 12. 14; Job 18.19; Is. 14.22; in 1 Ti. 5.4 means descendants. The word is derived from nepos, and in old English means grandson.

Nephishesim, ne-fish'e-sim [expansions], one in the order of the Nethinims, Ne.7.52.

Nephtoah, nef-to'ah [open, or an opening], a well in the tribe of Benjamin, Jos. 18.15.

Nereus, ne're-us, one noticed by Paul. Ro. 16. 15.

Nergal, nër gal [man-devourer], an idol of the Cuthites, a tribe of the Chaldeans or Persians, 2 Ki. 17.30. Nero, ne'ro, one of the most wicked and infamous of the Roman emperors, from whose household some were converted to the Lord, Phi.4.22.

Nest, for birds, high habitation, Nu. 24.21; De.22.6; Job 29.18; Hab.2.9. Net, an instrument for catching fishes, birds, wild beasts, &c., Job 18.8; 19. 6; Ps.9.15; to 9: Mat.4.18; 13.47. Nethaniah nethani

of them with him out of captivity, Ezr. 8.17-20; -their service, 1 Ch.9.2; Ezr. 2.43,58.

Netophah, ne-toffah [dropping], a village and district of the same name, lying between Bethlehem and Anathoth, 1 Ch. 9.16; Ezr. 2.22; Ne. 7.26;

Nettles, common stinging herbs, Job 30. 7; -the presence of, betokens neglect, hence the allusions in Pr.24.31; Is 34.13; Ho.9.6.

Nevertheless, notwithstanding that, Mat.14.9; Ro. 5.14; Ep. 5.33. New Creature, every one who is in

Christ is, 2 Co.5.17; Ga.6.15; Ep.2.10. This newness described as a spiritual resurrection, Ro. 6.4-6; Ep. 2.1, 5; Col. 2.12; 3.1. See REGENERATION.

New Heart and Spirit, promised, Eze. 11. 19; 36. 26, 27.

New Heavens and Earth, promised, Is.65.17; 66.22; Re.21.1; 2 Pe.3.13. New Jerusalem, the glorious state of the church during the millennium, Re. 3.12; 21.2. New Moons, offerings on them, Nu.

28.11. Nibhaz, nib'haz [barker], the idol-god of the Avites, who was worshipped

in the likeness of a dog, 2 Ki. 17.31. Nicanor, ni-kā'nor [a conqueror], one of the seven first deacons of the church at Jerusalem, honourably mentioned, Ac. 6, 3-6.

Nicodemus, nik-o-de'mus, a Pharisee and ruler among the Jews; his conversation with Jesus, Jn.3.1;-pleads in his favour, 7.50;—comes to embalm him, 19.39.

Nicolaitans, nik-o-la i-tans, an early sect of heretics, a class of Gnostics noted for their wickedness, Re.2.6,15. Nicolas, nik'o-las [conquering the people], a proselyte of Antioch and one of the deacons of the church in Jerusalem, Ac.6.5.

Nicopolis, ni-kop'o-lis [a city of victory], the name of several ancient cities. That to which Paul refers was probably in Epirus. It was founded by Augustus to commemorate the battle of Actium, Tit. 3, 12.

Night, used for a season of adversity. Is.21.12;-a time of ignorance, Ro. 13.12;—death, Jn.9.4.

an unclean bird according to the law, De.14.15; Le.11.16.

Night-watches, the periods into which the night was divided, for changing the watchmen or sentinels, Ps. 63. 6; 119.148. There were four night-watches: (1) From sunset to the third hour of the night, Mar. 11.11; Jn.20.19. (2) From the third hour of night to midnight. (3) Cock-crowing, to the third hour after midnight. (4) To the twelfth hour of the night, called also morning, Jn. 18.28.

Nile, a celebrated river of Egypt, which flows from south to north. The great problem of its source has not yet been conclusively settled. The great lake Nyanza in Africa near the equator is supposed to be its main source. It begins to swell at the middle of June, attains its greatest height in September, and subsides to its usual level about the end of October, and, on the northern part of Egypt, it spreads about 20 miles on each side. When the waters subside the inhabitants sow their seed, which settles into the mud, and without further trouble produces a rich crop. It is called Sihor [the black river], Jos. 13. 3; Je. 2. 18;-and the River of Egypt, Heb. Nahar Mitzraim, Ge. 15.18.

mythology, was the son of Nimrod The marginal reading of Ge. 10.11 is to be preferred. It is said to have been 60 miles in circumference, and in the time of Jonah, its population, reckoning children the fifth part, must have been 600,000. It outstripped even Babylon itself in its dimensions. Diodorus Siculus affirms that its walls were 60 miles in compass, 100 feet in height, and so thick that three chariots abreast could be driven along their top; and they were defended by 1500 towers, each 200 feet high. In the year 601 before Christ, it was completely destroyed by fire; and soon after the time of Christ not a trace of it could be found. Jonah preaches there, Jonah 3. 3;-spared on repentance, 10, 11; - threatened with destruction, Na. i. ii. iii. The last notice of it in Scripture is in Zep. 2. 13-15, about 630 B.C. It was for a long time well nigh forgotten. Shapeless mounds opposite Mosul were all that tradition could point to as remaining of it. By recent excavations on the site, commenced in 1842 by M. Botta, French consul at Mosul, and in 1845 by Layard and others, many remarkable sculptured monuments have been discovered, which, from their structure and inscriptions, illustrate certain notable features of that ancient city, and confirm notices of it in the histories of ancient authors

Nisan, nī'san [month of flowers or new day], the first month of the Jewish ecclesiastical year, Ne. 2. 1. It began about the time of the vernal equinox, as the civil year like that of the Egyptians began about the time of the autumnal equinox. See ABIB. Nisroch, nis'rok [great eagle], an idol of the Assyrians, 2 Ki 19.37; Is 37.38. Nitre, Pr.25.20; Je.2.22, not saltpetre, but natron or soda, a natural mineral alkali, an incrustation found at the bottom of various lakes in Egypt after the summer heat has evaporated the water. It is used for washing.

No [place, portion], a once populous city of Egypt, generally thought to be Thebes or Diospolis, Je. 46. 25; Eze. 30. 14, 15, 16. In Na. 3. 8 it is called 'populous No,' in the Heb. No-Amon, i.e. No of Amon, meaning the place, or possessions, or chief seat of the Egyptian god Amon. It originally stood on both sides of the river Nile, about 500 miles from its mouth. In the time of its splendour it extended on both sides as far as the mountains; it had 100 gates; and on an emergency could send into the field by each of these gates 20,000 fighting men and 200 chariots. About 81 B.C., after a siege of three years, it was finally destroyed by Ptolemy X. Extensive ruins still mark its site. 'It is impossible to wander among these scenes and behold these hoary yet magnificent ruins without emotions of astonishment and deep solemnity. Everything around testifies of vastness and of utter desolation .-All is gloomy, awful, grand.-The walls of all the temples are covered with hieroglyphics. Many of these afford happy illustrations of Egyptian history.'-Robinson.

Noah, no'ah [rest], the tenth in descent from Adam through Seth. He was the son of the second Lamech the son of Methuselah, and was born forty-six years after the death of Adam, and fourteen after that of Seth. He was contemporary with Enos for sixteen years, and with Terah the

erders, murdered eighty-five priests with their families, 22. 18, 19;-here the Benjamites resided after the captivity, Ne. 11. 32.

Nobles, persons of high birth and station, Ex.24.11; Ju.5.13;-normany such effectually called, 1 Co.1.26. Nod [banishment], a land so called

from Cain's having fled to it, Ge. 4. 16. Noisome, offensive, disgusting, noxious, Ps.91.3; Eze.14.21; Re.16.2. Noph, noff, a city of Egypt, the an-

cient Memphis, capital of the country in the time of the patriarchs, Is. 19. 13; Je.2.16. See MEMPHIS.

North, used relatively to the situation of any country in regard to Judea, Je.6. 1;-denotes Media and Assyria,

Nostrils, cavities of the nose, Ge.2.7; 7.22; Job 4.9; 27.3; Is. 2.22. Notable, very remarkable, distin-

guished, Da. 8. 5, 8; Mat. 27. 16; Ac. 2.

Nourish, to feed or maintain, Ge. 47. 12; 2 Sa. 12. 3;-to instruct and build up in faith and comfort, 1 Ti.4.6. Novice, one newly converted, and

who is unexperienced and unskilful, 1 Ti. 2.6

Numbering of the people by David, 1 Ch. 21. 1; 2 Sa. 24. 1. In this business Joah was occupied nine months and twenty days, 2 Sa. 24. 3, 9.

Numbers (THE BOOK OF), contains an account of the two numberings of the people-at the commencement of their journeyings, when there were in all 625,850 including the Levites. and at the close, when they were about to enter Canaan (xxvi.), when there were in all 625,030, being a decrease of only about 1000, though half a million had perished in the wilderness;-the great lesson of this book, Hc.3.19; 4.1.

Nurse, a woman who suckles a child. Ex. 2. 7; -figuratively, good kings and queens, Is.49.23; faithful ministers of the gospel, 1 Th.2.7.

Nurture, education, instruction, Ep.

6.4. Nuts, various fruits of them, Ge. 43. 11; Ca.6.11.

Nymphas, nim'fas [bridegroom], a Christian in Laodicea, noted for the piety of his household, Col. 4.15.

#### Ο.

Oak. The word frequently so rendered (alah) denotes the terebinth or turpeotine-tree, which abounds in Syria and Palestine. From its size and foliage as well as its age, it formed an important landmark, Jos. 24. 26; Ju. 6.11; 2 Sa. 18.9; 1 Ch. 10.12. The word plains denotes groves of oaks in Ge.12.6; 13.18; 14.13; 18.1; Ju.9.6; where, as also in Ge.35.8; Jos. 19. 32; Zec.11.2, the common oak is meant, and is the rendering of a different Hebrew word (allon);-of Bashan celebrated, used in ship-building, Eze. 27.6;-emblem of greatness and distinction, Is. 2.13; Zec. 11. 2.

Oars, instruments to row boats with, Is. 33.21; Eze. 27.6,29.

Oaths, or solemn vows by appeal to God, to be strictly performed, Nu. 30. 2; Ps. 15.4; Mat. 5.33; - false ones condemned, Le.6.3; 19. 12; Je.7.9; Eze. 17.15; Zec. 5.4; 8.17; Mal. 3.5.

-, light ones, not to be taken, Ex. 20.7; Le. 19.12; Zec. 5.3; Mat. 5.34;

23.16; Ja.5.12. -, taken by lifting up the hand to God, Ge. 14. 22: - putting the hand

47.31; 50.5;-on the Israelites by Joseph, 50.25.

Oaths, required in case of a pledge, Ex 22. 11; -of a wife suspected of adultery, Nu. 5. 21; -of the spies of Rahab, Jos. 2.12; -- mentioned in the prayer of Solomon, 1 Ki.8.31; -in favour of Joash by the high-priest, 2 Ki. 11. 4;-of the priests and Levites by E2ra, Ezr. 10.5:-by Nehemiah, Ne.5.12; -of the people, 10.29; -of Jesus by the high-priest, Mat. 26.63.

-, taken voluntarily: by Isaac and Abimelech, Ge. 21.31:-by Jacob to Laban, 31.53;-by Moses, Jos. 14. 9;-by David and Jonathan, 1 Sa.20. 42;-by Saul to the witch of Endor, 28. 10;-by David, Ps. 132. 2:-ior rather appeals) by Paul, Ro. 1.9; 2 Co. 1.18,23; 11.31; Ga.1.20; 1 Th.2.5,10. -, rash ones: by Esau to Jacob, Ge. 25. 33;-by the Israelites to the

Gibeonites, Jos. 9. 19; -by Jephthah, Ju. 11. 30;—(or adjuration) by the high-priest to Jesus, Mat.26.63;-by the Israelites in Mizpeh, Ju. 21. 1;by Saul, 1 Sa. 14. 24, 39, 44;—by Herod to the daughter of Herodias, Mat.

14.7,9. Obadiah, ob-a-dī'ah [servant of the Lord], twelve persons of this name are mentioned. The most noted are: (1) The prophet who wrote that book which bears his name. -(2) The governor of Ahab's house, who concealed and fed 100 prophets whom Jezebel sought to destroy, 1 Ki. 18. 3,4;-meets Elijah, 7.-(3) A valiant man who came to join David's army in the wilderness, 1 Ch. 12.9.-(4) Another whom Jehoshaphat sent into the cities of Judah to instruct the people, 2 Ch. 17. 7.—(5) One of the principal men in the days of Nehemiah, Ne.10.5.

Obed, o'bed [a servant], (r) The son of Boaz and Ruth, was the father of Jesse, and grandfather of David, Ru. 4. 17. -(2) One of David's valiant men, 1 Ch. 11.47.

Obed-edom, o'bed-e'dom la servant of Edom], a Levite of the time of David, receives the ark, and his prosperity in consequence of it, 2 Sa.6.10; I Ch. 13.14.

Obedience to the revealed will of God, is expressly commanded, De.13. 4; 27. 10; 30.2,8; Je.7.23; 26.13; Mat. 7.21; -it ought to be universal, 2 Co. 7. 1; Ja. 2. 10, 11; - sincere, Ps. 51. 6; 1 Ti.1.5; -cheerful, 1 Co.9.17; 2 Co.9. 7;-the fruit of love, 2 Co.5.14; 1 Jn. 5. 3;-diligent, He.6.11,12; 2 Pe. 1. 5; -uniform, Ps. 106.3; 119.44,117; Ac. 2.42; undeviating, De. 5.32, 33; 28. 14; -persevering, Ro. 2. 7; Ga. 6.9; from respect to the authority of God. and with an eye to his glory, 1 Co. 10.31;-to be performed in dependence on the assistance of the Holy Spirit, Ps.71.16; 1 Pc.1.2:-and with reliance on the blood of Christ for its acceptance with God, Ep. 1.6. Exemplified by Noah, Ge.6,22;-Abraham, 12. 1-4; 22. 3, 12;-Caleb and Joshua, Nu. 32. 12;—Asa, 1 Ki. 15. 11; -Joseph, Mat. 1. 24; -wise men, 2. 12;

-Paul, Ac.26.19. Obedience, advantages of: it adorns and commends the gorpel, Mat. 5. 16;-is an eviaence of a gracious state, 7.21; Ja.1.22-25;-rejoio's the hearts of God's people, Ac. 11.23; 3 Jn. 3;silences gainsayers, Tit. 2. 8; 1 Pe. 2. 15;-is accompanied with present peace, Ps. 25. 12, 13; 119. 165;—is glorifying to God, Jn. 15. 8; Phi. 1. 11; is encouraged by many promises, Ex. 19.5; 23.22; Le.26.3-12; De.26.16-19;

OINTMENT a superior, Ge. 37.7,9; 43.28; Ex. 18. | Old age, to be respected, Le. 19. 32; 1 7; 2 Sa.1.2; 14.4.

Oblation, an offering or sacrifice. Le. 2.4; 3.1; 7.14, &c. See Offering and SACRIFICE.

Obscure, dark, or little known, Pr. 20. 20; Is.29.18; 58.10; 59.9. Obscurity, darkness, calamity, 1s.29.

18; 58.10; 59.9. Observation, a mark or notice, Lu. 17, 20,

Observe, to mark with attention, Ge. 37.11; De.11.32;-to put in practice, Ex.12.17: 31.16; Mat.28,20.

Obstinacy, or stubbornness, reproved, De. 21. 18; 30.17; 1 Sa. 15. 23; Ps. 58. 4; Pr.29 1; Is. 30.9; 42.18; 43.8; Je. 5.21; Eze 12.2; Mat. 13.15; Ac. 3.23; 7.

Occasion, a season or ground, Ge. 43.18; Ro.7.8; Ga.5.13; 1 Ti.5 14. Occupation, trade or employment, Ge.46.33; Ac. 18.3; 19.25.

Occupy, to employ or use, Ex.38.24; Eze. 27.9; Lu. 19.13.

Occurrent, taking place, 1 Ki.5.4. Odd, not even, Nu.3.48.

Odious, hateful, 1 Ch.19.6; Pr.30.23. Odour, fragrant or sweet smell, Le. 26.31; Jn.12.3.

Offences, or grounds of causing others to stumble and offend, to be avoided, Mat. 5.29, 18.7, &c.; -not to be given to Christian brethren, 1 Co.8.9; 9.19, &c.; 10. 32; - how to behave when they arise, Ps. 25. 9; Mat. 18. 15;-'offence of the cross,' that is, the gospel, which is a stumbling-block to carnal men, Ga.5.11.

Offerings, OBLATIONS, and SACRI-FICES, in the Jewish worship, were of three kinds: - those which were bloody, and which consisted of slain animals, Le. 1. 2, 14; 3. 2, 7;-those which consisted of fruits and meats, 2.11; 23.10;-the heave-offering, Ex. 29.27; -wave, 24; -and those which consisted of drink or wine, Ex.29.40; Nu.15.4,7.

-, by fire were, the burntoffering, Le. 1. 3, &c.; -the meatoffering, 2.1, &c.; -peace-offering, 3. 1, &c.; -the sin-offering, 4. 2, &c.; -the trespass-offerings, 5.15, &c.;and the consecration-offering for the priests, 8.22, &c.

-, besides those which were prescribed and obligatory, there were free-will offerings sometimes made, Le. 22. 21; Nu. 15.3; De. 16.10; 23.23; Ezr. 1.4; 3.5; 7.16.

-, those called thank-offerings were of the same kind with the peace-offerings, and were intended to return thanks to God for favours obtained, 2 Ch. 29.31; 33.16; Am. 5.22.

-, to be according to ability, 1 Ch. 29. 13, &c.; Ezr. 2.69; Mar. 12.43; 2 Co.8.12; 1 Ti. 6. 17;-for the tabernacle, Ex. 35. 4, &c.; -for its dedication, Nu.7.1; of David for the temple, 1 Ch. 29.2, &c.;—of the primitive Christians, Ac. 4. 34.

of Sacrifices to be without blemish, Le. 22.21.

- ог тне Wicked an abomination, Pr. 15. 8; 21. 27; 28. 9; Is. 1.18; 61.8; 66.3.

Officers, or servants intrusted with authority over others; as those of Pharaoh, Ge. 40. 2; -of David, 1 Ch. 26. 29; 27. 25;-of Solomon, 1 Ki. 4-7; 2 Ch.8.10.

Offscouring, the refuse or basest of all things, La.3.45; 1 Co.4.13.
Offspring, children or posterity, Job 5. 25; 21. 8; 27.14; Is. 44.3; 48.19; Re,

22.16. Oft, and Often, frequent observance of the Lord's supper, 1 Co. 11.25,26. 30.16; 32.46,47; Is.1.19; Je.7.23; Job Og [giant], king of Bashan, of gigantic

Ti.5.1;—what renders it valuable and venerable, Pr. 16.31; 20.29;-the infirmities of it, Ec. 12.1, &c.; -the duty required of it, Tit. 2.2

ONESIMUS

-, of the antediluvians, Ge. 5. 1, &c.;-of Abraham, 25.7;-of Isaac, 35. 29:-of Jacob, 47. 28:-of Joseph, 50.26; of Moses, De.34.7; of Caleh, Jos. 14. 10.

Olives (MOUNT OF), Zec. 14.4; usually OLIVET, called also MOUNT OF COR-RUPTION, 2 Ki. 23.13. A hill on the east side of Jerusalem, from which it was separated by the Kidron valley, Eze. 11. 23; Zec. 14. 4. It derived its name from the olive-trees which abounded on its sides, Ne. 8.5, some of which still remain. David went up it when he fled from Absalom, 2 Sa. 15. 30. It was a favourite resort of Jesus. By way of, he entered Jerusalem, Mat. 21.1; Mar. 11. 1;-at night he abode in, Lu. 21. 37; Jn. 8. 1; -retired to, after the passover, Lu. 21. 39; Mat. 26.30; -ascended to heaven from, Ac. 1.12. The ridge extends about a mile from north to south, and is about 220 feet above the site of the temple. It has three summits with distinct names.

Olive-tree, an evergreen which produces an oblong fruit, from which an oil is expressed, De. 24. 20; 28. 40;its leaves and branches an emblem of peace, Ge. 8. 11;—proverbial for its fatness, Ju. 9. 8. 9:—a symbol of fresh and living piety, Ps. 52.8;—the church, Ro. 11. 17, 24:-two in the vision of Zechariah, Zec. 4.3.

Olympas, o-lim'pas, a saint at Rome saluted by Paul, Ro. 16. 15.

Olympic Games, were celebrated by the ancient Greeks in honour of Jupiter Olympius, every fifth year, for five successive days, in the plains of Elis, near the city of Olympia and Mount Olympus, in the Morea of Greece. They were attended by immense multitudes of all ranks, and consisted in feats of valour and agility. The victor in any of them had awarded him, by the judges, a chaplet of wild olive. Similar to them were the Isthmian Games, celebrated in the isthmus of Corinth; and those instituted by Herod in some parts of Judea. Though none of these is directly mentioned in Scripture, yet there are several obvious and beautiful allusions to them, 1 Co. 9. 24-27; Phi. 3.12-14; 1 Ti. 6.12; 2 Ti. 2.5; 4.7,8; He. 12, 1-3.

Omega, the last letter of the Greek alphabet. See Alpha.

Omer [a heap or sheaf], occurs only in Ex. 16.16-36, a dry measure equal to the tenth of an ephah, whence called 'a tenth deal,' Le. 14. 10; 23. 13; Nu.15.4, &c.

Omitted, neglected, left undone, Mat.

Omnipotence of God, his power to do all things, Ge. 17.1; 18.14; Job 23. 13; 42.2; Ps. 135.6; Je. 32.17; Da. 4.35; Mat. 19.26; Lu. 1.37; Re. 19.6. Omnipresence of God, his being pre-

sent everywhere, 1 Ki. 8. 27; Ps. 139. 7, &c.; Pr. 15.3; Je. 23.23. Omniscience of God, his seeing and

knowing all things, Job 26.6; 28. 24; 34.21; Ps. 33.13; 94.9; 139. 1, &c.; Je. 32. 19; Mat. 10. 29; Ac. 15. 18. See GoD.

Omri, om'ri [a sheaf], king of Israel, succeeds Zimri, 1 Ki. 16. 21; -builds Samaria, which became the capital of the kingdom of the ten tribes, 24; -dies, 28.

On [light, the sun], rendered in the Septuagint version Heliopolis [city of the sunl one of the aldes

Onesiphorus, o-ne-sif'o-rus [bringing profit], one of the primitive Christians, not ashamed of Paul's chains. 2 Ti. 1. 16;—his household saluted, 4.

Onions, much used in Egypt, No. 11.5

Ono, ō'no [strong], (1) A city of Benjamin, about 5 miles north of Lydda 1 Ch.8.12.—(2) A plain near it of same name, Ne.6.2, called 'the valley of Chareshim,' I Ch. 4.14, and 'valley of the craftsmen,' Ne. 11.34.

Onycha, o-ny'kah, an odoriferous spice, an ingredient in the sacred ointment, Ex. 30. 34.

Onyx, a kind of chalcedony, half. transparent like the human nail. hence its name) with variously-coloured belts and veins, and therefore called 'the banded agate,' Ex. 28.20: Job 28.16; Eze.28.13.

Open, to unlock, Ac. 16.26; -to explain. Lu. 24.32;—to receive an answer to our prayers, Mat. 7.7;-to receive Christ into the heart, Re. 3.20.

Operation, work, Ps. 28. 5; Is. 5.12; 1 Co.12.6; Col.2.12,

Ophel, o'fel [the hill, swelling mound] apart of ancient Jerusalem surrounded and fortified by a separate wall, 2 Ch. 27.3; 33.14; Ne. 3.26; 11.21. lt was the continuation of the ridge of Moriah south of the temple.

Ophir, o'fir [abundance], (1) The son of Joktan, and descendant of Shem, Ge. 10.29. -(2) The name of a country possessed by his posterity, which abounded in gold and precious stones, 1 Ki. 9.28; 10.11; 22.48; 1 Ch. 29.4; 2 Ch. 8. 18; Job 22. 24; Is. 13. 12;-the gold of, proverbial for its fineness, Job 22. 24; 28. 16; Ps. 45. 9; Is. 13. 12. Its locality has not been identified: some place it on the east coast of Africa, and some in India.

Ophrah, off rah [fawn], (1) The native place of Gideon, Ju. 6. 11,24; -also the place of his burial, 8.32; 9.5.—(2) A place in Benjamin, Jos. 18.23; 1 Sa.

Opinion, a sentiment, a notice, 1 Ki, 18.21; Job 32.6,10,17.

Opportunity, to do good not to be neglected, Is. 55. 6; Mat. 5. 25; Ja. o. 4; 12.35; Ga.6.10.

Opposers, or adversaries, of the truth. how to behave to them, Lu. 9.54; Th. 3.14; 2 Ti. 2.24.

Oppression, severity, or unjust and harsh treatment, forbidden, Ex. 22.21; Ps 12.5; Pr. 22.16,22; Je. 22.17; Eze. 22.29; Mi.2.2; Zec.7.10; Mal. 3.5.

Oppressions, that are in the world, Ec. 3.16; 4.1; 5.8; 7.7.

Oracle, a divine revelation, such as is the whole inspired volume, 2 Sa. 16. 23; Ac. 7. 38; Ro. 3.2; I Pe. 4. 11;-the holy of holies, from which God often revealed his will to the Jews, 1 Ki. 6. 16; 8.6; 2 Ch. 4. 20;—the temple generally, Ps. 28.2.

Oration, a public discourse or speech Ac. 12.21.

Orator, a public speaker, an advocate, Ac.24.1.

Orchard, a garden of fruit-trees, Ca 4.13; Ec.2.5. Ordain, to command, 1 Co. 9. 14;-

to appoint, Ro. 7. 10;-to give rules and directions, 1 Co. 11.2; He.q.6. Ordained, determined for eternal life, Ac. 13.48.

Order, to regulate, Ex. 27. 21; Ju. 13. 12; 1Ki.20.14; Ps.110.4; Col.2.5; He

Ordinances of God, are his fixed are rangements of natural events. Job 38 33; Ps. 119.91; Je. 31.35,36; -his commandments in general, Ex. 18.20; Le. of the Greeks, Ge. 4. 21; Job 21. 12;

9. 31; Ps. 150. 4. Orion, o-ri'on, a southern constellation seen in November, and hence associated with the bands of frost which no one can dissolve, Job 9. 9; 38.31;

Ornaments, such as jewels, rings, bracelets, &c :- given by Abraham's servant to Rebekah, Ge. 24. 22: -earrings, 35.4. Ex. 32.2;—of Solomon's bride, Ca. 1.10, -various, used by the Israelitish women, Is. 3. 18, &c.;— Christian wives cautioned against excess in, r Pe.3.3-5.

Ornan, or nan, a Jebusite whose thrashing floor David purchased, 2 Sa 24.16,24. See ARAUNAH. Orpah, or'pa [fawn], Naomi's daugh-

ter-in law, Ru.1.4-14.

Orphans, those who are early deprived of their parents; the charge concerning them, Ex. 22. 22; De. 10. 18: 24.17; 27.19; Joh 22.9; 31.17; Pr. 23. 10. 1s. 1.17,23; Ja. 3.27:—are under the protection of God, Ps. 10.14, 18; 68.5; 146.9; Pr.23.11.

Oseas, o-zê'as, or Osee, ō'zee (Ro. 9. 25), the Greek form of Hosea. Ospray, a species of eagle, an unclean bird, Le. 11. 13: De. 14. 12.

Ossifrage, the great sea-eagle, so called from the idea of its breaking the bones of its prey, De.14:12.

Ostrich, the tallest of all birds, one species reaching the height of 7 feet, and another of 10 feet. It is an unclean bird according to the law, of great voracity, and gregarious. Its cry is piercing and mournful. The female described, Job 39. 18; La.4.3. The word meaning ostrich is rendered owl in Job 30.29; Is. 13.21; 34.

11: Je 50 39. Otherwise, in a different manner Mat.6.1; Ro.11.6; Phi.3.15. Othniel, oth'ni-el [the lion of God],

the son of Kenaz, by his valour obtained for his wife Achsah, the daughter of Caleb, Ju. 1. 11;—first judge of Israel; -delivers Israel from the King of Mesopotamia, 3.9.

Ouches, sockets for fastening the precious stones in the high-priest's ephod, Ex. 28.11,13,14; 39.6,13.

Outcast, an exile, one driven from home and country, Ps. 147. 2; Is. 11. 12: 16.3,4; 27.13; Je.49.36.

Outgoings, outmost or farthest borders, Jos. 17.9, 18; 18.19; 19.14, 22; Ps.

Outlandish, of another country or nation, Ne. 13. 26.

Outrageous, violent, furious, Pr.27.4. Outward, external, apparent, Mat.

23. 27; Ro. 2. 28; 1 Pe. 3. 3. Oven, a place for baking of bread, Le.2.4:26.26;-persons inflamed with

lust, compared to, Ho. 7. 4, 6, 7;-the day of judgment, Mal.4.1 Overcharge, to fill or burden too

much, Lu. 21.34; 2 Co. 2.5. Overcome, to subdue or vanquish, Ge.

40.19; Lu.11.22; Ro.3.4. Overflow, to be full, to deluge, De. 11. 4: Ps.69.2,15; Is.8.8; 10.22.

Overlay, to cover, Ex. 25. 11; 26.32; -to smother, 1 Ki.3.19.

Overpass, to omit, Je. 5.28. Overplus, what is left more than sufficient, Le. 25.27.

Overseer, one who overlooks or takes charge of a business, Ge.39.4; 41.34; 2 Ch. 2.18:-a pastor or bishop, Ac.

Overshadow, to cover with a shadow, Mai. 17. 5: Mar. 9. 7; Ac. 5. 15; - to operate by almighty and creating agency, Lu. 1.35.

Oversight, superintendence, or charge of, Nu. 3 32; 4.16; 1 Pe.5.2; error or cry, Le. 11. 17; De. 14. 16; Is. 34. 14; Ps.

Ox, that gores, the law concerning it, Ex.21.28,35:-of an enemy to be restored, 23.4; De. 22. 1:- that treads the corn not to be muzzled, De.25.4; -quoted by Paul, 1 Co.9.9.

Ozem, o'zem [strength, viz. of God], the sixth son of Jesse, and brother of David, 1 Ch.2.15.

ias, o-zī'as [strength of Jehovah]. the son of Joram, and father of Joatham, Mat. 1.8,g.

#### P.

Paarai, pa'a-rī [revelation of Jehovah], the Arbite, one of David's mighty men, 2 Sa.23.35;-called Naarai, the son of Ebai, 1 Ch. 11.37.

Pace, a geometrical measure of 5 feet; -a step, reckoned at 21/2 feet, 2 Sa.

Pacify, to appease, reconcile, or quiet one who is angry, Pr. 16. 14; Es. 7. 10; Ec. 10.4; Eze. 16.63.

Padan Aram, pa'dan-a'ram [the plain, or arable land of Aram=Syria], the tract of country called Padan, Ge.48. 7; Mesopotamia, Ge.24.10; and 'the country of Syria, Ho. 12, 12. This name was more specially given to that portion of the country which bordered on the Euphrates. From it Rebekah, Isaac's wife, was brought, Ge. 24. 10; 25. 20;-to it Jacob fled from Esau, 28.6,7; 31.18; 35.9,26.

Paddle, an iron instrument for digging holes in the earth, De.23.13. Pagiel, pa'gï-el [event of God], a head of the tribe of Asher, Nu.1.13; 7.72.

Painful, full of pain, Ps.73.16. Painting of the face, the practice of harlots, and proud and shameless women, 2 Ki. 9. 30; Je. 4. 30; Eze. 23.

Pair, two joined, Lu. 2. 24; Re. 6.5. Palace, a magnificent house, fit for kings, 1 Ki.16.18; 21.1; 2 Ch.9.11;the temple at Jerusalem, 1 Ch.20.1. 19:-the church, Ps.45.15:-the pretorium or barracks of the imperial guards, Phi. 1. 13;-the residence of

the high-priest, Jn. 18.15. Paleness, want of colour, Je. 30.6. Palestine, pal'es-tine [land of strangers or emigrants], called Canaan, Nu.33.5;-Land of Promise, Ge. 13. 15;-Land of Jehovah, Ho. 9. 3;-Land of Israel, 1 Sa. 13.19;—Immanuel's Land, Is. 8.8;—the Holy Land, Zec. 2. 12. The Hebrew word Pelesheth, usually rendered Palestine, is also sometimes rendered Philistia, Ps. 60.8; 87.4; 98.9; and Palestina, Ex. 15.14; Is.14.29,30. The name Palestine originally meant only 'the land of the Philistines.' Its boundaries as described by Moses, Nu. 34. 1-12; -as allotted to the twelve tribes, Jos. 13.8-32; xv.-xix. Modern Palestine is divided into two pashalics-Sidon. including western Palestine, and Damascus, comprehending all east of Jordan. Palestine is now 'a land of ruins.' 'Everywhere are seen the remains of cities and villages.'

Palmer-worm, an insect of the locust tribe, Joel 1.4; Am.4.9.

Palm-tree, grows very tall and upright, and is an evergreen, producing fruit called dates, Ex. 15.27; Le.23 40: De. 34. 3; Ju. 1. 16;-its branches a symbol of joy and victory, Jn. 12 13; Re.7.9;-abounded in the valley of the Jordan:-Jericho called the 'city of palm-trees, De. 34. 3.

its principal cities, Paul and Barnabas preached the gospel, 13. 13; 14. 24:-in this province John Mark deserted them, 15. 36-38;—strangers from, in Jerusalem on the day of Pen-

Panic, fear, or sudden consternation and terror, threatened, Ex. 15. 16: Le. 26.8,36; De.2.25; 32.30; Jos.23.10.

tecost, 2, In.

, of the inhabitants of Canaan before Jacob, Ge. 35. 5;-before Joshua, Jos. 2. 9: 5. 1; of the Philistines before Jonathan, 2 Sa. 14. 15;before David, 1 Ch. 14. 15. &c.; of the Assyrians at the siege of Samaria,

Pannag, pan-nag', a Hebrew word untranslated, Eze. 27. 17; probably means some kind of spice or balsam, something savoury.

Pant, to gasp for breath, Ps. 38. 10; 42.1; 119.131; Is.21.4; Am.2.7

Paper-reeds, a kind of bulrushes which grow by the banks of the Nile. in Egypt, of the skins or films of which paper was long made, Is. 19.7; 2 Jn. 12. See BOOKS.

Paphos, pā'fos, a famous city of Cyprus, situated on the western coast of the island, where Paul preached, and converted Sergius Paulus, the Roman proconsul, Ac. 13. 6, 12;-here Elymas the sorcerer was struck blind, 8. 11. Its modern name is Baffa, where ruins are found.

Parable, (1) A dark or obscure saying, Ps. 49. 4: 78. 2. - 2) A fictitious narrative under which some important truth is conveyed, as Jotham's, of the trees making a king, the first parable on record, Ju. 9. 7:- of the poor man's ewe lamb by Nathan, 2 Sa. 12.1; -the woman of Tekoah's, of two brothers striving together, 14.1; -a prophet's, of the prisoner that escaped, i Ki.20.39: - Jehoash's, of the thistle and the cedar, 2 Ki. 14.9;-of the vineyard yielding grapes, Is.5. 1. Of this class also are the parables of the N.T.-(3) The name is sometimes used to denote a discourse in figurative or poetical language, Nu.23.7; Job 27.1.

Farables of Jesus, are variously reckoned according to the range of signification given to the name. Some reckon as many as fifty, others reckon only thirty. They may be divided into three groups: (1) The parable of the sower, Mat. 13.3; Mar. 4.3; Lu. 8.5; -the wheat and tares, Mat. 13 24;the grain of mustard-seed, 13.21; Mar. 4.30; Lu.13.18;-the leaven, Mat.13. 33; Lu.13.20; the hidden treasure, Mat.13.44;—the pearl of great price, 45; - the seed opening insensibly, Mar. 4. 26; -the net cast into the sea, Mat. 13. 47.—(2) Of the unmerciful servant, 18. 23;—the two debtors, Lu. vii.;-the good Samaritan, x ;the friend at midnight, xi. ;- the rich fool, xii.;-the fig-tree, xiii.;-the great supper, xiv ;- the lost sheep, xv.;-the lost piece of money, xv ;the prodigal son, xv :- the unjust steward, xvi.;-the rich man and Lazarus, xvi.;--the unjust judge, xviii.; -Pharisee and publican, xviii.;-the labourer and the vineyard, Mat. xx. -(3) Of the pounds, Lu. xix.; -the two sous, Mat.xxi ;- the vineyard let to husbandmen, xxi.; -- the marriage feast, xxii.; - wise and foolish virgins, xxv. ;-talents, xxv. ;-sheep and

forest,' Ne. 2.8; 'orchard,' Ec. 2.5;

goats xxv

Paradise, a word of Persian origin. that of the Jews, Ep.2.14. meaning a tract of pleasure-ground Partner, a sharer, Lu. 5. 7, 10; Pr. 29. like the English park. The corres-24; 2 Co.8.23; Phile. 17. ponding Hebrew word is rendered

march of the Israelites, Nu.10.12;- | Passages, roads, Ju.12.6; 1 Sa. 14.4: here they pitched their camp, 12.10; -from it the spies were sent to view the Land of Promise, 13.3;-to it David went after the death of Samuel, 1 Sa. 25. 1;--Mount Paran in the wilderness of Paran, De. 33. 2; Hab.

Parcel, a small lot, a quantity, Ge. 33.19; Ru.4.3; 1 Ch.11.13. Parched, scorched or dried, Is.35.7;

Je. 17.6.

Parchment, called by the Romans pergamenum (because it was prepared chiefly at Pergamus), whence parchment, sheep-skin dressed for writing on, 2 Ti.4.13. The skins of young calves when so prepared are called veilum.

Pardon, of sins, God only has power to grant, Mar. 2.7, 10-12; -is the gift of free grace, Ep. 1. 6, 7;-through the mediation of Christ, He.9.9-28; I Jn. 1.7. See FORGIVENESS.

Parents, to be honoured, Ex. 20. 12; De. 5. 16; Ep. 6.2; -law against cursing them, Ex.21.17; Le. 20. 9; Pr. 20. 20;-or smiting them, Ex.21.15.

-, their duty, to educate their children religiously, Ge. 18.19; De. 4. 9; 6. 6, 7; 11. 19: 32. 46; Ps. 78. 5; Pr. 22.6; Joel 1.3; Ep.6.4; -not to spare necessary correction, 1 Sa. 3. 13; Pr. 13. 24; 19. 18; 22.15; 23. 13, 14; 29. 15, 17;-not to discourage them too much. Ep. 6. 4; Col. 3. 21:-to provide for their children, 2 Co. 12. 14; 1 Ti. 5. 8; -partiality to children to be avoided. Ge. 37.3, 4; Mat. 22. 16; 1 Ti. 5. 21;their joy or sorrow from their children's education, Pr. 10. 1; 15.20; 17. 21,25; 19.13; 29.15,17.

, examples: of Abraham. Ge. 18.19; of David, 1 Ch.28.9; of Job, Job r. 5;-of Lemuel, Pr. 31. 1;-of the parents of Timothy, 2 Ti. 1.5: 3.15. Parlour, a lower room for reception and entertainment of visitants, Ju. 3. 20,23; 1 Sa.9.22.

Parmashta, păr-măsh'ta [superior], one of Haman's sons, Es.9.9.
Parmenas, parmenas [abiding], one

of the seven deacons of the church in Jerusalem, Ac. 6. 5, 6.

Parricide, or the murder of a father, punishable with death, Ex. 21. 15:committed by the sons of Sennacherib. 2 Ki. 19.37.

Partaker, an associate, a sharer. Ps.

50.18; 1 Co.9.10,23; 1 Pe.5.1. Parthians, parthi-ans, the inhabitants of Parthia, in the north-west of Persia, Ac.2.9. Parthia is bounded on the east by Asia, on the west by Media, on the north by Hyrcania. and on the south by Caramania, and extends about 600 miles in length. It formed part of the great Persian monarchy. Revolting from the Macedonian power it became an independent kingdom, e.c. 256, whose sovereigns are known by the name of the Arsacidæ. In A.D. 226 it was again subdued by the Persians. Partial, inclined only to one part,

Mal.2.9; Ja.2.4. Partiality, unfair and unjust treat-ment of others, to be avoided, Mat.

22.16; Ja.2.1,9; Jude 16. Particular, individual, 1Co. 12.27; Ep.

Partition, a wall that divides two apartments, 1 Ki. 6. 21. The middle wall of, refers to the wall separating between the court of the Gentiles and

Partridge, the bird so called is unknown in the East. That mentioned, Je. 22. 20; 51. 32.

Passion, natural affection or infirmity, Ac. 14. 15; Ja. 5. 17; - suffering and death of Christ, Ac. 1.3.

Passover, the first of the three great annual Jewish festivals, so called because the destroying angel passed over the houses of the Israelites. while he slew all the first-born of the Egyptians; -- instituted, Ex. 12. 3, 43; 1 1. 5;-rules concerning it, Le. 23. 4; Nu. 9. 1; De. 16. 1; - offerings on it, Nu.28.16;-observed by Hezekiah, 2 Ch. 30. 1; -by Josiah, 35.1; -afterthe captivity, Ezr. 6. 19; - Christ compared to it, 1 Co. 5.7.

Pastoral Life, the origin of it, Ge. 4. 20. See SHEPHERD.

Pastors, shepherds, or ministers of the gospel, whose business it is to feed the sheep of Christ, Je. 3. 15; 10. 21; 23.1, 2; Ep. 4. 11. See Minis-

Pasture, a place for feeding flocks and herds of cattle, Ge.47.4; 1 Ch.4.39-41;-spiritual nourishment, Ps. 23.2; In. 10.0.

Patara, păt'a-rah, a seaport town of Lycia, in Asia Minor, with a large harbour on the east side of the river Xanthus, and about 40 miles west of Myra:-Paul visited it on his journey from Greece to Syria, Ac. 21.1. The church of, was represented by its bishop in the Council of Nice (A.D. 325). The site of the city is now a desert. Ruins of great extent are seen rising above the mounds of sand which cover the place.

Pate, the crown of the head, Ps.7.16. Pathros, pa'thros [region of the south]. a city and district of Upper Egypt, mentioned by several of the prophets. Is.11.11; Je. 44. 1, 15; Eze. 29. 14; 30. 14;-its place is not found.

Pathrusim, path-rū'sim, the plural of Pathros, the name of a tribe descended from Mizraim, a grandson of Ham the patriarch, Ge. 10.14; 1 Ch. 1.12.

Patience, or calmness of mind in bearing evils, persisting in duty, and in waiting for promised good, recommended, Job 2. 10; Ps. 37. 1,7; Pr. 3. 11; 24.10; Ec. 7.8; Mi. 7.7,9; Lu. 21. 19; Ro. 12. 12; 1 Th. 5. 14; He. 10. 36; 12.1, &c.; Ja.1.3; 5.7; 1 Pe. 2.19; 2 Pe.

-, motives to cultivate it, are the command of God, 1 Ti. 6.11; He. 12.1; 2 Pe.1.6; his patience with us, Ex. 34.6; Ro.2.4; 9. 22; 1 Pe. 3.20;our present state renders it necessary, He. 10. 36;-the evils which flow from the want of it, and the advantages which attend it, Ec.7.8; Ps. 37.7-11; our trials are less than we deserve, Ezr.9.13; La.3.39;-they are intended for our benefit, Ro. 8. 28; 2 Co. 4. 17; -they will soon terminate in triumph, Ro. 8. 18; Ja. 5. 7, 8; -the example of good men, and especially of Christ. See uext article. , examples: of Moses, Nu.

12.3;-of Job, Job 1. 20;-of David, Ps. 40. 1;-of Simeon, Lu. 2.25;-of Paul, 2 Ti 3.10; of the Thessaloniaus, 1 Th. 1. 3;—of the religious in former times, He. 10. 34;—of Christ, Is. 53.7; 1 Pe. 2.23;—the impatience of the apostles, Lu.9.54.

Patience of God, is his long-suffer. ing or forbearance, Nu. 14. 18: Ps. 86. 15:-he is called the God of patience, Ro. 15.5;-it is exercised towards all the people, Is. 30. 18; Ro. 3. 25; 1 Ti. 1. 16; 2 Pe. 3.9; and towards his enemies, Ec. 8.11; Ro. 2.4; -it is manifested by giving warnings of his judgments, Am. 1.1; Jonah 1.2; it the apostle John was banished, and here he had the prophetic visions recorded in the Apocalypse, Re. 1. 9. It has a safe and large harbour. It is now called Patino, with a population of about 4000.

Patriarch, the head or prince of a family, applied chiefly to those who lived before the time of Moses, Ac. 2.29; 7.8,9; He.7.4.

Patrimony, the goods or inheritance left by a father to his child, De. 18.8, Patrobas, pat-ro'bas, a Christian at Rome, noticed by Paul, Ro. 16. 14. Pattern, an example or model, Ex.

25.9.40; Nu. 8.4; Tit.2.7; He. 8.5; 9.

Patterns, Christ, and the prophets and apostles are to be ours, Mat. 11. 29; Jn. 13.15; 1 Co. 4.16; 11.1; Phi. 2.5; 3.17; 1 Th.1.6; He. 6. 12; 12. 2; 1 Pe. 2. 21; 1 Jn. 2. 6. See EXAMPLE.

Pan, pa'ū [a bleating], a city in the land of Edom, Ge. 36. 39;-also called

Pai, r Ch. 1. 50. Paul [little], originally called Saul, Ac. 13.9; -- a native of Tarsus in Cilicia, of the tribe of Benjamin, Ro. 11. 1;-was a Pharisee of the strictest order, Ac. 23.6; -educated by Gamaliel, 22.3:-a persecutor of Stephen, 8.1; -of the church in general, 9.1; struck blind on his way to Damascus, 3; 22.6;26.13;—his conversion, 9 (A.D. 37);-first visit to Jerusalem, 9. 26; Ga. 1.18;-first residence at Antioch, Ac. 11. 25-30; second visit to Jerusalem, 11. 30; 12. 25; - first missionary journey (A.D. 45-47), 13.2; 14. 26;-second residence at Antioch, 14. 28;-third visit to Jerusalem, 15.2-30; Ga. 2. 1-10; -second missionary journey (A.D. 53?),15.36,40; 18.22; fourth visit to Jerusalem, 18.21,22;third residence at Antioch, 18.22,23; - third missionary journey (A.D. 54-58), 18.23; 21.15; -fifth visit to Jerusalem and arrest and imprisonment at Cesarea, 21. 15; 23.35;-voyage to and arrival at Rome (A.D. 60,

61), 27.1; 28.16; -where he continues two years, 31. -. his character of the heathen world, Ro. 1.19, &c.; -of the Jews, 2, 17; exhorts to moral duties, 12.1, &c.;-to candour, 14. 1; 15. 1;-his preaching not rhetorical, 1 Co.2.3:his condescension to all persons, 9.19; 10.33;-disclaims dominion over the faith of Christians, 2 Co. 1. 24;-his real and disinterestedness, 4. 1; 6. 4; 7. 2; 11. 7; 12.13; exhorts to a liberal contribution to the poor Christians at Jerusalem, 8.7:-complains of his opposers at Corinth, 10.2; 11.13;-his revelations, 12.1, &c.; Ga. 2. 2;-his sufferings, 2 Co. 11. 23; Phi. 1. 13;threatens his opposers, 2 Co.13.2;— an apostle appointed by Christ himself, Ga.1.1, 12; -his history, 1. 16, &c.; - opposes Peter, 2. 11; -desires to die, Phi.1.20; his advantages as a Jew, 3.4;-rejoices in his sufferings, Col. 1. 24; - at Philippi and Thessalonica, 1 Th.2.2; -proposes his example to Christians, 1 Co. 11.1; Phi. 3.17; 2 Th. 3.7; -commends himself. 2 Co.11.5; 12.11; 1 Th.2.5;—calls himself the chief of sinuers, 1 Ti. 1. 15;his near view of death, 2 Ti. 4.6;leaves his cloak and parchments at Troas, 13;-sends Tychicus to Ephesus, 12;-deserted at his first hearing before Nero, 16; -his epistles commended by Peter, a Pe.3.15.

Pavilion, a tent, chiefly one for a king, prince, or general, 1 Ki. 20. 12, 16; Je. 43.10; -- God makes darkness his, 2 Sa. 22. 12: Ps. 18. 11;—hides his

people in his, 27.5; 31.20. Paw, the foot of a horse or lion, Le. obedient, Ps. 119. 165; Is. 48. 18; Je. 6. 16; Ro 2. 10; - to the repentant, Is. 57. 18, 19; Mat. 11. 28, 29;-to be cultivated, Ps. 34. 14; 133. 1; Pr. 3. 30; 15. 17: 17. 1, 14, 17; 20.3; 25.8; Zec.8.19; Mar. 9. 50; Ro. 12. 18; 14. 19; 2 Co. 13. 11; 1 Th 5.13; He.12.14; 2 Ti. 2.22; 1 Pe. 3. 11;-by what means, Pr. 15.1;

25.9,15; Col. 3.13; 1 Th.4.11. Peace-makers, their blessedness, Mat. 5.9; Ja. 3.18.

Peace offerings, rules concerning them, Le.3.1, &c.: 7.11;-the priest's portion of them, 28.

Peacock, a large and well-known fowl, with a fine crest of feathers, and a tail peculiarly beautiful; - imported by Solomon, 1 Ki. 10.22; 2 Ch.9.21; -described, Job 39.13.

Pearl, a hard, white, shining gem, found in some shell-fishes of the ovster species, Job 28. 18; Mat. 7. 6; 13. 45;-the gates of the New Jerusalem, each of one, Re. 21.21.

Peculiar Treasure and People, the church is to God, Ex. 19.5; De. 14. 2; Ps. 135.4; Tit. 2.14.

Pedahzur, ped'ah-zur [whom the rock, i.e. God, preserves], a head of the tribe of Manasseh, Nu.1.10.

Pedaiah, ped-a'yah [whom Jehovah preserves], grandfather of Jehoiakim, 1 Ki. 23.36; -others so named, 1 Ch.

Pedigree, genealogy, or descent by parentage, Nu.1.18.

Peeled, stripped of the bark, clothes, or skin, Is. 18.2,7; Eze.20.18.

Peep, to chirp faintly as young birds do, the sound attributed to departed spirits, and produced probably by the art of ventriloguism, practised by wizards, and 'them that have familiar spirits' (rendered by the LXX. 'veutriloquists'), Is.8.19; 29.4.

Pekah, pē'kah [open-eyed], the son of Remaliah, commanded the army of Pekahiah, king of Israel, and, after conspiring to slay him, succeeded him, 2 Ki. 15.25;-confederate with Rezin, king of Syria, against Judah, Is.7.1; -cut off 120,000 of Judah, and took 200,000 prisoners, 2 Ch. 28.6-8; - slain,

2 Ki. 15, 30, Pekahiah, pěk-a-hī'ah [the Lord has opened his eyes], the seventeenth king of Israel, succeeds his father,

Menahem, 2 Ki 15.22;—slain, 25. Pekod, pe'kod [visitation], a name given to Babylonia, Je. 50.21;-to its inhabitants, Eze. 23.23.

Pelatiah, pěl-a-tī'ah [whom Jehovah delivers], (1) Son of Benaiah, a prince who lived in the time of Zedekiah. king of Judah, Eze. 11.1,13.-(2) Son of Hananiah, 7 Ch. 3.21.

Peleg, pe'leg [division], the son of Eber, in whose days men were divided by the confusion of language, Ge.10.25; 11.16.

Pelethites, pe'leth-ites [runners. couriers], valiant soldiers, who with the Cherethites formed David's bodyguard. They were probably of Cretan origin, 2 Sa. 8. 18.

Pelican, a large tropical bird, with long crooked beak, the fore part of the head towards the throat naked, with a bag or pouch under the bill, and which haunts the swamps of the desert, Le. 11. 18; De. 14. 17; Ps. 102.6. The word is rendered 'cormorant' in Is.34.11 and Zep.2.14.

Peniel, pe-ni'el [the face of God], a place on the east of Jordan, near the brook Jabbok, so named by Jacob, because he here saw the face of God, Ge.32.24-30;-here the Gadites built a city, the tower of which Gideon cast down, Ju. 8.8,9,17; -- it was rebuilt by Jeroboam, 1 Ki.12.25. PENUEL (Iu

Pens, used in writing by the ancients were not quills, but made of small and strong reeds, Ju. 5.14; Ps. 45.1; 3 Jn. 13;-those for graving in stone, &c., were of iron, Job 19.24; Je 17.1.

PERGAMOS

Pentecost, the second of the three great annual festivals of the Jews. thus named because it was kept on the fiftieth day from the morrow after the first passover Sabbath, Le.23.15, 16. It lasted for one day only. It was the harvest feast, and was called the feast of weeks, because it was kept seven weeks after the passover, Ex. 34.22; directions how it ought to be observed, De. 16. 9;-the descent of the Spirit upon it, Ac. 2.1, &c.

Penury, poverty, Pr. 14.23; Lu. 21.4. People of God, the church of Israel, Ju. 20. 2; 2 Sa. 14. 13; Ps. 47. 9;-professing and genuine Christians, He. 4.9; 1 Pe.2.10.

-, their duty to God's ministers, Mat. 10.14; Lu. 10.16; 1 Co. 4.1; 9.14; Ga.6.6; 1 Th.4.8; 5.12; 1 Ti.5.17; He. 13.7,17.

Peor, pe'or [the cleft], a mountain in Moab, near to the mountains of Nebo and Pisgah; Balak brought Balaam to the top of, Nu. 23.28; -the idolatry of the Israelites, in worshipping Baalpeor, called the matter and the iniquity of, 25.3,18; 31.16; Jos.22.17.

Peradventure, perhaps, may be, Ge. 18.24,28,29,32; 24.5,39; Ex.13.17; 32. 30; Jos. 9.7; Ro. 5.7; 2 Ti. 2.25.

Perceive, to know, or discover, De. 29.4; 1 Jn.3.16.

Perdition, destruction, final ruin, Phi. 1.28; 1 Ti.6.9; He. 10.39; - Judas, called the son of, Jn. 17. 12; and also Autichrist, 2 Th.2.3.

Peres-Uzza, pe'res-uz'za [the breach of Uzzah], a place near Jerusalem where U22ah, the son of Aminadab was smitten by God because he laid his hands on the ark, 1 Sa. 6.8;called Nachon, 2 Sa.6.6; -Chidon, Ch.13.9.

Perfect, God is absolutely and in finitely, Mat. 5.48;-the law, or word, of the Lord is completely, Ps. 19.7;his work is, and his way, De 32.4; 2 Sa.22.31; -faithful and eminent saints are now comparatively, as Noah and Job, Ge. 6.9; Job 1.1,8; 2.3; -believers in Christ shall all in due time be completely, Ep.4.13; Col.1.28; 4.12; He. 12. 23;-prayer to God to make his people, Jn. 17.23; Col.4.12; 1 Th.3.10; He.13.21; 1 Pe.5.10.

Perfection, none can find out God to. Job 11.7; -in obedience and holiness, not attainable by man, Job 9.20; 15. 14; Pr.20.9; Ro.3.10; 1 Jn.1.8;-to be aimed at, De. 18.13; 1 Ki. 8.61; Mat. 5.48; Lu. 6.36; 2 Co. 13.9, 11; Ep. 5.1; He. 13.21; - blessings resulting from, Ps. 37. 37; Pr. 2. 21; -will be attained by saints, Jn. 17.23; Ep.4.13; Col. 1.28. Perform, to fulfil or execute, Ge. 26.3; Mat. 5.33; Ro. 4.21; 2 Co. 8.11.

Perfume, what gives a sweet odour or agreeable smell, Ex. 30. 35; Pr.7.

17; 27.9; Is. 57.9. Pergah, pergah, a city of Pamphylia. on the Cestrus, about 40 miles north from the Mediterranean shore. Paul and Barnabas landed here on their voyage from Paphos, and here they left Mark, Ac. 13.13;—on his return from the interior of Pamphylia Paul again visited it and preached the gos-

pel, 14.25. Pergamos, per'ga-mos [height, elevation], a city of Mysia in Asia Minor, situated about 20 miles from the sea on the river Caicus, 'in one of the most lovely and fertile valleys of the world.' Under the Romans it became the capital a

PERSONS Perilous Times, in the last days, 2

Perils, or imminent dangers, endured by Paul. 2 Co. 17 26 Perish, to lose natural life, Nu. 17.12;

Jonah 1.6; Mar.4.38;-to be subjected to eternal punishment, Jn. 3. 15; 1 Co. 1.18; 2 Co.2.15; 2 Pe.2.12.

Perizzites, per iz-zites, a tribe of the ancient Canaanites, Ge. 13.7: 15.20;delivered into the hands of Judah, Ju. 1.4;-Solomon made them to pay tribute, 2 Ch. 8.7;-not mentioned in the catalogue of Canaanitish tribes,

Perjury, swearing falsely; forbidden, Ex. 20.16; Le. 6.3; 19.12; De. 5.20; Zec. 5. 4; 8. 17; 1 Ti. 1. 10;-of Zedekiah against Nebuchadnezzar, 2 Ch. 36.13. Permit, to allow or suffer, 1 Co.16.7; He.6.3; Ac.26.1; 1 Co.14.34.

Pernicious, destructive, very hurtful, 2 Pe.2.2.

Perpetual, everlasting or endless. Ps. 9.6; Je. 50.5:-to the end of time, Ge. 9.12; Ex. 31. 16;-the continuance of the legal dispensation, Ex.29.9; 30.8. Perplexed, greatly vexed or disturbed, Es.3.15; Is.22.5; Joel 1.18; Lu.9. 7: 2 Co.4.8.

Persecution, or oppression and exposure to suffering and death, for Christ's sake; foretold to be the lot of the apostles and primitive Christians, Mat. 10.18; Jn. 15.18-21; -- saints may expect persecution, Mat. 10.17; 2 Ti. 3.12; Ga.4.29; Ac.14.22; -ought not to fear it, Mat. 10. 26, 28; Lu. 12.4; 1 Pe. 3.14; Re. 2. 10; 1s. 51.7;-how to behave under it, Mat. 5.44; 10.22; Ro. 12.14; 1 Co.4.12; 2 Co.12.10; 1 Pe.4.19; -the reward of it, Mat. 5.10; 16.25; Mar. 8.35; Lu. 9.24; 1 Pe. 4.14; Ja. 1.2; Re. 6.9; 7.13. Exemplified: Davia, Ps. 31. 15; 119. 157, 161; - Feremiah Je. 18. 18-20; 32. 2; 38. 9;—three Hebrews, Da. 3. 13-21;—Daniel, 6. 5: man born blind, Ju.9.28,34;-Peter, Ac. 4. 3:-church at Jerusalem, 8.1; -Paul, 9.23; 16.22.

Perseverance, or steadfast continuance, in duty enjoined, Mat. 10.22; 24. 13; Lu.9.62; Ac.13.43; 1 Co.15.58; 16. 13; Col. 1.23: 2 Th. 3.13; 1 Ti. 6.14; He. 3.6,14; 10.38; 2 Pe. 3.17; Re. 2.10,25.

- OF THE SAINTS, OF their continuance in a state of grace, till they are brought to glory, appears from the eternal love of God, Ro. 8.29; Ep.1.3; Je.31. 5. Mat. 24.22-24; Ac. 13. 48;-the immutability of .... love, wisdom, and faithfulness, in the riches of grace, Je. 31. 3; Ep. 3. 10; 1 Th. 5. 24; -their being saved by Christ, because of his obedience and suffering, Je. 32. 40; Jn. 17. 2, 6;and secured by him, Jn. 11. 42; 17. 11, 15, 20; Ac. 20, 28; Tit. 2, 14;-their union to Christ, Ep. 1. 23; Ju. 17. 21, 23; -his intercession for them, Ju. 17. 24; Ro.8.34:- the work of the Holy Spirit, in renewing them, and dwelling in them, Jn.3.5,6,8; Tit.3.5: Ga. 4.6; Ro.8.9,11; and from many express declarations and promises, Job 17.9; Ps. 94.14; 125.1,2; Pr. 4.18; Is. 54.7-10; Je. 32. 38-40; Jn. 3. 14, 15; 5. 24; 10. 27, 28; Ro. 8. 29, 30; Phi. 1. 6; He.

Persia, per'shī-a (Heb. Pharas), an ancient kingdom of Asia. In the height of its glory it was 2800 miles long and 2000 broad, and included parts of Europe, Asia, and Africa. In this extensive sense the name occurs in 2 Ch. 36.20,22; Ezr.4.5,7,24; 6.14; Da.10.13, 20; 11.2. From the south of the Caspian Sea to Hindostan a continued chain of deserts extends; and in the southern provinces the plains, as well

rank or wealth, De. 10.17; 2 Ch. 19.7; Job 34.19; Ac. 10.34; Ro.2.11; Ga.2.6 Ep.6.9; Col. 3.25; 1 Pe.1.17.

Persons, when not to be regarded by men, Le.19.15; De. 1. 17; 16.19; Pt 24.23; Mat. 22.16; Ja. 2.1; Jude 16. Persuade, to advise or excite to the performance of something, 2 Ch. 32.

11; 1 Ki.22.20-22; Ac. 13.43; 14. 19;to believe and be assured, Ro.4.21; 8.38; 14.14; 2 Ti.1.12; He.11.13. Perverseness, spiteful and obstinate crossness, and adherence to what is

wrong, Pr. 11.3; Is. 59.3; Eze.9.9. Pervert, to put out of order, to cor. rupt, De. 16.19; 1 Sa. 8.3; 24.17; Ac. 13. 10; Ga. 1.7.

Pestilence, a contagious and fatal distemper, or kind of plague, threatened for disobedience, Le. 26. 25; Nu. 14. 12; De. 28. 21; -three days of, sent on Israel for the sin of David, by which 70,000 perished, 2 Sa. 24.13,15; -foretold by Christ, Mat. 24.7.

Pestilent Fellow, one who is ill-die posed, Ac.24.5.

Peter, pë'ter [a rock or stone], the son of Jonas, and hence called Simon Bar-jona, and brother of Andrew, In. 1. 40; his name originally was Simon, 41;- Jesus called him Cephas or Peter, which is of the same import, 42:-a native of Bethsaida, 45; -attends Jesus, Mat.4.18; Lu.5.11; Ju. 1. 41; -rebukes him, Mat. 16.22; Mar. 8. 32;—is sharply rebuked by Christ, Mat. 16. 23; - acknowledges him to be the Messiah, 16; Jn. 6. 69;-protests that he will not deny him, Mat. 26. 35; -draws his sword in defence of Christ, and cuts off Mal. chus' ear, Jn. 18. 10; -denies him, Mat. 26.69; Mar. 14.69; Lu. 22. 54; Jn. 18.15, &c., 25:—sees him after his resurrection, Lu. 24. 34; 1 Co. 15. 5;-three times avows his love to Christ, Jn. 21. 15-17; - addresses the disciples about a successor of Judas, Ac. I. 15;-his speech to the Jews on the day of Pentecost, 2.14; -cures a lame man at the gate of the temple, 3.1; -imprisoned together with John, 4 3;-many cures performed by him, 5. 15;-imprisoned, and released by an angel, 18, 19; - speaks boldly before the magistrates, 29:-communicates the Holy Spirit to the Samaritans, 8. 17;-confounds Simon Magus, 20: -cures Eneas of the palsy, 9. 33;raises Dorcas to life, 36:-converts Cornelius, 10. 24; -defends himself about pre thing to the Gentiles, ri. 2;-imprisoned of I ama and delivered by an angel, 12. 3, &c.;-opposed by Paul, Ga. 2. 11; -expects to die soon, 2 Pe. 1. 14; -his testimony to the transfiguration of Jesus, 18:commends Paul's epistles, 3.15. Epistles of, were not addressed to any particular church, and hence are called general. The first was written from Babylon (1 Pe. 5.12), on the Euphrates, where many Jews resided, though the city was in ruins.

Pethahiah, peth-a-hī'ah [whom Je hovah sets freel, a head of the division of the priesthood, 1 Ch.24.16. Pethor, pethor [a table], a city of Mesopotamia, about the east bank of the Euphrates, and the native place of Balaam, Nu. 22 5; De. 23.4.

Pethuel, pe-thu'el [man of God], the father of Joel the prophet, Joel 1.1. Phalti, fal'ti [deliverance of Jehovahl, the son of Laish, married Michal, after Saul had taken her from David, 1 Sa.25.44;-from him David afterwards took her, 2 Sa. 3. 15. Phannel, fa uu'el, the father of the

prophetess Anna, Lu. 2.36.

Pharaob, fourth, Moses sent to him, Rr.3.10;—his obduracy foretold, 19;— God's message to him, 4.22, 23;—refuses to let Israel go, 5.1,2;—hardens his heart, 7.14;—drowned io the Red

See, 14.23.
fifth known to us, gave protection to Hadad, son of the King of Edom, who was contemporary with David, 1 Ki. 11.15-22.

Daviu, sixth, gave his daughter in marriage to Solomon, 1 Ki. 3. 1;—took Gezer, and gave it for a present to his daughter, 9.16.

to his daughter, seventh mentioned, is he with whom Hezekiah made a league,

2 Ki. 8 19-21.

Pharaob - Hophra, fâ'ro-hof'rah, grandson of the former, entered into alliance with Zedekiah, king of Judah, against the King of Babylon, Je. 46. 2, 16:—predictions against him, Is. 10. 1, &c.; 20. 4; Eze. 29. 1; 30. 20-26; 31 2; 32. ;—reigned over Egypt twenty-five years.

haraoh-Necho. fa'ro ne'ko, carries Jehoahaz captive to Egypt, 2 Ki.23. 33:—foretold not to return, Je.22.10; his defeat foretold. Eze.17.17.

Pharisees, far i-sees [separatists], a much celebrated religious sect among the Jews, which sprang up after the return from captivity; they represented the prevailing legal spirit of Judaism:-they laid claim to superior sanctity, Lu. 18.9-12; -for a pretence made long prayers, Mat. 23. 14; Mar. 12. 40; -paid tithes of what was not required, Mat. 23. 23; Lu. 11. 42;-fasted often, Lu. 18.12;-made broad their phylacteries, Mat. 23.5; -added the traditions of the fathers to the written law, Mar. 7.3, 8, 13; -but they were proud, arrogant, and avaricious: and therefore their hypocrisy was often exposed and severely censured by Christ, Mat. 5. 20; 15. 3, &c.; 16. 6,12; 23.1,23,33; Mar. 8.15; Lu. 11.38, 42; 12.1; 16.14; 18.9.

Pharpar, far par [swift], one of the 'nvers of Damascus,' 2 Ki.5. 12. Its modern name is Arwaj. Its volume is about one-fourth of that of the Abana. Its total length is about 40 miles.

Phsbe, fe'be [shining, pure], a deaconess of the church at Ceuchrea, near Corinth, Ro. 16, 1, 2.

Phsnice, fe-ni'se [palm], (1) A seapont town, norme properly *Phaenix*, now *Lutro*, on the south-west shore of the island of Crete, Ac.27.12.—(2) The accurate form of *Phenicia*, Ac. 11.19; 15.3.

Phenicia, fe-nish i.a, a small country on the coast of Syria, stretching from the promontory of Carmel about 120 miles north, with an average breadth of so miles. The name is probably derived from the Greek phanix (a palm.tree); it does not occur in the Old Testament. Those scattered by the persecution which followed the death of Stephen came to, Ac. 11. 10;—Paul and Barnabas passed through, 15. 3:—Paul went in a ship bound for, 21.2;—Tyre and Sidon were principal cities of

Phichol, fi kol [all-commanding], general of the army of Abimelech, king of Gerar, Ge. 21. 22.

Philadelphia, fil-a-dél'fi-a [the love of the brother], a city of the province of Lydia, in Asia Minor, about 25 miles south-east of Sardis, and about 70 north-east of Smyrna;—Christ's message to the church there, Re. 3.7. Its modern name is Allak Shehr [city of God]. The population is about 15,000, most of whom are Turks. It contains the ruins of some twenty-five churches.

preaches to the Samaritans, 8. 5;—
to the eunuch of the Queen of Ethiopia, 26;—carried to Azotus, and goes
thence to Cesarca, 40;—receives Paul
and his companions, 21. 8.—[3] The
son of Herod the Great, and of Mariamne his third wife, the daughter
of Simon the high-priest;—his wife,
Herodias, was taken from him by his
brother, Mat. 14.3; Mar. 6. 17.—[4] The
son of Herod the Great and Malthace
his fourth wife, and tetrarch of Batanea, Trachonitis, and Auranitis, Lu.

Philippi, fil-lip'pī [warlike men, lovers of horses], one of the chief cities of Macedonia, lying on the borders of Thrace, and on the banks of the river Gangitis (now Angista), a deep and rapid stream, about 70 miles northeast from Thessalonica. It was repaired and named by Philip, the father of Alexander the Great. Paul and Silas came hither from Neapolis and there abode 'certain days,' and preached by 'a river side where prayer was wont to be made,' Ac. 16.12,13;here Lydia was converted, and she and her family baptized, 14,15;-here they cast out a spirit of divination. 16-18; -here they were beaten and imprisoned, 22, 23;—here the jailer was converted, and he and his family baptized, 25-34;-here a church was formed, to which (about A.D. 62) Paul wrote the epistle to the Philippians, Phi. 1. 1. The Philippian Christians were very kind to Paul, and sent to relieve his temporal wants, 2 Co. 11.9; 1 Th. 2.2. The city is now wholly in ruins.

Philistia, fil-lis'ti-a [land of strangers], or the 'land of the Philistines,' embraced' the coast plain on the southwest of Palestine, extending for about 40 miles from Joppa to the valley of Gerar on the south, and with a breadth of from ro to 20 miles. The Philistines probably emigrated originally from Crete (= Caphtor) either directly or through Egypt into Palestine, Ps.

or through egypt into Palestine, Ps. 60.8; 87.4; 108.9. Philistines [strangers], the inhabitants of Philistia, conquered by Shamgar, Ju. 3.3;—oppress the Israelites, 16.7; 13.1;—in the battle of Aphek they carried away the ark of God and slew 30,000 Israelites, 15.4.1-11. They put the ark in the temple of Dagon, 5:1;—suffer io consequence of it, 3, 8, 10:—send it back, 6.10;—defeated after a sacrifice by Samuel, 79:—suffer no smith in Israel, 12.10.

of it, 3, 6, 10;—send it back, 6, 10;—suffer no smith in Israel, 13, 19;—defeated by Saul, 14, 20, 31;—by David, 2 Sa. 5, 17, 22;—were defeated by the Amalekites, 1 Sa. xxx; 1 Ch. 12, 19;—at Gilboa they defeated the Israelites, 1 Sa. xxxi; 1 Ch. 10, 1. Under Solomon they were tributary, 1 Ki. 2, 39, 40; 4, 21, 24;—distress Jehoram, 2 Ch. 21, 16;—their destruction foretold, Je. 47, 1; Eze. 25, 15; Am 1. 6;

Zep. 2.4; Zec. 9.5. Philologus, fil-lol'o-gus [a lover of learning, a lover of the word], noticed by Paul, Ro. 16.15.

Philosophy llove of wisdom], heathen, the folly of it, 1 Co. 1.19; 2.6; Col. 2.8. Phinehas, furine-as [mouth of brass], (1) The son of Eleazar, kills Zimri and Cozbi, Nu. 25.6; Ps. 1.05, 30.—(2) The son of Eli, his guilt and death

r Sa. 1. 3; 2. 12, 22, 34; 3. 13; 4. 11. Phlegon, figou, one of the Christians at Rome to whom Paul sent his salutation, Ro. 16. 14.

Phrygia, fridj'i-a [dry, barren], an inland province of Asia Minor. Its boundaries are not crearly defined. Its principal cities were Laodicea, Hierapolis, and Colossæ. In his missionary journeys Paul twice traversed Phygellus, fy-jel'lus, and Hermo-Genes, forsook Paul in his distress, 2 Ti. 1.15.

Phylactories [preservations], small square boxes made of parchment or skin, containing slips of parchment with these passages written on them: Ex 13, 2-10, 11-17; De. 6, 4-9; 11.13-21, and which the Jews wore, bound on their foreheads or arms; from a fake interpretation of Ex. 13, 9, 16; Nu. 15, 38, 39;—the Pharisees made theirs broad from ostentation, Mat. 23, 5 See Frontlets.

Physicians, (1) Embalmers of dead bodies, Ge. 50.2.—(2) Doctors of medicine, 2 Ch. 16.12; Mat. 9. 12; Mar. 5. 26. —(3) Healers of sorrow and spiritual distress, Jc. 8. 22; Job 13. 4.

Pictures, for worship, and images of the Canaanites, to be destroyed, Nu. 33 52.

Piece of money, Mat. 17. 27, the stater (i.e. standard coin), a Greek imperial silver coin equal to a shekel (=about 25. 1d.; —of silver, Lu. 15. 8, the Greek drachma, nearly =8d.;—thirty pieces of silver, i.e. shekels, Mat. 26. 15: 27. 3-6.9; comp. Zec. 11. 12, 13; Ex. 21. 32.

Pierce, to bore through, greatly pain, Nu. 24. 8; 2 Ki. 18. 21; Ps. 22. 16; Lu. 2.

Pierced, prophecies that Christ should be, Ps. 32.16; Zec. 12.10.

Piety, occurs only in 1 Ti. 5.4, where it means natural affection on the part of children.

Pigeons, young, or doves, a burntoffering, Le.1.14;—offered by those
who could not afford a lamb, for a
trespass-offering, 5.6, 7;—offered by
women, after childbirth, who could
not give a lamb, 12.8; Lu.2.24.

Pihabiroth, pi-ha-hi<sup>\*</sup>roth, an Egyptian word meaning a place where grassors adges grow, the pass through which the Hebrews marched to the west shore of the Red Sea, Ex.14.2; Nu.33.7.8

Pilate (Pontius), pī'lat, pon'shī-us. the sixth Roman procurator of Judea: questions Jesus, Mat. 27.11; Mar. 15. 1; Lu.23.1; Jn.18.33;-is warned by his wife not to condemn Christ, Mat. 27.19;-attempts to release him, 23; -attests Christ's innocence, 24; -yet delivers him to be crucified, 26;directed the inscription to be placed over his cross, and refused to change it, Jn. 19. 19-22;-permitted Joseph to bury the body of Jesus, Mat. 27. 57-66. After holding the office of procurator for about ten years, Pilate was summoned to Rome to answer to charges brought against him, but before he arrived Tiberius died. Soon after this Pilate committed suicide. Pile of wood for burning dead corpses

in, allusions to, Is.30.33; Eze.24.9.
Pilgrimage, the journey of a pilgrim, human life compared to, Ge.47.9; Ex. 6.4; Ps.119.54.

Pilgrims, those who travel on a religious account; good men compared to, He.11.13; 1 Pe.2.11.

Pillar, the cloud in the wilderness, which resembled one, Ex. 13. 21;—erected for a monument or memorial by Jacob at Bethel, Ge. 28. 18;—at the grave of Rachel, 35. 20;—by Joshua, Jos. 24. 26;—by Absalom, 25a. 18. 18;—two for support and ornament in Somon's temple, 1 Ki. 7. 15; 2 Ch. 3. 17. Pillow, a cushion to sleep on, Ge. 28. 11; 15a. 10. 13; Mar. 48. Fea. 24.

11; 15a.19, 13; Mar.4.38; Eze. 13.16.
Pilot, one who steers a ship, Eze. 27.
8,28.
Pine-tree, is somewhat akin to the
fir, but more solid and durable, Is.41.

19; 60. 13. In Ne. 8. 15 probably

Pisgah, pizgah [the heights, an isolated peak], like Abarim, the name of the range of hills of which Nebo was one of the peaks. Moses is sometimes said to view Canaan from Nebo, and sometimes from Prsgah, De. 3-27, 34-17-Balak brought Balaam to the top of, Nu.23.14. Pistdia, pi-sid<sup>7</sup>-a [a pitch-tree], a

PLOTTETH

Plisidia, pi-sid'i-a [a pitch-tree], a mountainous province of Asia Minor, having Phrygia on the north and Pamphylia on the south. Paul entered it with Barnabas from Pamphylia, Ac.13.14;—after having been 'expelled out of their coasts,' they again returned through Pisidia to Pamphylia, 14.21-24.

Pison, pi'son [overflowing], one of the four great rivers which watered the garden of Eden, Ge. 2. 11, 12. The most ancient opinion identifies it with the Ganges, but nothing definite is known of it.

Pit, a hole in the ground, in which eastern monarchs often kept their prisoners, Is. 24. 22; 51. 14;—the grave, Job 17. 16; Ps. 28. 1; 30. 3;—deep distress, Ps. 40. 2; 88. 6;—a place to entrap game, Eze. 19. 8;—hell, Re. 9. 2; 20. 1. Pitch, with which the ark of Noah was covered, supposed to be a sort of bitumen or asphalt, Ge. 6. 14. The ark of Moses covered with, Ex. 2. 3; called 'slime,' Ge. 11. 3; 14. 10.

Pitcher, a vessel for carrying liquids, Ge. 24. 14; Ju. 7. 16; Mar. 14. 13.

Pithom [the narrow place], one of the treasure-cities built by the Hebrows in Goshen for Pharaoh, Ex.1.11. Pitiful, tender, La. 4. 10; Ja. 5. 11; 1 Pe. 3.8.

Pity, tender feeling for pain and misery, manifested by God to his people, Ps. 103. 13; Ja. 5. 11;—required of us to the poor and afflicted, Job 6.14; Ps.41.12; Pr.28.8.

Plague, a contagious disease, the pestilence, inflicted on Pharaoh on account of Sarah, Ge.12.17:—on the Israelites in the wilderness, Nu.14. 37: 16.46; 25.9;—for David's numbering the people, 2 Sa. 24.15;—denotes the judgment of God, Ex.9.14;—any calamity or scourge, Mar. 5. 29,34; Lu.7.21.

Plagues of Egypt, cover a period of six weeks, Ex. xiv.-xvii.

six weeks, Ex. xiv.-xvii.
Plain, smooth, flat, Ge. 11. 2: 13. 10;
Ps.27.11; Pr.15.19;—distinctly, Mar.
7.35;—the 'plain,' the lower valley
of the Jordan, extending southward
from the Dead Sea, De.1., 7; 2. 8;
3.17; Jos. 3.16; 1 Sa. 23. 24;—the country betweeo Joppa and Gaza (the
Shephelah), Jos. 11. 16; 1 Ch. 27. 28;
Je. 17. 26;—plain (more correctly aak)
of Moreh, Ge. 12.6;—Mamre, 13. 28;
—Zaanaim, Ju. 4. 11;—'of the pillar,'
9. 6;—Meonenim, 37;—Tabor, 1 Sa.
10. 3.

Planets [wanderers], those stars (known to the ancients before the invention of telescopes) which change their places in the heavens, and appear brighter and larger than the fixed stars. They all move round the sun; and the secondaries or moons which several of them have also move round their respective planets, 2 Ki. 23.5.

Plantation, a place planted, Eze. 17.7. Plants, created, Ge. 1. 11;—children compared to, Ps. 128. 3; 144. 12. Platter, a large flat vessel, Mat. 23.

25; Lu.11.39.
Pleasant, delightful, Ge. 2.9; 3.6; Ps. 16.6; Is.2.16; Mal. 3.4
Pleasantness, delightfulness, Pr. 3.17.

Pleasure, enjoyment, its vanity, Ec. 2.1-12.
Pledges, pawns which a lender takes

Plowing, or tilling the ground, not to be done with an ox and ass together, De. 22. 10;— Elijal found Elisha engaged in, I Ki. 19. 19;—the sluggard will not engage in, Pr. 20. 4. In Ge. 45. 6 'earing' properly means plowing.

Plow shares, promises that swords shall be beat into, or war cease, Is.2.
4: Mi.4.3: Joel 3.10.

Plumb-line, the line on which the plummet, or leaden weight, of masons and carpenters hangs, for discovering the exactness of their work,—an emblem of the rejection of Israel, Am.

Plummet, a leaden weight, 2 Ki. 21.

Plunge, to put suddenly under water, Job 9 31.

Poets, composers of poems or songs, heathen ones quoted, Tit. 12, from Epimenides a poet of Crete; Ac. 17 28, from Aratus of Cilicia. The book of Job, the Psalms, the Song of Solomon, the Lamentations of Jeremiah, a great part of the prophetical writings, and many passages in the historical books of the Hebrew Scriptures, are poetical compositions.

Poison, of serpents, De. 32.24, Ps. 58. 4;—of dragons, De. 32. 33;—of asps, Job 20.16; Ro. 3.13. Policy, art of government, prudence,

Da. 8. 25.
Poll, the head, Nu. 1.2, 18, 20, 22: 3 47:

to clip short the hair of the head, Eze. 44. 20; M. 1. 16. Pollute, to defile ceremonially, Ex. 20.

25; 2 Ki. 23. 16;—to defile morally, Ez. 20. 25; 2 Ki. 23. 16;—to defile morally, Eze. 20. 13, 31; 23. 30; 36. 18. Pollux, pollux, Ac. 28. 11. See Cas-

TOR.

Polygamy, having more wives than one, disapproved, Ge. 2.24; Mat. 19.4; Mar. 10.6; Ro. 7.3; 1 Co. 7.2. See Mar-RIAGE.

Polytheism, having more gods than one, expressly condemned, Ex. 20. 3; Is. 43. 10; 44. 8; Ho. 13. 4.

Pomegranates (granate apples, i.e. apples with many grains), brought by the spies from Eshcol, Nu. 13. 23;—abounded in Canaan, De. 8. 8;—representations of, placed at the bottom of the high-priest's robe or ephod, Ex.28, 33, 34; 39.24, 25.

Pommel, a round ball or knob, 2 Ch. 4.12, rendered 'bowls,' 1 Ki.7.41. Pomp, noisy or gaudy appearance, Is. 5.14; 14.11; Eze.7.24; 30.18; Ac.25.23. Pond. or Poot. containing standing

Pond, or Poot, containing standing water, Ex. 7.19; 2 Sa. 2.13; 4.12; Is. 35. 7; 41.18; Jn. 5.2; 9.7. Ponder, to weigh in the mind, to muze

or consider, Pr.4.26; 5.21; 21.2; Lu. 2.19.

Pontins, pon'tus [the sea], a province of Asia Minor, bounded on the north by the Pontus Euxinus (Euxine Sea), whence it took its name, on the south by Cappadocia, on the east by Colchis, and on the west by Paphlagonia and Galatia;—Peter mentions it in his first epistle, 1 Pe.1.1. Under Nero it became a Roman province along with Cappadocia. Jews had established themselves here, Ac.2.9;—here Aquila lived, 18.2.

Pools, of water, Bethesda, Jn.5.2;— Siloam, 9. 7;—Gibeon, 2 Sa. 2. 13;— Hebron, 4.12;—Samania, 1 Ki. 22.38; — Upper Pool, 2 Ki. 18.17;—Lower, Is.22.9;—King's, Ne.2.14;—Old, Is. 22.11.

Poor, those who have little of this world's goods, through the providence of God, 1 Sa. 2; Ps. 75.7;—promises to them who are, Job 5. 15; 36. 15; Ps. 9. 18; 68. 10; 69. 33; 72. 2, 4, 12, 13; 102. 17; 109. 31; 113.7; 140. 12; Is. 14, 30; Ia

-the inconvenience and danger of poverty, Pr. 14. 20; 18.23; 19. 4, 7; 30. o; Ec. o. 15; -through vice and idleness, Pr.6.11; 10.4; 13.4; 19.15; 20.13; 22.21; 28.19. Examples of caring for the poor, Ru. 2.14; Job 29.12-16; Je. 39.10; Ac. 9. 36, 39; 11.29, 30; 2 Co. 8.

Poor in spirit, or the humble, their blessedness, Is.66.2; Mat.5.3.

Poplar-tree, is somewhat similar to the willow, Ge.30.37; Ho.4.13. Populous, full of people, De. 26. 5;

Poratha, por'a-tha, a Persian name,

one of the sons of Haman, slain along with his nine brothers, Es.q.8. Porch, the entrance hall, Eze. 40.7,48; -the 'porch of the Lord,' 2 Ch. 15. 8; 20, 17, denotes the temple:--the fore court or passage leading from the court to the temple. Mat 26.71

Porcius, por shus, Porcius Festus, a Roman governor of Judea, Ac. 24.27. Porters, those who keep, and shut or open the gates of a city or house, 2 Sa. 18. 26; 2 Ki. 7. 10; David appointed 4000 in the temple, 1 Ch.23.5;-they were divided and arranged under principal directors, 26. 1-13; 2 Ch. 8.

Portion, the share of goods which is allotted to one, Ge. 14.24; 31.14; Lu. 15.12; -God is his people's, Ps.16.5; 119. 57; 142. 5; La. 3. 24;—the final state of man, Ps. 11.6; Mat. 25. 46; to be a 'nortion for foxes' is to be slain and left unburied, Ps. 63. 10;-a 'worthy portion,' 1 Sa. 1. 5.

Possess, to hold or enjoy, Ge.22.17; Nu. 13.30: Lu. 18.12.

Possession, having in one's power, Ge. 17.8; Ps.2.8; Mat. 19.22.

Possible, all things so with God, Ge. 18.14; Job 42.2; Je.32.17; Mat.19.26; Lu. 1.37; 18.27.

Pest, (1) A pillar, Ex. 12.7; Jn. 16.3.--(2) A swift messenger, 2 Ch.30.6; Es. 3.13; 8.14; Job 9.25.

Posterity, offspring, children, descendants, Nu.9.10; 1 Ki.16.3; 21.21;

Ps. 49. 13: 109. 13.
Pot, boiling, an emblem of Jerusalem. Eze.24.1, &c.; -a 'seething pot,' Job 41.31;—rendered 'basket,' Je.24.2;— 'kettle,' I Sa. 2.14;—'caldron,' 2 Ch.

35.13. Potentate, a mighty sovereign and ruler, 1 Ti.6.15.

Potiphar, pot'i-far, the chief officer of Pharaoh's body-guard, to whom Joseph was sold, Ge. 37. 36; 39. 1; -advances Joseph, 4;-is deceived by his wife, and casts Joseph into prison, 20. Potiphera, pot-i-fe'rah [sun's own], a priest of On, whose daughter Asenath became the wife of Joseph, Ge. 41. 45. Potsherds, pieces of broken earthen vessels, men compared to, Is.45.9;figuratively, things that are worthless, Ps.22.15; Pr.26.23; Is.45.9.

Pottage, broth, flesh cut in small pieces and boiled with rice, flour, parsley, &c., Ge.25.29; 2 Ki.4.38-40. Potter, one who makes earthen vessels, a type of the sovereign power of God, Je. 18.2; Ro. 9.21; -the breaking of his vessels an emblem of the destruction of Jerusalem, Je. 19. 1,11; -potter's field, Mat. 27.7. See ACEL-DAMA.

Pourtray, to paint or draw a picture, Eze.4.1; 8.10; 23.14.

Power, no security against evils, Job 1.1, &c.; 12.17; 34.24; Ps. 33.16; 44.6;

Lu. 1.51. - or Gop, described as sovereign. Job 9. 12; Da. 4.35; Ro. 9. 21;—great, Ps. 66. 3; 79. 11; Is. 40. 26; Na. 1. 3;irresistible, De. 32. 39; 2 Ch. 20. 6; Job 11. 10; Da. 4. 35; -glorious, Ex. 15. 6; Is, 63, 12; -unsearchable, Joh 5, 9; 9,

Ps. 34.1; 35.28; 119.164; 145.2; He. 13.15;—should be expressed by singing, Ps. 13.6; 18.49; 21.13; 30.4; 33.3; 89. 1; 104.33; 147.1; Is. 12. 5; 42. 10; 44.23; 48.20; 49.13; Mat.26.30; Ac. 16.25; Ep.5.19; Col.3.16; Ja.5.13.

Praise of God, the subjects of, are, God's goodness, love, and mercy, Ps. 28.7; 57.9,10; 63.3; 89.1; 106.1; Is.12. 2,4,5; his majesty and glory, Ps.96. 1, 6; 138. 5; Is. 24. 14; Eze. 3. 12; his holiness, Ex. 15.11; Is.6.3; his wisdom, Da. 2. 20; Ro. 16.27; Jude 25;his justice and righteousness, Ps. 7. 17; xeviii.; 101. 1; 145. 7;-the gift of his Son Christ Jesus, Lu. 1.63,69,70; 2. 10, 11, 13, 14, 28 - 32; 2 Co. 9. 15; -redemption, with all its blessings, through him, Is. 44. 23; Ps. 103. 1-5; 1 Co.15,57; 2 Co.2.14; Ep.1.3-6; 1 Pe. 1.3,4; Re.1.5,6; 5.12,13; 7.9,10;—the obedience and faith of the saints, Ro. 6.17; 2 Co. 8. 16; Ep. 1.15, 16; Phi. 1.3; Col. 1. 3, 4; 1 Th. 2. 13; 3. 9; 2 Th. 1, 3; -all his wonderful works, of creation. providence, and grace, Ps.9 1; 26 7; 75.1; 104.24; 111.1,2; 139.14; 150.1,2; Re. 15.1, &c. &c.

- OF MEN, no proper principle of action, Mat. 6 1, Ga 5.26; Phi 2 3. Prancing of horses, their springing and bounding, Ju 5 22, Na. 3.2 Prating, talking excessively and care-

lessly, Pr. 10 8, 3 Jn 10. Prayer to God, an approach of the soul to God with the request for help or blessing, the obligation and use of, 2 Ch 7. 14; Ps. 105. 4; Is 63. 15, &c , Mat. 7 7, Lu. 18.1; Phi 4.6, Col. 4.2, 1 Ti.2.1, 1 Pe 1.17

-, its posture—standing, 1 Ki. 8.22; Mat.6.5; Mar 11.25, Lu 18 11; -kneeling, 1 Ki.8.54; Ac.9 40; 20.36,

-, different kinds of-mental or ejaculatory, without the atterance of the voice, Ex. 14.15; 1 Sa. 1.13; secret, or alone in the closet. Da 6.10: Mat. 6.6; 14.23; Lu 6.12; Ac. 10.9;family, or with our household. Ios. 24.15; 2 Sa. 6. 20; -social and public, Lu. 1. 10; Ac. 1. 14; 2. 42; 12. 12; 16. 13, 16; 21.5.

-, a due preparation for it, Job 11.13; Ps.66.18; 145.18; Pr.15.8,29; 28.9; Is.1.15; 29.13; 59.2; Mar 7.6; 11. 25; Jn. 9. 31; 1 Ti. 2. 8; Ja. 1. 6; 4. 3;to be presented in faith, Mat.21.22; Mar. 11.24; He. 11.6; -with the whole heart, Je. 29. 13; La. 3.41; Ps. 119. 58, 145; He. 10. 22; -with desire to be answered, Ps.27.7: 102.2: 108.6: 143.1: -in the name of Christ, Jn. 14. 13, 14; 15.16; 16.23; Ep. 5.20; He. 13.15; 1 Pe. 2.5:-with dependence on the assistance of the Holy Spirit, Ro.8.15,26;
—with the spirit and understanding. Jn.4.22-24; 1 Co.14.15;-with trust in God, Ps. 56.9; 86.7; 1 Jn.5.14; -with importunity, Ge. 32.26; Lu. 11.8.0; 18. 1-7;-with fervour, Ps. 59 17; Lu.6. 22: 11.8; 18. 1; Ro. 12. 12; Ep. 6. 18;frequently, Ps.55.17; 86.3; 119.164; Da.6.10; Ln.2.37; 18.1; 21.36; Ac.10. 2; 1 Th. 3. 10; 5. 17; 1 Ti. 5. 5; 2 Ti. 1. 3; I Pe.4.7; without ostentation, Mat. 6. 6: Lu. 18. 11:-without vain repeti tions, Ec. 5.2; Mat. 6.7;-for all conditions of men, Ep.6.18; 1 Ti.2.1.

-, its prevalence when properly made, Ps. 34. 15; 145. 18; Is. 30. 10; le. 29. 12; Mat. 7.7; Jn. 15. 7; Ja. 1. 5; 5. 14; 1 Pe.3.2; 1 Jn.3.22; 5.14.

-, examples of answers to it: of Abraham's servant, Ge. 24. 12; - of Jacob, 32.9; -Moses, Ex. 32. 11, 31; Nu.14.13; De. 3.23; - Gideon, Ju. 6.17, 37;-Manoah, 13.8;-Samson, Ju. 16. 28;-Hannah for a child, 1 Sa. 1, 10;-David. Sa. 7.18; 1 Ch. 29.10; Ps. 5.1, &c. &c.; -Solomon at the dedication of the temple, 1 Ki, 8, 22: 2 Ch, 6 12

the people, Ex.32.11; 33.12; Nu.11.2; -for Miriam, 12.13;-Samuel for the people, 1 Sa. 12.23;—the Christians for Peter, Ac. 12.5: - Jesus for his executioners, Ln. 23. 34;-Stephen for his persecutors, Ac. 7. 60;-Paul for the Jews, Ro. ix.; 10. 1;-the church for him, 15.30;-for Christians, 2 Co. 1.11; Ep. 1. 16; 6. 18; Col. 4. 3; 1 Th. 5. 25; 2 Th. 3.1; He. 13.18; -for enemies, Mat. 5.44; Ln.23.34.

Prayer, proper to precede great undertakings:-of Elisha before he raised the dead child, 2 Ki.4.33;-of Jesus before the annointment of the twelve apostles, Lu. 6. 12; -of the apostles before the appointment of a successor to Judas Iscariot, Ac. 1.24.

-, forms or patterns of it: of Moses for the people, Nu. 6. 22; -on the removal of the ark, 10.35; of the elders of a city cleaning themselves of a murder, De 21 8;-on offering the first-fruits, 26.3,5,13; -by Jesus for all Christians, Mat. 6.9; Lu. 11.2; In.17.1. &c

Preaching the gospel of Christ, a divine institution, Mat 28.10; Mar. 16. 15;-though accounted foolishness by many, yet is the wisdom and power of God, 1 Co 1 18-21; -honoured in the conversion of 3000 on the day of Pentecost, Ac. 2 41; - other 2000 added to their number, 4 4; -the Ethiopian eunuch, 8 35; Cornelius and his friends, 10. 34-44; -Lydia, 16 14,the jailer at Philippi, 31-34:- and by it all the Christian churches were planted and watered, 1 Co 3 6.

- of the gospel of Christ ought to be plain and easily understood, I Co. 14. 19; - scriptural in sentiment and style, 2 4,13, Tit 2 1; -full, keeping nothing back, Ac.20.20,27; -bold and undaunted, 9. 27, 29; 14 3; -solemn, and free from all theatrical airs and levity, 2 Co.4 5; 1 Ti. 3.8; - ear-nest and warm, 1 Co.2.4, Col 1 28; -affectionate and winning, 1 Th.2.7, 8; - and with a desire to bring men to Christ, 2 Co 5.20.

— (called prophesying), more useful than the display of spiritual gifts, I Co.14.1, &c.

Precepts, injunctions or commands, Ne.9.14; Is.28.10; 29.13;-the whole word of God, Ps. 119.4,15,27,40,45,&c. -, or rules of virtue and prud-

ence in general, Pr.x.-xxiv. Precious, or highly valuable, as Christ is to believers, I Pe.2.4,7;-his blood or sacrifice, 1, 10;-the promises, 2

Pe.1.4. Predestinate, to fix or decree beforehand, as God has done all things from eternity, Ep.1.11.

Predestination, or God's pre-ordination, or fore-appointment of certain objects to a particular end: thus he is frequently mentioned as disposing of the good things of this world according to his will and pleasure, in such terms as imply his predestination of those matters, as De.8.18: 1 Ch. 29. 12; 2 Ch. 1. 11; Job 1. 21; 9, 12; Ps.75.7: Da.4.17. &c.

-, the establishment of Israel in Canaan, and the destruction of several wicked states and kingdoms, predestinated, Ge. 12.7; 13.15; Ex. 7. 4; 9.16; De.2.30; Jos.11.20; Is.

, particular persons have been predestinated to advance God's glory, and to serve his purposes in different manners:-Pharaoh. Ex. 9. 16;-the Canaanites, Jos. 11. eo; Cyrus, Is.44.28; Jeremiah, Je. 1.5;-Paul, Ac. 9.15; Ga. 1.15,16.

-, God frequently produces good from men's evil intentions, and this is represented as his

Predestination, dooms no man to eternal damnation, except as the merited punishment of his unbelief, rejection of Christ, and obstinate continuance in sin, Ps. g. 17; Mat. 25. 41-43; Jn. 3.36; Ro. 2.6, 8, 9; Ga. 6.7, 8; Re. 21.8; 22.15.

PRICK

Pre-eminence, superiority, precedence, highest in honour, power, &c., as Christ is, Col. 1.18;-man has not, above beasts, in respect of liability to death, Ec. 3. 19; - Diotrephes proudly sought, 3 Jn.9.

Prefer, to regard more, Ps. 137.6; Da. 6.3; Jn. 1.15,30.

Prejudice, prepossession, or a judgment or opinion formed before examination; effects of it, 1Sa. 10. 27; Mat. 13.55; Lu. 19. 14; Jn. 1. 46; 7. 48, 52; 9.16; Ac.2.13; 17.18; 21.28; 22.22. Premeditate, to think of and study a matter beforehand, Mar. 13.11.

Preparation (DAY OF), Mat. 27.62, the first day of the feast of Passover, Prepare, to make ready, or qualified.

Ex. 15.2; Mat. 11. 10; Lu. 3.4. Presbytery, an ecclesiastical court of elders, or presbyters, for ordaining church officers, and governing the church, 1 Ti.4.14.

Prescience of God, his perfect and eternal foreknowledge of all things, Ac. 15.18; 17.26; He.4.13.

Prescribing, ordering, or commanding, Ezr. 7.22, Is. 10. 1. Presence, being present, Ge. 3.8; Lu.

13 26; Ac 3.19, 1 Co.1.29. Present, ready, Ps.46.1; Lu. 5.17; Ro.

7.18: 1 Co 3.22.

Presents, or gifts, of Abimelech to Abraham, Ge.20, 14:-of Abraham's servant to Rebekah, 24 22, 53;-of Jacob to Esau, 32.13;—of Jacob and his sons to Joseph, 43.11;—of Joseph to his brethren, 45. 22; -of David's father to Saul, 1 Sa. 16. 20;-to the captain of the host, 17.18; -of Jonathan to David, 18.4;-of the Queen of Sheba to Solomon, 1 Ki.10.10;—of the King of Syria to Elisha, 2 Ki.5.5; -of the wise men, Mat. 2.11.

--, advantages resulting from, Pr. 17. 8; 18. 16: 21. 14; - danger of judges accepting of, 29.4; Ec.7.7.

Preservation, our being daily kept in life, and from hurt, is from God. Ps. 3. 5; 4. 8; 121. 8; La. 3. 22; Mat. 6. 11; Ac. 17.28.

Presidents, chief rulers under the

king, Da.6.2,3,4,6.
Presses, vessels or cisterns into which the juice of the grapes flowed, Is. 16. to: Hag. 2. 16.

Presume, venture, De.18.20; Es.7.5. Presumption, or self-confidence and obstinacy manifested, Job 15. 25, 26; Pr. 12. 15; Ho. 12. 8; Lu. 18. 11; Ro. 1. 32; Re.3.17;-reproved, or punished, Ps. 19. 13; Pr. 27. 1; Ln. 12. 18; Ja. 4. 13; Re.18.7.

-, sins of, peculiarly heinous, Nn. 15. 30; De. 17. 12; Ps. 19. 13; 59.5; Mat. 18. 17; Lu. 12. 47; Ja. 4.17. Exemplified, builders of Babel, Ge. 11.4;-Israelites, Nu.14.44;-Korah, &c., Nn.16.3,7;-men of Bethshemesh, 1 Sa. 9.19; - Jeroboam, 1 Ki. 13.4; -Benhadad, 1 Ki. 20. 10;-Uzziah, 2 Ch.26.16; sons of Sceva, Ac.19.13,

Presumptnous, haughty, irreverent, Ps. 19. 13; 2 Pe. 2. 10.

Pretorium, the head-quarters of the Roman governor, built by Herod at Jerusalem, Mar. 15. 16; - rendered common hall,' Mat. 27, 27; - 'hall of judgment, Jn. 18.28,33; 19.9. In Ac. 23. 35 'hall of judgment' refers to Herod's palace at Cesarea. In Phi,

1.13 'palace.' Prevail, to overcome, Ge. 7. 20; Job 18 o. Mat 16 18

sticks used to drive oxen by pricking

Pride, or conceit, hateful to God, Pr 6. 16, 17; 16. 5; Am. 6. 8;—hinders in seeking God, Ps. 10. 4; Ho. 7. 10: reproved, Ps. 101. 5; 131.1: 138.6, Pr 3.7; 6.17; 8.13; 16.18; 17.19; 21.4; 26 12; 29. 23; Ec. 7. 16; Is. 5.21; Je.9. 23; Lu. 1. 51; 18.9; Ro. 12. 16; 1 Co. 47; 8.2; 2 Co. 10. 18; Ga. 6. 3; Phi. 2 3; Ja. 4.6. or ambition to exalt one's self. Ps. 131. 1; Pr. 17. 19; 18 2; 25.6; Je. 45. 5; Mar. 9. 34; 10. 42; Lu. 11. 43; 14.9; Ro. 12. 16; 1 Th. 2. 6; - motives to

guard against it, Ps 10.4; 12.3; 18.27; Pr. 6.17; 13.10; 15.25; 16 5: 28.25; 18 14.13, &c.;—the marks of it. Ps. 13.4: Pr. 17.19; 30.12; Mat. 23.5; Lu. 11.43: -, examples of it, punished in the

case of Korah, Dathan, and Abiram Nu.16.1; of Haman, Es 3.1, &c.; of Nebuchadnezzar, Da 4 30; -of Si. mon Magus, Ac. 8. 9, 10 .- of Herod Agrinna, 12.22.

Priests, those who offered sacrifice to God, instructed the people, and interceded for them; the first men. tioned is Melchizedec, Ge. 14. 18prior to the time of Moses, no distinct class of men were appointed to this office, but every father of a fa. mily seems to have acted as priest of his household; as Abel, Ge. 4.4;-Noah, 8. 20; — Abraham, 22. 13;-Isaac, 26.25;—Jacob. 33.20; 35.7.

-, from the giving of the law by Moses all the male posterity of Aaron were appointed to be priests. Ex.28.1, &c.; -their consecration, 20. 1. &c :- their offerings at that time. Le.6.19;-their garments, Ex.28.40; 39.27, &c.; -forbidden to drink wine during their ministration, Le. 10.8:their portion of the sacrifices, Nu. 8. 9; De. 18. 3;-the heave-offering out of it, Nu. 18.25;-their mourning, Le. 21. 1;-their marriages, 13:-to be without blemish, 17; -when they must abstain from holy things, 22.1:-their genealogies, 1 Ch. 9. 10; distributed into orders by David, 24. 1, &c .:and Levites, their cities, 6.54;-who of them returned from Babylon with Zerubbabel, Ne. 12.1; - their offices in the temple, 44; -ordinances for them in future time, Eze. 44. 17 .- mesthood of Christ foretold and executed. Ps. 110.4; Je. 33. 17; Zec. 6. 12; He. 4. 14; 5.1; 7.11; 8.1, &c.

-, High, or chief of all the priests, was Aaron himself, and after him the eldest son of the eldest branch of his family, Ex.28.1: Nu.20.28;-he was to be clothed with peculiar garments, Ex. 28.2-14;-to wear a breastplate, with twelve precious stones, bearing the names of the twelve tribes of Israel, 15-29;-to him pertained the Urim and the Thummim, 30;his long rohe had golden bells and pomegranates fixed to its hem, 33-35; -his head was crowned with a mitre, on which was a plate of gold with this inscription, HOLINESS TO THE LORD, 36-38;-was to be consecrated by being anointed with the holy oil, and by sacrifice, 29.1-37;-not to uncover his head, or rend his clothes, Le. 21. 10;—to marry only a virgin of his own people, 13, 14;-he slove entered into the holy of holies, 16.1, &c.: -was supreme judge of all controversies in the Jewish church, M2t.26.3; Lu. 22, 54.

- (HIGH), Christ our great, He 4. 14; - this was foretold of him, Ps. 110.4; -he was called of God, as was Aaron, He.s.4.s: - was anointed with the Holy Ghost above measure, Ac 4.27; 10.38;-voluntarily offered himin soul and body a sacrifice for

world, Jn. 12. 31; -the prince of the power of the air, or those evil spirits who inhabit the aerial regions, Ep. the Roman emperor, Da. 9.26; the chief of a family or tribe, Nu.

Princess, the daughter of a king, or e prince's consort; - Solomon had 700 as wives, I Ki. 11. 3;—figuratively, the city of Jerusalem, La.1.1. Principal, the chief, Ex.30.23; Nu.5.

7: Is 16.8: Ac. 25.23. Principality, royal state, or the attire of the head marking the same, Je.13. 18;-chief rulers, Tit. 3. 1;-government, by good angels, Ep.1.21; 3.10; wicked spirits, 6.12; Col.2.15.

Principle, a point of belief, He.5.12: Print, a deep mark, made by cutting or wounding, Le. 19. 28; Jn. 20. 25;-

graven or written, Job 19.23. Priscilla, pris-cil'la, or Prisca, 2 Ti. 4. 19, the wife of Aquila, who, along with her husband, entertained Paul. and with whom he wrought as a tentmaker or manufacturer of awnings of haircloth, Ac. 18.2,26; Ro. 16.3; 1 Co.

Prison, a place of confinement, Mat. 4.12; Lu. 23. 19;-a low and afflicted condition, Ps. 142.7; Ec. 4.14; Is. 42.7; -the grave, 53.8;-hell, 1 Pe.3.19. Prisoners, those confined in prison, our duty towards them, Mat. 25.36; He. 13.3;-of hope, all who hear the gospel, Zec.9.12.

Private, or secret things, will be revealed and come to judgment, Joh 31.4; 34.21, &c.; Ps.139.11, &c.; Pr. 5.21; Ec. 12. 14; Je. 32. 19; Ro. 2. 16; He.4.13-

Privy, private, secret, De. 23. 1; 1 Ki. 2.44; Ac. 5.2.

Prize, or reward, in a race, 1 Co.o. 24:-eternal bliss, Phi. 3.14.

Proceed, to go on, or go out, Ex.25. 35; Jos. 6. 10; Job 40. 5; Mat. 15. 19. Process of Time, in course, or after

some time, Ge. 4.3; 38.12; Ex. 2.23; Ju. 11.4: 2Ch, 21.19. Prochorus, pro'ko-rus, one of the first

even deacons of the Christian church. Proclamation, a public notice, given

by authority, Ex. 32.5; 1 Ki. 15. 22; 22. 36; Da. 5.29.

Procrastination, putting off from day to day, deferring till a future time: -condemned by Christ, Lu.9.59-62; -its danger, Ge. 19. 16; Mat. 5. 25; Lu. 13.25;-motives for avoiding, Ec, 12 1; Pr. 27. 1; Is. 55. 6; 2 Co. 6. 2;-Felix, an example, Ac. 24. 25. See

Procure, to obtain, Pr. 11. 17; -- to bring upon one's self, Je. 2. 17; 4. 18;

Profans, oot holy, but allowed for commoo use, Eze. 42. 20: 44. 23;--person, one who despises or abuses sacred thiogs, Le. 21.7; He. 12.16;to use holy things as if they were base or common, Le 18. 21; 21. 12; Eze. 23.39; Mat. 12.5; Ac. 24.6. Profess, to declare openly and plainly,

De. 26.3; Mat. 7.23; Tit. 1.16. Profession, an open and avowed de-

claration of our belief, 1 Ti.6.12; He. 31;-to be held fast, 4.14; 10.23.

Profit, to gain advantage, improve, ls. 30. 5: Ro. 3. 1: He. 12. 10.

Profitable, or beneficial, we cannot be to God, Job 22.2;—godliness is to us, 1 Ti.4.8:-all Scripture is, 2 Ti.3.

Profound, deep, Ho.5.2. Progenitors, forefathers, Ge.49.26. Prognosticators, persons who prelended to foretell the various events of every month of the year, Is.47.13. Prolong, to lengthen in time, or protract. De 4 26 40: 20 uni Joh 6 --

De. 33. 27, 29; Ps. 115. 9; Pr. 30. 5; Is. 41.10,13,14; Ho. 13.9; He. 13.6;-bis care for them, De. 32.11,12; Ps. 33.18; Is.46.3,4; 63.9; Zec.2.8; 1 Pe.5.7.

Promises of God, are the gracious declarations of his Word, in which he engages to bestow blessings on his people;-they are great and precious, 2 Pe. 1. 4;-they are made through Christ, 2 Co. 1.20; -- their accomplishment is certain, Nu. 23. 19; De. 7. 9; 1 Sa.15.29; Ps. 89. 3, 34; 105. 8; Lu. 1. 45; He.10.23; Ja.1.17.

-, to Noah, Ge. 8, 21; 9. 9, &c.;-to Abraham, 12. 7; 13. 14; 15. 1; 17.1, &c.; 15. 18, 10; 22. 15;—to Hagar, 16.10; 21.17;—to Isaac, 26.2; -to Jacob, 28, 13; 31.3; 32.12; 35.11; 46.3;-to David, 2 Sa.7.5,12;-to Solomon, 2 Ch. 1.7; 7.12.

-, applicable to all his people; -of temporal blessings, in general, Ps. 34.9, 10; Mat 6. 33; Phi. 4.10; -particularly, of food and raiment, Ps. 37. 3; 111. 5, Mat. 6. 25, 26, 30-32;-of safety and protection, De.33. 12; Ps.91.1-4; 112 7; 121. 3; Is. 33 16; 43.2;-of peace, Le. 26.6; Ps. 29. 11; 119. 165; Is. 32. 18; of direction, Ps. 37.23; 73.24; Pr. 3.6, Is. 42 16, - of success and prosperity, Ps. 1 3; 128 2; Is. 65.21-23, -a blessing on a good man's children and household, Ps. 102. 28; 112. 2; Pr. 3. 33; 13. 22; 14. 11, 26;--on all he hath, Ex. 23 25; De. 26.11; 28.3-8.

relating to trouble and affliction. See AFFLICTION.

. of deliverance from famine and want, Job 5.20; Ps. 33.18, 19, 37. 19; Is 41 17;-from war and enemies, De.20.4; Job 5.20, Ps. 37.40; Pr. 3. 25, 26; 16. 7; Is. 41. 11, 12; Je. 32. 17,18;-from oppression and injustice, Ps. 12.5; 72. 4,14; 109. 31; Is. 54. 14;from slander and reproach, Job 5.21; Ps. 31. 20; 37. 6; Is. 51. 7, 8; Mat. 5.11, 12; 1 Pe.4.14.

, to the stranger, De. 10. 18; Ps. 146. 9; Eze. 11. 16;-to the poor and helpless, Ps.9.18; 69.33; 72. 12, 13; 102. 17; 107. 41; 113. 7; Ja. 2.5; -to the widow and fatherless, Ex. 22. 22, 23; De. 10. 18; Ps. 10. 14, 18; 68. 5: 146.9; Pr.15.25; 23.10,11; Je.49.11; Ho.14.3;-to the prisoner and cap-

tive, De. 30.4; Ps. 68.6; 146.7; Is. 49.25. -, of spiritual blessings, in general, Ps. 25. 10; 34. 10; 84. 11; Ro. 8. 30; Ep. 1. 3; 2 Pe. 1. 3;-particularly, of pardon of sin, Ex.34.7; Ps. 65. 3; 103.12; 130.4,8; Is. 43.25; 44. 22; Je. 31. 34; Mi. 7. 18, 19; -of the most heinous sins, Is. 1. 18; 1 Co. 6. 9-11; 1 Jn.1.7;-of all sins, Ps. 103.3; Je. 33.8; Eze. 33. 16; 36. 25; - justification, Nu. 23. 21; Is. 45. 25; 53.11; Ac. 13. 30; Ro. 3. 24; 5. 1, 9; 8. 33, 34; -reconciliation, Is.27.5; Ro. 5.9, 10; 2 Co. 5.18, 19; Ep. 2. 13-17; Col. 1. 21; -adoption, Is. 63. 16; Ro. 8. 14, 15; 9. 26; 2 Co. 6. 18; Ga. 3.26; 4.4, 5; Ep.1.5; 1 Jn.3.1,2; -access to God through Christ, with acceptance, Ep. 1.6; 2.18; 3.12; 1 Pe.2.4,5; He.10. 19,20; hearing of prayer, Job 22.27; Ps. 34. 6, 15, 17; 50. 15; 91. 15; 145. 19; Is. 30. 19; 58. 9; 65. 24; Je. 20. 12; Zec. 13.9; Mat. 7. 7, 8, 11; 21. 22; Jn. 14. 13; 15.7; 16.23,24; 1 Jn.3.22; 5.14;-sanctification, Is. 1. 18; Eze. 36. 25-27; 1 Co.6.11; 1 Th. 5.23; Tit. 2.14; -knowledge and wisdom, Pr.2.6; Is.2.3; 29. 18, 24; 52. 6; Ja. 1. 5;-teaching and guidance, Ps.25.8,12; 32.8; 73.24; Is. 49.10; 58.11; -support under temptation and deliverance from it, Is. 40. 29; 41.10; Ro.16.20; 1 Co.10.13; 2 Co. 12.0; He.2.18;2 Pe.2.6; fruitfulness, and increase in grace, Ps. 1. 3; 92 12-14; Je.31.12; Ho.14.5; Mal.4.2; Jn.15. 2, 5;-that God will never forsake

them, Ps. 37. 28; 94.14; Is. 42. 16; 49.

5;—his sealing them to redemption, 2 Co. 1.22; Ep. 1.13; 4.30; his comforting them, Jn. 14. 16; 15. 26; 16. 7; Ro.

Promises of God, of support in death, Ps. 23. 4; 37. 37; 73. 26; Pr. 14. 32; Is. 25. 8; Ho. 13. 14; Ro. 8. 38,39; 1 Co. 15. 55-57; 2 Ti.1.12;-of happiness to the soul immediately after death, Lu.16. 25; 23.43; Phi.1.21,23; 2 Co.5.8; He. 12. 23; Re. 14. 13; of a glorious resurrection, Job 19. 26, 27; Is. 26. 19; Da. 12.2; Lu. 20. 35, 36; Jn. 5. 28, 29; 6. 39,40,54; 11.25; Ro.8.11; 1 Co.15.21, 22.42,52-54; 2 Co. 5. 1-4; Phi. 3. 21; 1 Th. 4. 14; - of everlasting happiness in heaven, Da. 12. 3; Mar. 13. 43; 25. 34.46; Jn.14.2,3; Ro. 2. 7; 8.17,18,30; 2 Co.4.17,18; Col. 3.4: 1 Th.4.17; 2 Pe. 1.11; Re.2.10; 7.15-17; 21.22,23.

Promotion, advancement or preferment, Ps. 75. 6; Pr. 3. 35; -- sometimes unexpected, 1 Sa.2.7; Ps.75.6; Da. 2, 21; of Joseph, Ge. 39.1, &c.; 41.39; of Moses, Ex. 3.1,10; -of David, 2 Sa. 2.4; 5.1; -- of Mephibosheth, 2 Sa.9.1, &c.;-of Jehu, king of Israel, 2 Ki.

Pronounce, to declare or speak plainly, Le 5 4, 13. 3; Ju 12 6, Ne. 6. 12; Je. 11.17.

Proof, trial, evidence, 2 Co.2.9; 8 24; 13.3; Phi 2.22; 2 Ti 4 5.

Proper, fit, 1 Ch 29.3, Ac.1.19; 1 Co.

7 7; He. 11.23. Prophecies relating to Christ: general ones declaring the coming of a Messiah, Ge. 3.15, De. 18.15; Ps. 80 20; Is. 2.2; 9.6, 28.16; 32.1, 35.4; 42.6; 49.1; 55.4; Eze. 34. 24; Da. 2. 44; Mi 4.1; Hag. 2.7; Zec. 3.8;—his excellency and dignity, and the design of his mission, Ge.12 3; 49 10; Nu.24.19; De.18.18; Ps.21.1; Is.59.20, Je. 33.16; his divinity, Ps. 2.7, 11; 45.7; 72.8; 110.1; Is. 9.6; 25.9; 40.10; Je. 23.6; Mi. 5.2; Mal.3,1; -the nation, tribe, and family he was to descend from, Ge. 12.3; 18. 18; 21.12; 22.18; 26.4; 28.14; 49.8; Ps. 18.50; 89.4,29,36; 132.11; Is.11.1; Je. 23.5; 33.15; -the time when he was to appear, Ge. 49. 10; Nu. 24. 17; Da. 9. 24; Hag. 2.7; Mal. 3.1; -the place of his birth, Nu. 24.17,19; Mi. 5.2; that a messenger should go before him, Is. 40.3; Mal. 3.1; 4.5;—that he was to be born of a virign, Ge. 3.15; Is. 7.14; Je. 31.22;—that he was to be worshipped by the wise men, Ps.72.10,15; Is.60. 3,6;-that there should be a massacre at Bethlehem, Je. 31. 15; - that he should be carried into Egypt, Ho. 11. 1;-that he was to be distinguished by peculiar grace and wisdom, and by the descent of the Holy Spirit upon him, Is. 11. 2; 42. 1; 61. 1;-that he should be a prophet, De. 18.15; -that he should preach the word of the Lord, Ps.2.7; Is.2.3; 61.1; Mi.4.2;that he should work miracles, Is.35. 5;-that he should cast the buyers and sellers out of the temple, Ps. 69.9; -that he should be a priest and offer sacrifice, 110. 4;-that he should be hated and persecuted, 22.6; 35.7,12; 109.2; Is.49.7; 53.3; that he should be rejected by the chiefs of the Jews, Ps. 118.22;-that the Jews and Gentiles should conspire to destroy him, Ps.2.1; 22.12; 41.5;-that he should ride triumphantly into Jerusalem, 8. 2; Zec.9 9;-that be should be sold for thirty pieces of silver, Zec. 11.12; - that he should be betrayed by one of his own familiar friends, Ps.41.9; 55.12;—that his disciples should forsake him, Zec. 13.7; -that he should be accused by false witnesses, Ps.27. 12; 35.11; 109.2;-that he should not plead upon his trial, 38.13; Is.53.7;that he should be insulted, buffeted,

and spit upon, Ps.35.15,21; Is.50.6;-

broken, 34. 20;—that he should die with malefactors, Is.53.9,12; -- that he should be cut off in the midst of his days, Ps. 89. 45; 102. 24; -that there should be an earthquake at his death. Zec. 14. 4;-and a remarkable darkness, Am. 5.20; 8.9; Zec. 14.6; -that he should be buried with the rich, Is. 53. 9;—that he should rise again from the dead, Ps.16.10; 30.3; 41.15; 118.17; Ho.6.2; that he should ascend into heaven, and sit on the right hand of God, Ps. 16. 11; 24. 7; 68. 18; 110. 1; 118.19;-that after his ascension he should send the Holy Ghost, Ps.68. 18; Joel 2. 28, 29; - that his betrayer should die suddenly and miserably, Ps. 55. 15, 23; 109. 17;—that the potter's field should be bought with the purchase money, Zec. 11.13. Compare these with the article on CHRIST.

Prophecies, other prophecies accomplished: concerning Abraham's posterity in Egypt, Ge. 15. 13; -concerning Isaac, 18. 10; 21. 1;-of Joseph's advancement, 37. 5; 42. 6; — of the builder of Jericho, Jos. 6. 26; 1 Ki. 16. 34; - of the death of Eli's sons, I Sa. 2. 34; 4.11; -- of the death of Saul, 28. 19; 31.2;-of the birth of Josiah, 1 Ki. 13.2; 2 Ki. 23. 15;-of the death of a prophet, 1 Ki. 13. 22, 30;-of the destruction of the house of Jeroboam, 14.10; 15 29:-of the death of his son, 14.12,17;-of the destruction of the house of Baasha, 16. 3, 11; -- of the great drought in the reign of Ahab, 17.1; 18.41; -of the invasion of the King of Syria, 20. 22, 26;-of the revenge of the death of Naboth, 21.19; 22.38; -of the destruction of the house of Ahab, 21. 21; 2 Ki. 10. 11;-of the death of Jezebel, 1 Ki.21.23; 2 Ki.9. 36;-of the production of water to supply an army, 2 Ki. 3. 17, 20;-of plenty in a siege of Samaria, 7.1,18; of the death of the lord who did not believe the prophet, 7. 2, 20;—of the reign of the sons of Jehu to the fourth generation, 10. 30; 13. 12;-of the destruction of the King of Assyria, 19. 7, 35, 37; - of the Babylonish captivity, 20.17; 24.13; Je.27.1-7; 29. 11-14; -the total desolation of Nineveh, Na.1. 1-10; 3.7; Zep. 2.13; -and of Babylon, Je. 50. 35-40; 51. 24-26, 37.64. -, SPOKEN BY CHRIST, respecting his sufferings and the manner of his death, Mat. 16 21; 17.22,23;

20. 18, 19; Mar. 8. 31; 9.31; 10. 32, 39; Lu. 9. 22; 18. 31-33;—the time he should remain in the grave, Mat. 12. 40; -his resurrection on the third day, 16.21; Mar. 8.31; 9.31; Lu. 9.22; 18.33; Jn.2.19,21;-the place where his disciples were to prepare the passover, Mat. 21.1-3; Mar. 11.2; Ln.19. 30, 31; that Judas would betray him, Mat. 26.21,23,25; Lu.22.3,4; Ju.13.21-26;that Peter would deny bim, Mat. 26. 34; Mar. 14. 30; Ln. 22. 34; Jn. 13. 38;-that his other disciples would forsake him, Mat. 26.31; Mar. 14.27; Jn. 16.32; -that he should ascend into heaven, Jn.6.62; 16.28; 20.17;—the sending of the Holy Ghost as the Comforter to his apostles, 14. 16, 26; 15. 26;—that they should be endowed with the gift of tongues, Mar. 16.17;-the persecutions to which they should be subjected, Mat.23.34-36; 24.9; Mar. 13.9; Jn. 16. 1-4;- the sufferings and death of Peter, 21. 18, 19; -the destruction of the city and temple of Jerusalem, Mat.24.1,2; Mar.13.1,2; Lu.19. 41-44; 21.6;-the signs by which this should be preceded, Mat. 24. 3-7; Mar.

13.5-8; Lu.21.8-11; -the rejection of

the Jews, and the preaching of his

14; Lu.13.28,29.

19. 16; Je. 1. 5;-teaches and explains divine truths, 1 Co. 12.10; 14.1,3,5,22, 24,31; -one under the influence of an evil spirit, and who imitated the true prophets, 1 Sa. 18. 10; 1 Ki. 22. 22;-2 heathen poet, Tit 1.12

Prophetesses, female prophets: Miriam, Ex. 15. 20; Deborah, Ju. 4. 4. -Huldah, 2 Ki. 22. 14; - Noadish, Ne. 6. 14; - Anna, Lu 2. 36; - the daughters of Philip, Ac. 21. 9;-the wife of a prophet so called, Is.8.2.

Prophets, a succession of them from Moses till Malachi; -- promised, De. 18.15; -their duty, 1 Sa 12 23: Is.58. 1; 62.6; Je.1.8,17, 23.28; Eze.2.6; 3. 9, 11, 17; 34 2,-to be respected, Je. 25.4; 26.4; - sometimes despised, 23. 33.34.35;—a blessing to the people, Is. 30.20; Je. 3.15; Am. 8.11;—a presumptuous one to be put to death. De. 18.20;-false ones described and complained of, Is. 56. 10; Je. 6. 13; 23. 1; Eze. 22.25; 34.2; Mi. 3.11; Mal. 1.6;the danger of following them, De. 12. 1-3;-judgments denounced against them, 5; Je. 14. 15; 23.21,25; 28.15; 20. 31; Eze.13.3; 14.9; - one from Judah meets Jeroboam at Bethel, 1 Ki. 13.1; -is killed by a lion, 23;-lying ones complained of, Je. 14. 13; 23.9;-such to be destroyed, 25 34; -- reproved, Eze. 13. 1;-foretold to arise in the Christian church, Mat. 7. 15; 24. 11, 24; Ac.20.29; 1 Ti.4.1, 2 Pe.2.1; 3.3; - sons of the, 2 Ki 2.3,5; pupils of the prophets, trained by them in the knowledge of religion.

Propitiation, the action of a person who, in some appointed way, turns away the wrath of God, Ro. 3.25; 1 Jn.2.2; 4.10. See ATONEMENT.

Proportion, an equal part, 1 Ki. 7.36: -symmetry, or agreement of one part with another, Job 41. 12; - analogy of faith, or harmony of its different parts, Ro.12.6.

Proselyte [incomer], a convert from heathenism to the Jewish religion, Ac. 2. 10; 6.5; 13. 43; -of the gate, was one permitted to dwell in the land of Israel; and who, without submitting to circumcision, or any other ceremony of the law, worshipped the true God, according to the moral law, and the rules imposed on the children of Noah: -of righteousness, was one who received circumcision, and the whole law of Moses, and enjoyed all the privileges of a native Hebrew, Ezr.

Proseuche (the original Greek), prayer, or rather an oratory, or place for prayer, commonly surrounded with the shade of trees; Christ continued in one all oight engaged in prayer, Lu. 6. 12; -Paul and his attendants spent the Sabbath in one, near to Philippi, Ac. 16.13.

Prospect, view, or side from which the adjacent ground was seen, Eze.

40.44,46; 43.4.

Prosperity, or Adversity, of a worldly kind, no evidence of virtue or vice, or of the favour or displeasure of God, Job 12.6; 20.4; 21.7,18; Ps. 17. 10; 73.3,13; 92.7; Ec.8.14; 9.2; Je.12. 1; Hab. 1. 16; Mal. 3. 14; Mat. 5. 45. Lu.13.1; 16.19; Jn.9.2; Ac.28.4;—advantages and evils of, will be adjusted hereafter, Ps. 37. 1; Ec. 5. 8; 8. 12; Je. 5.29; Lu.16.25; Ro.8.18.

--, a dangerous state, De.6. 10; Pr.1.32; 30.8; Lu.6.24; 12.16; Ja.

of the wicked not to be envied, Job 12. 6; 20. 5; 21. 7, 18; Ps. 37. 1; 73. 1, 18; 92.7; Ec. 8. 12; Je. 12. 1. &c.; Lu.16.19.

gospel in all nations, Mat. 8.11,12; 24. -, or Calamity, of nations, causes thereof: of the Amorites, Ge. Prophecy, the foretelling of such future 75 76 - of Sodom +0 --- - f

Protest, to give a solemn declaration of one's opinion or resolution, Ge.43. 3; 1 Sa.8.0; Zec. 3.6; 1 Co. 15. 31.

Prove, to try or examine one's self, 2 Co.13.5; 1 Th.5.21;-to manifest by argument or evidence, Ac. 9.22; Ro. 3. 10:-to try by some mercy or affliction that men may know themselves. and be known by others, Ex. 16.4: De.

Provender, dry food for cattle, such as hay or corn, Ge. 24. 25, 32; 42. 27; 43.24; Ju.19.19.21; 1s.30.24.

Proverb, a short and pithy moral sentence, maxim, comparison, or enigma, expressed in a style that is poetical and figurative, Pr. 1. 1, &c. :- a byword, De. 28.37; 1 Sa. 10.12; Ps. 69.11; -a kind of parable, Jn.16.25,29.

Provide, to procure beforehand, to

prepare, or to supply, Ge. 22. 8; 30. 30; Job 38. 41; Mat. 10. 9; Ro. 12. 17; 7 Ti. 5. 8.

Providence, prudent foresight and care in managing affairs, Ac.24.2.

Providence of God, is his continual superintendence and care over creation; asserted, Ex.21.13; Ne.g.6; Job 1.12; 2.6; 5.6; 23.14; Ps 65.9; 75.6;105 14; 113. 7; 127. 1; 147. 6; Pr. 16. 9, 33; 19. 21; 20.24; 21.30; Ec 9.1,11; Je.10. 23; Mat. o. 26; 10. 29; Jn. 3. 27; -it is universal, extending over the natural world, Ps. 104. 13; 135 5-7; 147 8-18; 148.7,8; Job 9. 5,6; 21. 9-11; 37. 6-13; Ac. 14. 17; the brute creation, Ps. 104.21-29; 147.9; Mat. 6.26; 10.29; -general affairs of men, 1 Ch. 16.31; Ps. 47.7; 66. 7; Pr. 21. 1; Job 12 23; Is. 10.12-15; Da. 2.21; 4.25;-the affairs of individuals, 1 Sa. 2. 6; Ps. 18, 30; Pr. 16.9; Is. 45.5; Lu. 1.53; Ja. 4.13-15; -the free acts of men. Ex. 12, 36; 1 Sa. 24. 9-15; Ps. 33.14,15; Pr. 16.1; 19. 21; 20. 24; 21. 1; Je. 10. 23; Phi. 2. 13; -is exercised over the sinful acts of men, 2 Sa. 16.10; 24.1; Ps. 76 10; Ro 11. 32: Ac. 4. 27, 28: - is unerringly wise, Ps. 104. 24; Is. 28. 29; -- sometimes dark and mysterious, Ps. 18.11; 77. 19: Ro. 11. 33:-always just, De. 32. 4; Ps. 97. 2; Ho. 14. 9; -perfectly holy, Ps. 145. 17:—executed with almighty power, Job 9. 12; Da. 4. 35; commonly connected with the use of second causes or means, 1 Ki. 22. 28, 24: Ac. 27.31, 34: - cannot be defeated, 1 Ki. 22, 30-34; Pr. 21, 30; Is. 8. 9, 10; Je.9.23; is the execution of an eternal purpose embracing all God's works from the beginning in one entire system, Ac. 15. 18; Ep. 1. 11; Ps. 104.24; Is.28.29.

Province, a country, or part of a kingdom, 1 Ki. 20. 14, 15; Ezr. 4. 15; 6. 2; Es. 1.1: - a country subject to the Roman empire, Ac.23.34; 25.1.

Provision or food. Ge. 42, 25; 45, 21; -that for Solomon's household for one day, 1 Ki. 4. 22, 23;-God's promise to bless Zion's, Ps. 132.15;-not to be made for the gratification of sinful inclinations, Ro. 13.14.

Provocation, the cause of making one angry, as sin does God, 1 Ki. 15. 30; 21.

22; 2 Ki.23.26; Ne.9.18; Ps.95.8. Provoke, to enrage, or rouse to anger. Ex. 23. 21; Nu. 14. 11; De. 31.20; 1 Co.

10.22; Ep.6.4; -to stir up, or to excite, Ro. 11.11,14; He. 10.24.

Prudence, wisdom applied to prac-

tice, recommended, Pr. 8, 12; 12, 16, 23; 13. 16; 14. 8; 15. 5; 19. 11; 22.3; 27. 11, 12; Mat. 10. 16; Ep. 1. 8; Ja. 3. 13. Examples of: Joseph, Ge. 41. 39;-David, 1 Sa. 16. 18; -counsellors, 1 Ki. 12. 2;-Nehemiah, Ne. 2.12-16; 4. 13-18; Gamaliel, Ac. 5. 34-39.

Prune, to cut off superfluous branches from trees and vines, to promote their fruitfulness, Le. 25.3,4; Îs. 5.6.

lü, liii, lviii, lxxiii, lxxxii, ci. cxii, cxxv. exxviii. exxxi. exxxiii.;-of prayer, in general, iv. v. xxvi. xxviii. lxxi. lxxxvi, ex. exxiii, exxxii, exli, exliv. of supplication in distress, xiii.xvii. xxii, xxv, xxxi, xxxv, xxxviii, xl, xliii. liv. lv. lix. lx. lxiv. lxix. lxx. lxxiv. lxxx.lxxxiii, lxxxviii.xciv.cxx.cxxiii. cxxxvii,cxl,cxlii, cxliii.;-penitential, vi. xxv. xxxii. xxxv. xxxviii. li. cxxx. -expressing trust in God, iii. xii. xvi, xxiii. xxvii. xliv. xlvi. lvi. lvii. lxi. lxii.lxxi, lxxvii, xci, cxxi, cxxvii.cxxx, cxxxviii.: - celebrating the perfections of God. viii, xix, xxix, xxxiii, l. lxv. lxviii. lxxvi.xciii. xcvi. xcvii. xcix. civ. cvii. cxiii. cxiv. cxxxv. cxxxvi. cryxix cylvii :- of praise and thanksgiving, ix. xviii. xx. xxiii. xxx. xxxiv. vl. vlvii vlviii lxiii, lxvi, lxvu, lxxv lxxvi. lxxxvii. xcii xeviii. e ciii. eviii cxi. cxv.-cxviii. cxxii cxxiv. cxxvi exxix exxxiv. exlv. exlvi exlviii -cl -historical, lxxviii lxxxix cv evi CXXXV CXXXVI.; prophetical of Christ, ii.xxi.xxii.xlv lxxii cix.cx.

PUNISHMENT

Psaltery, a kind of harp or dulcimer, of Babylonish origin, much used among the Hebrews, in the praise of God, Ps 33 2, 57.8, 71.22, 81.2, 92. 3; 108 2; 144 9; 150 3

Ptolemais, tol e-mā'ıs, a seaport town of Canaan, on the shore of the Medi terranean, about 27 miles south of Tyre -- on his third missionary journey Paul visited it, and 'saluted the brethren and abode with them one day,' Ac 21 7,-was formerly called Accho, Ju. 1 31; -- is now called Akka or St. Jean d'Acre

Public, common, known, Mat. 1 19. Public Worship, decency to be observed in it, 1 Co.11.18; 14.40 See WORSHIP

Publicans, tax-gatherers or officers who farmed the taxes and public revenues exacted by the Romans from the lews. The Roman senate farmed the taxes to persons who undertook to pay a certain sum into the treasury (publicum, hence publicani). Such contracts were generally in the hands of the richest class among the Romans, who employed agents who were the actual gatherers of the taxes. These agents were called portitores by the Romans, and it is to them that the name publicans (telonai) is exclusively given in the New Testament. Zaccheus is supposed to have belonged to the first of these classes, and Matthew to the second. As a rule they were so oppressive in their exactions, and wicked in their practice, that they were abhorred by the Jews as the very refuse of mankind. Mat. o. 11; 18.17; Mar. 2.16; Lu. 5. 30; -some good, Mat. 21, 31; Lu.18.13;

Publish, to make known, De. 32.3; Ps. 26.7; Mar. 1.45.

Publius, pub'li-us [common], the governor of Melita, Paul cures his father, Ac. 28.8.

Pudens, pū'dens [shametaced], a disciple of the cross noticed by Paul, 2 Ti.4.21.

Puff at a person, to hiss and make months at him, Ps. 10.5; 12.5;-up, to fill with self-conceit, 1 Co. 4. 6, 18,19; 5.2; 8.1; 13.4; Col.2.18. Pul, pull [elephant, lord], (1) King of

Assyria, invades the kingdom of Israel, 2 Ki.15.19;-conquers the half tribe of Manasseh, r Ch. s. 26,-(2) A regioo mentioned only in Is. 66. 19, probably some distant province in Africa.

Pulpit, an elevated place for a public speaker, Ne.8.4.

Pulse, coarse grain, such as pease or

24; Da. 12.2; Mat. 18.8; 25.41,46; Mar. 3.29; 9.43; Lu. 3.17; 2 Th. 1.9; Jude 7; -in proportion to guilt, Mat. 11. 22. &c.; 23.14; Lu.12.47; Ro.2.6,9; 2 Co. 5.10; examples, in Cain, Ge. 4.11;-Er, the son of Judah, 38.7;—of the family of Eli, 1 Sa, 2.31;-of Eli and his sons, 4.11,18 -of Gehazi, 2 Ki.5. 27; -of Sennacherib, 10. 35, 37; -of Judas Iscariot, Ac. 1. 18:-of Ananias and Sapphira, 5.1:-of king Herod, 12. 23; - of Elymas, 13. 11. See WICKED.

QUAILS

Punishments, of a civil kind among the lews, retaliation, or returning stripe for stripe, eye for eye, &c., Ex. 21, 23-25; De. 19.21; -fining in a sum of money, Ex. 21. 18, 19, 22, 32; scourging, not above forty stripes at once, De. 25. 3; 2 Co 11. 24; -imprisonment, Le 24.12; Nu. 15.34; -plucking off the hair, Is 50.6; Ne. 13.25:killing with the sword, Ju. 8.21;1 K1. 2 25 Ac. 12. 2: - hanging, De. 21. 22, 23, Jos 8.29: 10 26, - - stoning to death, Jos. 7 25; 1 Ki. 12 18; 21 13; Ac. 7.58; - throwing of persons from the top of a rock, or precipice, 2 Ch. 25, 12; Lu. 4 29 .- beheading, Ju. 9 5; 2 Ki. 10 7, Mat 14 10 -sawing asunder, He.11. 37; -tearing to pieces alive, 2 Sa.12.31; -crucifixion, which they borrowed from the Romans, Mat 27. 35, 38;-burning with fire, Le. 20. 14; 21.0

Punon, ph'non [darkness], an encampment of the Israelites in the wilderness, Nu. 33. 42. It was probably here that Moses set up the brazen serpent, 21 9,10.

Pur, or Purim, a festival among the Iews, in memory of the lots cast by Haman, Es. 9 20

Purchases, the manner of making them, by Abraham, Ge 23 3;—by Boaz, Ru. 4. 7;—by Jeremiah, Je. 32.

7,44. Purge, to clean, Ps. 51.7; Is. 1.25; Mat. 3 12: He.0.14

Purifications, were of various kinds among the Hebrews, some for deliverance from ceremonial uncleanness, Le. 8. 15; 12. 4, 6; Nu. 31. 23;-others from moral transgressions, Nu. 19.9,17.

Purity of HEART, or perfection of character required, Ro.6.10; Ep. 1.4; Phi.2. 15; 2 Pe. 3. 14; -- respecting the works of the flesh, Ga.5. 16; Ep.5.3; Col. 3.5; 1 Pe. 2.11.

Purloin, to take what belongs to another in a secret and thievish manner. Tit. 2. 10.

Purple, a beautiful red colour tinctured with blue, dyed with the blood of a shell-fish, found in plenty on the north-west coast of Canaan:cloth and skins of this dye were used for the curtains of the tabernacle, Ex. 25.4; 26.1, &c.; - Daniel was clothed with scarlet or, Da. 5.7;-Mordecai, Es. 8. 15:-Christ, in mock majesty, Mar. 15. 17.

Purpose, intention, Ru. 2, 16; Mat. 26. 8; Ep. 3.11; 6,22.

Purses, a kind of girdles, Mat. 10.0;

Mar. 6.8. Pursue, to chase, Ex.15.9; De.19.6; Ps. 34. 14; Na. 1.8.

Purtenance, what pertains or belongs to anything, Ex.12.0.

Put, 1 Ch.1.8; Na.3.9. See PHUT. Puteoli, a seaport of Campania in Italy, in the bay of Naples. Here the apostle staved a few weeks on his way to Rome, Ac. 28, 13, 14. The present city is called Puzzuoli.

Putiel, pu'ti-el [afflicted of God], the father-in-law of Eleazar, Ex.6.25. Putrefying, rotting, Is. 1.6.

Pygarg, probably a species of gazelle ntain-most De Ta

Quake, to shake as with terror; Mount Sinai did, Ex. 19. 18;-- the ground on which stood the army of the Philistines did, 1 Sa.14.15; -- the earth did at the death of Christ, Mat. 27.51. Quantity, measure, size, Is.22.24.

Quarrels, contests or grounds of strife. Le.26.25; 2 Ki.5.7; Mar.6.19;-to be avoided, Pr. 3. 30; 17. 14:20.3; 25.8;-to be forgiven, Col. 3. 13;-whence they arise, Ja.4.1.

Quarries, mines out of which stones are cut or digged, Ju. 3.19, 26;-but probably the word here means graven images.

Quarter, a part of a city or country, Ge. 19. 4; Jos. 18. 14; Is. 47. 15; 56.11; Mar. 1.45.

Quartus [the fourth], a disciple resident at Corinth, probably a Roman, mentioned by Paul. Ro. 16.23.

Quaternion, a company of four, the usual number of a Roman night watch, Ac.12.4.

Queen, the wife or consort of a king, Ne. 2 6; Es. 1.9; -a sovereign princess, or ruler of a kingdom, 1 Ki. 10. 1, 4, 10; Ac. 8. 27;-the church of Christ, Ps. 45. 9;-the antichristian church, Re. 18 7;—the moon, Je. 44. 17,25.

Quench, to put out fire, Nu 11.2; Ps. 118.12; -to allay thirst, Ps 104 11;to resist and suppress the calls and influences of the Spirit, 1 Th. 5.19.

Questions, to instruct by questions and answers in catechising, enforced, Ge 18 19; De.4 9; 6.6-9; 11.19; Ps.78. 5; Ep.6.4

- are of various kinds: religious and sincere, De. 6 20; Ac. 0.6; -blasphemous, Jn. 8. 48; -curious, Lu, 13, 13,-foolish and unlearned, 2 Ti 2 23; Tit 3.9; -hard or difficult, 1 Ki. 10. 1; -captious and ensuaring, Mar. 12. 14;-leading or pointing to the answer to be given, Nu.23.19;hypocritical, Mat 2.7;-accusatory, Ne. 2. 19;-affirmative, Nu. 12. 2;negative, 23.8.

Quick, the living, Nu. 16. 30; Ac. 10. 42; 2 Ti. 4. 1; 1 Pe. 4. 5;-very tender and sensible, Le. 13. 10, 24; -very ready, Is. 11.3.

Quicken, to give natural life to the dead, Ro.4, 17; 8, 11;-to give spiritual life, Ep.2.1.5; Col.2.13:-to enliven with fresh vigour and activity,

Ps.80.18; 119.25,37,40, &c. Quickly, speedily, Ge.18.6; Ex.32.8; Mat. 5.25; 28.7; Lu. 14.21; Ac. 12.7; 22. 18; Re.2.5; 3.11; 22.12,20.

Onicksands, or Syrtes, sand-banks on the coast of Africa over against Sicily, fatal to ships, Ac. 27.17.

Qniet, calm, still, Ju. 16.2; Ps. 35.20; Ac. 19.36; 1 Th.4.11; 1 Ti.2.2; 1 Pe.3.

Quietness, mildness of temper, Ju. 5. 28; Job 20.20; Pr.17.1; Is.30.15; 32. 17; Ac. 24. 2; 2 Th. 3. 12.

Quit, free, Ex. 21. 19, 28; Jos. 2. 20;-

to behave, 1 S2.4.9. Quite, completely, Ge.31.15; Ex. 23. 24; Nu. 17.10; Job 6.13.

Quiver, a case for holding arrows, Ge. 27. 3; Job 39. 23; Ps. 127.5; Is. 22. 6;figuratively, 49.2; La.3.13. Quivered, quaked or trembled, Hab.

### R.

Raamah, ra'a-mah fa tremblingl, the fourth son of Cush, whose descendants colonized Arabia Felix and a large portion of the interior of Africa, Ge. 10. 7;-his descendants brought to Tyre precious stones gol

treme.'-(2) A town in Judah, jos 15.60.

Rabbath-Moab, the capital of the Moabites, commonly called Ar, No 21. 28: 15.15.1.

Rabbi, rab'bi, a title of dignity among the Hebrews, signifying master doctor of the law; it was much coveted by the scribes and Pharisees, Mat 23. 7; - Christ dissuades his disciples from affecting it, 8;-the disciples fre, quently applied it to Christ, Jn. 1.28 49; 3.2,26; 6.25.

Rabboni, rab-bō'ni [my master], the same as Rabbi, Jn.20.16.

Rab-mag [chief magician], Je. 39-3,13 Rabsaris, rab'sa-ris [chief eunuch] chief of the eunuchs of Sennacherih 1 Ki. 18. 17.

Rabshakeh, rab'sha-keh [chief cup. bearer], his blasphemous message, 2 Ki. 18. 17-37. These two officers of the court of the Assyrian king-the Rabsaris and the Rabshakeh-stood next in rank to the Tartan, and rep esented their master in embassies. Raca, rā'kah, a Syriac term of reproach and contempt, signifying empty, vain, beggarly, foolish; dan. ger of thus calling a brother, Mat 5.22.

Race, a running match; not always to the swift, Ec. 9. 11;-the Christian course compared to, 1 Co. 9. 24;-to be run with patience, He.12.1.

Rachel, ra'chel [a ewe], daughter of Laban, is met by Jacob, Ge. 29.9-12: -married to him, 28;-frets on account of her barrenness, 30.1;-bears Ioseph, 23; - bears Benjamin, and dies, 35. 18;—represented as mourning for her children, Je. 31. 15;-Rachel's tomb about a mile north of Bethle. hem, Ge.35.16-20.

Rafters, roof timber, Ca.1.17. Rage, violent anger or fury, 2 Kit 12; 2 Ch. 16. 10; Pr. 6. 34; Da. 3. 13.

Ragged ROCKS, uneven, consisting of parts almost disunited, Is.2.21.

Rags, worn-out clothes or tatters: slothfulness brings men to, Pr. 23. 21; -our righteousoess compared to filthy, Is.64.6.

Raguel, ra-gu'el [the friend of God] (1) The father of Jethro (= Hobab). and father-in-iaw of Moses, Nu. 10 20; Ex. 3.1; 18.1.-(2) A son of Esau. Ge. 36.4.10.

Rahab, ra'hab [large], (1) A harlot of Jericho, receives the spies sent by Joshua, Jos. 2. 1;-saved at the destruction of Jericho, 6.25;-the wife of Salmon, Mat. 1. 5:- saved by her faith, He. 11. 31; -by works, Ja.2. 25. -(2) A name given to Egypt, significative of the pride and strength of that kingdom, Ps.74. 13, 14; 87.4; 89.

10; Is.51.9,10. Railer, a reviler, 1 Co.5.11.

Railing, or reproachful speech, to be avoided, 1 Co. 5. 11; 1 Pe. 3.9; 2 Pe.s. 11; Jude 9.

Raiment, clothes or dress, given as an expression of esteem, Ge. 24. 53; 45. 22; Es. 4.4; -of a neighbour not to be held as a pledge, Ex. 22. 26,27. Rain, the vapour exhaled by the sun from the seas and the earth, and which falls from the clouds in drops, Le. 26.4; Ec. 11.3; -extraordinary, for forty days, at the deluge, Ge.7.12;promised in due season, Le. 26.4; De. 11, 14; 28, 12; -usually fell in plenty twice a year: the one, called the former rain, in September or October, Ho. 6. 3; the other, called the latter rain, in March or April, just before the harvest, Pr. 16.15; Je.5.44; Ho.6.3: Joel 2.23.

Rainbow, a meteor io form of a partycoloured semicircle, appearing only n a rainy sky apposite to the sun

thicket by the horns appeared to Abraham, Ge. 22, 13;—offered in serifice, Ex. 29. 16, 18; Le. 9. 2,4; figuratively, an emblem of monarchy, Da. 8. 3.4, 6, 7, 20. —(2) Or batter. ing-ram, an eogine anciently much used in besieging cities, for making s breach in their walls, Eze. 4. 2; 21.

Ramah, rā'mah [a high place], (1) A city of Beojamio, near to Gibeah, Jos. 18. 25: in it dwelt Elkanah and Samuel, 1 Sa. 1. 1, 19; 7. 17; 8. 4; 25.1; -here the Jewish prisoners were disposed of, after their capital was taken, which occasioned the mourning of Racbel's daughters, Je.40.1; 31.15;rebuilt by those who returned from Babylon, Ne. 7.30; 11.33. Has been identified with Er-Ram, a small Arab village about 5 miles north of Jerusalem.-(2) A city on the froniers of Asher, Jos. 19.29. Identified with Rameh, about 17 miles southeast of Tyre. -(3) One of the fortified places of Naphtali, Jos. 19.36 .-(4) lo 1 Sa.1. 19, same as Ramathaim-Zophim, r. r.—(5) In 2 Ki. 8.29; 2 Ch. 22.6, same as Ramoth-Gilead. Rameses, ra-me'ses [son of the suo].

one of Pharaoh's treasure-cities of Lower Egypt, in the land of Goshen, and was built by the Israelites, Ge. 47.11; Ex.1.11. The site is not determined. Some suppose that it is to be sought in the ruins of Aboo-Kesheyd, north-east of Heliopolis.

Ramoth, ra'moth, or RAMOTH-GIL-EAD [heights of Gilead], a famous city of the tribe of Gad, in the mountains of Gilead, and about 18 miles north of Heshbon, De.4.43;-it was a city of refuge, Jos. 20. 8;-was much in idelatry, Ho.6.8; 12.11; was the scene of many sieges and battles between the Israelites and Syrians:here king Joram was wounded in battle, 2 Ki. 8. 28, 29; 9. 14, 45. It is now called es-Salt.

Rampart, a bank or fence for the protectioo of a city, La.2.8;-tbe sea was as one to No, Na. 3.8.

Ranges, ranks, Le. 11. 35; 2 Ki. 11.8. Ransom, the price paid for the pardon of an offence, or the redemption of a slave or captive, Ex. 21. 30; 30. 12; Pr. 6. 35:-Christ the ransom of mankind, Mat. 20. 28; 1 Co. 6. 19, 20; 1Ti.2.6. See ATONEMENT and RE-

Rape a violent forcing or a woman: laws respecting it. De. 22, 25:-instances of, Ju. 19.25; 2 Sa. 13.1, &c. Rase, to destroy or overthrow completely, Ps. 137.7.

Rashness, unguarded haste in speaking or acting, censured, Ps. 31. 22; 116.10; Pr. 14.29; Ec. 5.2; Is. 32.4; Ac.

Rattling, making a noise, Na.3.2.
Ravening, robbing and devouring, Ge. 49. 27; Ps. 22. 13; Eze. 22. 25, 27; Mat.7.15.

Ravens, birds of prey, nearly of the size of a common hen, of a black colour, with a bluish back; feed Elijah, 1 Ki.17.4,6; God feedeth them, Job 38.41; Ps. 147.9; Ln. 12.24; when feeding on a dead body, first devours the eyes, hence Pr. 30. 17.

Ravin, rapacionsness, Na.2.12.

Kavish, to violate a person's chastity by force, Is 13.16 La.5.11; Zec.14.2: -to enamour, or cause one highly to delight in, Pr. 5 19,20; Ca. 4.9.

Razor, a well-known instrument used in shaving, Eze. 5. 1;—a deceitful and flattering tongue, Ps. 52.2;-a Nazarite forbidden to use. Nu.6.5.

Reading the book of the law pubhely practised, Ex. 24.7; Jos. 8.34; 2 Ki. 22 8 23 2 Ne. 8. 3. 18 0. 3:-the Rec'ord authentic memor

from Babylon with Zerubbabel, Ezr. 2.47; Ne.7.30.

Realm, a kingdom or empire, 2 Ch. 20.30; Ezr. 7.13,23; Da. 1.20; 6.3. Reap, to cut down corn in harvest. Le.19.9; 23.10,22; 25.11; Ru.2.3;-to

receive the fruit of works, good or bad, Job 4. 8; Ps. 126. 5; Pr. 22. 8; Ho. 8.7; 10.12; Ga.6.7,8.

Reason, to be employed in religion, Is. 1.18; 5.3; Lu. 12.57; 1 Co. 10. 15; 11. 13; 1 Pe. 3.15;-not a sufficient guide, De. 12.8; Pr. 3.5; 14. 12; Ro. 1.22, &c.;

Rebekah, re-běk'ah [cord with a noose], the daughter of Bethuel, and sister of Laban;-meets the servant of Abraham, Ge. 24.15, 45; -married to Isaac, 67;-bears Esau and Jacob. 25.24; - deceives her husband, 27.1, &c.; -was buried in Abraham's tomb. Rebellion, opposition to God, or the rejection of his authority, forbidden, Nu.14.9; Jos.22.19:—several ways in which it is exhibited, Nu. 20. 3, 10; De. 9.23; 1 Sa. 8.7,8; Ne. 9.26; Ps. 106. 24,25; 107.11; Is.1.5; 59.13; Eze.20.8; 17.15; Da. 9.5;-punishment for, Le. 26.14-39; 1 Sa.12.15; Is.1.20. Je.4.16-18; Eze. 20. 8; - the act of rising up against lawful authority; examples. of Aaron and Miriam against Moses. Nu. 12. 1;-of Korah, Dathan, and Abiram, 16. 1;-of Absalom against David, 2 Sa. 15.1; -of the servants of Zimri against him, r Ki.16.9;-of the sons of Sennacherib against him, 2 Ki.19.37.

Rebuke, to reprove or check for a fault, Le. 19.17; Pr. 9.8; Lu. 17.3; 1 Ti. 5.1, 20; 2 Ti. 4. 2; Tit. 1. 13; 2.15;-to chasten or correct for sin, Ps.6.1; 38. 1; 39.11; Is. 54.9; Re. 3.19;-to drive away, Mat. 17. 18; Mar. 1. 25;-Lu. 4.

39. Receipt, a reception, Mat. 9. 9; Mar. 2.14; Ln.5.27.

Receive, to take, to embrace, Ps.6.0; Pr.2.1; 2 Co.7.2.

- CHRIST, to believe in him. by admitting, with the whole heart. the gospel testimony concerning him, Mat. 10.40; Jn. 1.12; Col. 2.6.

Rechabites, rek'a-bites friders, horsemen], a family of Keoites or Midianites descended from Jonadab, 2 Ki. 10. 15; Nu. 10. 29-32; Ju. 1. 16;-they neither built houses, nor sowed, nor planted, nor drank wine; their example recommended to the Israelites. Je. 35. 1-19: for 300 years they fully observed this rule of life. They are still to be found in the mountainous country north-east of Medina. They are called Bens Khaibr=sons of Heber.

Reckon, to count or compute, Le.25. 50; 27. 18; Mat. 18. 24;-to judge or conclude, Ro.6.11; 8.18.

Recommendation, letters of, in favour of Aquila and Priscilla, Ac. 18. 27;-not wanted by Paul, 2 Co. 3.1;of Titus, 2 Co. 8. 22; -of Tyshicus. Ep. 6. 21; Col. 4. 8;-of Aristarchus. &c., 4.10; -of Onesimus, Phile, 1. &c. Recompense, requital of deeds, either good or evil, De. 32. 35; Job 15. 31; Lu.14.12; Ro.1.26; 11.9.

Reconcile, to make things agree, Le. 6.30; 1 Sa.29.4; Ezc.45.20.

Reconciliation, the restoring to friendship parties at variance; - of God and man by Christ, Ro.5.10; 2 Co. 5.18; Ep.2.16; Col. 1.20; -results, peace with God, Ep. 2. 16, 17: access to God, Ep.2.18:—with an offended brother, Mat. 5. 23; Ro. 12. 18. In He.2.17 this word is used to denote what Christ did for us by his death, whereas it is generally used to signify the effect of what he did.

Redeem, to buy back persons or things which are sold or forfeited. Ex. 13.13 Le. 25. 25, 29,48; Nu. 18. 15; - to deliver from temporal evil, Ex. 6.6; Job 5.20; 6.23; Mi. 4.10;-to resone from sin and hell, Ga. 3.13; 4.5; Tit.2.14; Re.5.9.

Redeemer, he who ransoms and saves, the Lord Jehovah is to his people, Ps. 19. 14; 78.35; Is. 41. 14; 43. 14; 44.6, 24:- Jesus Christ is emphatically so called, Job 19.25; Is. 59.20.

Redemption, of mankind from sin and its consequences, effected by Christ, 1 Co. 1. 30; Ga. 3. 13; Ep. 1. 7; Col.1.14; He.9.12; 1 Pe.1.18; Re.5.9; -the price paid is called the ransom, Mat. 20. 28; Mar. 10. 45. In 1 Ti. 2.6 Christ is said to be this ransom;-it includes deliverance from all iniquity, Ps. 130.8: Tit. 2.14; -from the curse of the law, Ga. 3. 13;-from sin its guilt, Ep. 1.7; Col. 1.14; -its dominion, 1 Pe. 1. 18; -irom all evil, Ep. 1. 14; 4. 30; 1 Co. 1. 30; Tit. 2. 14; -from the tyranny of Satan, 1 Jn. 3.8;—the undue ascendency of the world, Ga. 1.4;-from vain conversation, 1 Pe. 1.8;-from the power of death, and the dominion of the grave, Ho. 13.14; 1 Co. 15.57; -from hell, 1 Th. 1. 10;and a right to eternal bliss in heaven, Re. 5. 9; -characteristics of it: precious, Ps. 49. 8; -plenteous, 130.7;eternal, He.g.12. Redound, to tend towards, 2 Co. 4.

Red Sea, an arm of the Indian Ocean, which stretches along the west side of Arabia, and the east of Ethiopia and Egypt. Its length is about 1400 miles, and its average breadth about 150. Its western arm, the Gulf of Suez, is about 190 miles long, and its eastern, the Gulf of Akaba, about designated 'the sea,' Ex. 14. 2, 9, 21;

Jos. 24. 6, 7, &c. In Is. 11. 15 it is called 'the Egyptian Sea.' Its name in Hebrew is 'the Sea of Suph,' Ex. 10.19; 13. 18; 15.4,22, &c. This Hebrew name (Suph) is supposed to mean 'weedy,' hence 'the weedy sea.' 'The appellation 'Red Sea' as applied distinctively to the two Gulfs of Suez and Akaba is comparatively modern. It seems to have been applied to them only as continuations

of the Indian Ocean. This makes it probable that the term 'Red' was derived from the corals of the Indian Ocean.' Passage of the Israelites over the western arm, Ex. xiv. xv, referred to, De. 11.4; Ju 11.16; Ne 9. 9-11; Ps. 66. 6; Ac. 7. 36, &c. The bead of the Gulf of Suez has retired

the Christian era. Reed, a hollow and slender plant, growing in fenny and watery places. Job 40.21; -- anything feeble and easily broken, 2 Ki. 18. 21; Is. 36. 6; 42. 3; Mat. 11. 7,-a Jewish measure of 6 cubits and 3 inches, Eze.40.3; Re.11. 1; 21.15,16; - used instead of quills,

for a distance of about 50 miles since

3 Jn. 13. Reel, to stagger, Ps. 107.27; Is 24.20. Refine, to purify, Zec. 13.0; - Christ 2 refiner, Mal. 3. 3.

Reformation, or amendment, must be universal, Mat. 5. 19; Ja. 2. 10; time of, meaning the advent of Christ, He.o. 10.

Refrain, to withhold, Ge.45.1: Is.48. 9: Ac. 5. 38; 1 Pe. 3. 10. Refresh, to revive and strengthen,

Ex. 23. 12; 31. 17; 1 Ki. 13. 7; 1 Sa. 16. 23; Ro 15. 32; 1 Co.16 18. Refuge, God is to his people, De. 33.

27; Ps.9.9; 14.6; 46.1. - cities of appointed for those

20; E2e.5.9; Lu. 18.4; -iniquity in the heart, danger of, Ps.66.18. Regeneration. This word is found

only in Mat. 19.28; Tit. 3.5. It denotes a change of heart and life, effected by the agency of the Holy Spirit, Jn. 3. 8; Tit. 3. 5;—it is called being born again, Jn. 3. 3;—born of the Spirit, 5.6; being quickened, Ep.2. 1;-passing from death to life, 5. 24; 1 Jn. 3. 14;-a new creature, 2 Co. 5. 17; Ga. 6. 15;-Christ formed in the heart, Col. 1.27; - partaking of a divine nature, 2 Pe.1.4; - in its nature, it is a supernatural change, Jn.3.6; Ep. 2.4,5;—internal, invisible, and inexplicable, In. 3.8; -visible in its effects. 1 Jn. 3.9; 4.7; 5.4; -universal, extending to all the faculties, affections, and actions of life, 2 Co.5.17; -imperfect, in its degree of light and boliness, 1 Co.13.9,12; - permanent and abiding, Phi. 1.6; -essential to salvation, Jn. 3.3,5; Ga.6.15; the evidences of this change are hatred of, and abstinence from sin, 1 Jn. 3.9:-love to Christ and his people, 1 Pe. 1.8; 1 Jn. 4.7; 3. 14;-love to the Word of God, and delight in meditating on it, Ps.1.2; 119.97; -love to the public ordinances of religion, 26.8; 27.4; 84.1-4; -deadness to the world, and victory over it, Ga.6.14; I Jn.5.4;—heavenly mindedness, Ps. 73. 25; Is. 26.8; Mat.6.21; fruitfulness in holiness, Ro.6.22; Ga. 5.22; Ep.4.24.

Region, a country or tract of land. De. 3.4; 1 Ki.4.11,24; Mat. 3.5; 4.16. Register, a public record for marking genealogies and important events, Ezr. 2.62; Ne. 7.5,64.

Rehabiah, re-ha-bī'ah [the breath of the Lord], son of Eliezer, and grandson of Moses, 1 Ch.23.17.

Rehearse, to tell over, Ex. 17.14: In. 5.11 1 Sa. 8.21; 17.31; Ac. 11.4; 14.27. Rehob, re'hob [street, broad place], (1) A city on the north border of Canaan, Nu.13.21; Jos.19.28; 21.31. It is called Beth-Rehob, 2 Sa. 10. 6,8.-(2) A town of Asher, near to Zidon. Jos. 19. 28. - (3) Another city of Asher. Jos. 19.30, which was assigned to the Levites, Jos. 21. 31; 1 Ch. 6.75.

Rehoboam, re-ho-bo'am [enlarger of the people], the son and successor of Solomon, 1 Ki. 12. 1; 2 Ch. 10.1;—the ten tribes revolt from him, because of his tyrannical conduct, 2 Ch. 10. 16; 1Ki.12.16;-forbidden to invade Israel, 2 Ch. 11. 1;-his wives and children, 18:-invaded by Shishak, 12. 1;-his death, 16; 1 Ki. 14. 31.

Rehoboth, re'ho-both [roomy places, streets], (1) A city near Nineveh, built soon after the flood, Ge. 10.11. (2) 'Rehoboth by the river' (Enphrates), a city where Saul, a king of Edom, was born, Ge. 36. 37.—(3) The well dug by Esau, Ge. 26. 22, about 23 miles south-west of Beersheba.

Reign, to rule as sovereign, Ge.37.8; Ex. 15 18; 2 Sa. 5.4, 5; Lu. 1.33; 19. 14; Ro. 5. 17,21; 6. 12.

Reins, or kidneys; figuratively, the seat of the affections and dispositions. Job 16.13; 19.27; Ps.7.9; 26.2; Is. 11.5. Rejection, or abandonment by God. for impenitence, Ps. 81. 12; Pr. 1. 29; Mat. 7. 23; Mar. 16. 16; Jn. 3. 18; Ac. 7. 42; Ro. 1.24; 2Th. 2.11; Re. 3.16.

Rejoicing, on what accounts allowable, Le.23.40; De. 16. 14; Ps. 105. 3; 65.12; Pr. 29.2; Ac. 5. 41; Ro. 12, 15; 1 Th. 5.16; 1 Pe. 4.13. See Jov. Relapsing, or falling back into sin,

dangerous, Mat. 12. 43; Jo. 5. 14; He. 6.4; 2 Pe.2.20, Release (YEAR OF), every seventh year, Ex.21.2; De. 15.1;31.10; Je. 34.14. Remission, pardon, Mat. 26. 1.77; 24.47; He.9.22. See F.

Remit, to pardon or declare to be pardoned, Jn.20,23. Remnant, a part which is int, Le.2.

3; 5.13; Mat.22.6; Ro.2.27; 11.5. Remove, to put from its place, or exchange place, &c., Ge. 48.17; Ps. 36. 11; La.1.8; Mat.21.21; Ac.7.4; Ga.1.6. Remphan, an object of idolatrous worship among the Egyptians, supposed to be the planet Saturn, Ac.7. 43:-called Chiun, Am. 5.26.

Render, to give or return, Ps. 23.4; Is.66.15; Mat.21.41; Ro.13.7.

Rending of CLOTHES, or tearing their border, an expression of grief. Ge. 27. 29; 2 Ch. 34.27; Ezr. 9. 3; Job 1. 20;

Renewing, or making new, Ro.12.2; Ep.4.23; Col. 3. 10; Tit. 3.5. See RE-GENERATION.

Renounce, to give up with, 2 Co.4.2. Renown, wide-spread fame, Ge.6.4; Nu.1.16; 16.2; Eze.16.14; 34.29.

Repair, to amend, 2 Ki. 12. 5; 2 Ch. 24.5; E2r.9.9.

21.31; Lu.10.35; Ro.12.10.

Repay, to recompense, De.7.10; Job Repentance, a change of mind, arising from conviction that we have done wrong, and leading to ameodment of conduct;-commanded, Ac. 17.30; Re.2.5,16; 3.3;—its necessity. 1 Ki. 8.47; Ps.7.12; Eze.18.30; Lu. 13 3; 15.7; 24. 47; Ac. 2. 38; 3. 19; 17. 30. 26.20; 2 Pe.3.9:-when genuine, it includes just views of the evils of sin. Ge. 39. 9; Ps. 51. 4; - conviction of guilt and danger, 38.4; 40. 12;—sincere contrition and sorrow, Job 42.6; 2 Co. 7. 10; - shame and confusion, Ezr. 9. 6-15; Je. 31. 19; Eze. 16. 61,63; Da. 9. 7,8; - humble confession to God, 1 Ki. 8. 47; Ps. 32. 5; 51.3;-forsaking of sin in heart and practice. 101. 3; 119. 104, 113, 128, 163;-endeavours after universal obedience, 110. 6, 15, 117; Ep. 4. 22; Ja. 3. 13; -carefulness against relapses into sin, 2 Co. 7. 10, 11. In Mat. 21. 29, 32; 27. 3; 2 Co. 7.8,9; He. 7. 21, the word (metameleia) rendered repentance, means merely regret, or a change of plans without implying any change of disposition, as is the case with the word metanoia elsewhere so rendered. Exhortations to, Le. 26. 40; De. 30.1: Is.1.16; Je. 3. 12; 4.4; 22.1; 26.1, &c. ' Eze.18.30; Ho.6.2; 12.6; 14.1; Joel 1. 8; 2. 12; Am. 5. 4: Zep. 2. 3; Zec. 1. 3 Ac. 3.19;-motives to, 1 Sa. 7. 3; No. 1. 9; Job 22. 23; Ps. 32. 5; Is. 1. 16; Je. 4.1; Eze. 33. 11; Zec. 1.3; Ro.2. 4; Re 2.5;-if genuine, will obtain pardon. Le. 26. 40; De 4.29; 30.1-3; Pr. 28. 13; Is. 55. 6,7; Je. 18. 8; 36. 3; E2e. 18. 21; 36.31; Ac.2.38; danger in delaying, Ps. 18.41; 119.60; Pr. 1.28; 29.1; Is. 55. 6; Je. 7. 16; 11. 11; 14. 10; Eze. 8. 18; Mi. 3. 4; Zec. 7. 13; Mat. 25. 10; Lu. 12. 20; 19.44; Ac. 3.23; Ro. 13.12; 2 Co.6. 2; He. 3.7, 13; 12.17; Re. 2.22; - preached by John the Baptist, Mat. 3. 2; Mar. 1.4; Lu. 3.3;-by Jesus, Mat. 4.17; Mar. 1.5; -by the apostles, Mar. 6.12; Ac.20.21; -ascribed to God. Ge. 6. 6; De. 32. 36; 1 Sa. 15. 1; 2 Sa. 24. 16; Ac. 11. 18; 2 Ti 2. 25; -Christ exalted to give, Ac. 5.31; -through the operation of the Spirit, Zec. 12.10; In. 16.8; -not accomplished merely by judgments, Am. 4.6-13; Re.9. 20,21; 16.9; -nor by miracles, Ln. 16.30, 31. Exemplified: David, 2 Sa. 12. 13; -Manasseh, 2 Ch. 33. 12, 13; - Nineveh, Jonah 3. 5-8; Peter, Mat. 26. 75;-Zaccheus, Lu. 19. 8: - thief, 23. 40, 41; -false, exemplified: Saul, 1 Sa. 15. 24-30:-Ahab, 1 Ki. 21. 27-20:- 74

and Betblehem, in which the Philistines opposed David, after he was anointed king, and where he twice defeated them, 25a, 5·18,22;23.13; xCh.11.15; 14.9;—it was fruitful in corn, 1s.17.5. Has been identified with the plain called el-Bukaa.

Mephidim, ref1-dim [resting-places], au encampment of the Israelites oear to Horeb, where the people murmured, Ex.17.1;19.2; Nu.33.14,15:—here Amalek fought with them, Ex. 17.8.

Replenish, to fill with, Ge.1.28; Is.2. 6; 23.2; Je.31.25; Eze.26.2; 27.25. Repliest, answerest, Ro.0.20.

Reports, or rumours, of an evil kind, not to be lightly spread or credited, Ex. 23.1; Le. 19.16; Ps. 15.3; 1 Co. 13. 7; Tit. 3.2; Ja.4.1.

Reproach, infamy or disgrace, sin is to any people, Pr.14.34:—censure, or slanderous speech, how to be borne, Mat.5.11; 1 Co.4.12; 1 Pe.4.4; He.11. 24-26; 13.13.

Reprobate, not approven, as base metal, Je. 6. 30:—men of corrupt principles and practices, Ro. 1.28; 2 Co. 13.5-7:—concerning the faith, unsound in the true faith, 2 Ti. 3. 8:—castaway, 1 Co. 9.27;—rejected, He. 6.8.

Reproof, or rebuke, how to be given, Le. 19, 17; Pr.9, 8; 24, 25; 27, 5; 1 Th.5, 14; 2 Th. 3, 15; 1 Th. 5, 1, 20;—how to be received, Pr.10, 17; 12, 13, 18; 15, 5, 10, 31; 19, 20; 27, 5; 28, 23; 29, 1; Ec.

Reprove, to blame, Job 6.25; Ps. 50. 8; Jn. 16.8; Ep. 5.11.

Reputation, or good character, its value, Pr. 22.1; Ec. 7.1;—2 little folly injurious to, Ec. 10.1.

Repate, to reckon or account, Job

18.3; Da.4.35. Request, to ask, pray for, or solicit, Ju.8.24; Ne. 2.4; Es.4.8;—an entreaty or petition, 2 Sa. 14.15, 22; Ezr. 7.6; Es. 5. 3; Ps. 21.2; Pin. 4.6.

Require, to ask as a favour, Ezr.8.22; —to demand as a debt, Ge. 31. 39; De.10. 12; Lu. 19. 23;—to call to account for, or to avenge, Ge.9.5; De. 18.19; 23.21; Lu. 11. 50.

Requite, to repay, or to recompense, Ge.50.15; De. 32.6; Ps. 10.14; Je. 51. 56; 1 Ti. 5.4.

Rere-ward, the last body or troop of an army, Nu. 10.25; Jos. 6.9, 13; Is. 52.12; 58 8.

Rescue, to save from danger, De. 28, 31; 1 Sa. 14.45; 30.18; Da. 6.27; Ho. 5. 14; Ac. 23. 27.

Resemble, to be like to, Ju.8.18;-to liken or compare to, Lu.13.18.

fixed of Compare to, Land, 16.

Resen, resen [a bridle], a 'great city' of Assyria founded by Nimrod. It stood on the banks of the Tigris between Calah (Nimrad) and Nineveh. Ge. 10. 12.

Reserve, to keep in store, Je.3.5; 50. 20; 2 Pe.2.9.

Residue, the remaining part, or what is left, Ex. 10. 5; Ne. 11. 20; Is. 21. 17; Mar. 16. 13; Ac. 15. 17.

Resignation, or submission without discontent to the will of God, under trials, our duty, He. 12.9; Ja.4.7;commanded, Ps. 37.7;46. 10;-motives and obligations to it are, that nothing can befall us without the knowledge and appointment of God, Da. 4. 35: Mat. 10. 29-31; -our trials are all merited by us, La. 3. 39; Mi. 7.9; -are less than we have deserved, Ezr. o. 13; Ps. 103. 10; -are intended for our good, Ro. 8. 28; 2 Co.4.17; He. 12.11; -shall soon all terminate, Ps. 102.11; He. 10. 37;-shall be followed by unspeakable and eternal bliss, Ro.8.18; 2 Co.4.17.

paniors. Da. 3. 16;—of Daniel, Da. 6. 10;—of the apostles, Ac. 4. 19;—of Paul, 20. 24; 21. 13.

Resolutions, or fixed determinations; good ones, Job 13.15; 27.6; 34.31; Ps. 17.3; 119.7, 8, &c.

Resort, to have recourse, to repair to, Ne.4.20; Ps.71.3; Mar.2.13; 10.1; Ja. 10.1,41.

Respect, to regard or esteem, Le. 19. 15; Nu. 16. 15; De. 1. 17; 16. 19.

and when to be shown, Pr.25.6; Lu. 14.10; Ro.12.10; Phi.2.3; 1 Pe.2.17; 3.8.

Respite, a reprieve, pause, or interval, Ex. 8.15; 1 Sa. 11.3.

Rest, from labour, to be given to man and beast oo the Sabbath, Ex. 16. 23; 20. 10; 31. 15; 35. 2; Le. 23. 3, 32;—a future promised to Christians, He. 4.9. Restitution FOR INJURIES, or the restoring of anything lost or taken away, enjoined, Ex. 22. 5; Le. 6. 4; Nu. 5.7; I Sa. 12. 3; Job 20. 18; Eze. 33. 15; Lu. 10. 8;—of all things, Ac. 3. 21.

Restoration of the Jews foretold. See ISRAELITES.

Restore, to give back, Ge. 20. 7; Ex. 22.1; Lu.19.8; Ac.1.6; Ga.6.1.

Restrain, to withhold, or to keep back, Ge. 8. 2; 11. 6; Job 15. 8; Ps. 76. 10; Is, 63. 15; Ac. 14. 18.

Resurrection, the rising of the body from the dead to new life, and union with the soul, Job's hope of, Job 19. 25; - David's, Ps. 16. 10; 49. 15;-Isaiah's prediction of, Is, 26, 10:-of the dry bones, representing the restoration of the Jews, Eze. 37.1, &c.; -mentioned to Daniel, Da.12.2,13;preached by Jesus, Mat. 17.23; 22.31; Jn. 5. 21, 28; -his own foretold. Mat. 12.40; 16.21; Mar. 9.31; 14.28; Jn. 2. 19;-Paul's account of, 1 Co. 15.1, &c.; 1Th. 3.13;-denied by the Sadducees, Mat. 22.23; Ac. 23.8; -not incredible, Mar. 12. 24; Ac. 26.8; -not contrary to reason, Jn. 12. 24; T Co. 15. 35-44;proved by Christ's resurrection, 1 Co. 15. 12-20; -accomplished by Christ's power, Jn. 5.28,29; 6.39; 40 44;-the first, 1 Co.15.23; 1 Th.4.16; Re.20.5. - OF CHRIST is proved

by the great number of witnesses who saw and conversed with him after he had risen, 1 Co. 15. 6;-the frequency of his interviews with many of them, Mat. 27.9, 10; 28.16,17; Mar. 16.9; Lu.24.13-31,34,51; Ju.20.19,20, 26: 21, 1-15:-their very incredulity and slowness in believing, Mar. 9.10; Lu. 24. 1-12;-their deep conviction and assurance of its truth, manifested by their publication of it before his murderers and their persecutors, Ac. 2.22-24; they could have go motive to attempt an imposture, 1 Co. 15. 19; -without deviation or exception they all continue to agree in their testimooy, though exposed to suffering and death, Ac. 2. 32; -the miracles which they performed in the name of Christ, and in confirmation of their testimony, 2.43; 5.12;-its necessity, Lu.24.45,46; Ro.4.25; 8.34; 1 Co.15. 14, 17, 19; - attributed to power of God, Ac.2.24; 3.15; Ro.8.11; Ep.1, 20; Col. 2.12; -also to his own power, In.2.10; 10.18;-first-fruit of the resurrection, of believers, Ac. 26. 23; 1 Co.15.20,23. Retain, to hold fast, or to keep, Job

2.9; Pr.4.; 11.16; Jo. 20.23; Ro. 1.28. Retaliation, or the act of returning like for like, laws and observations concerning, Ex. 21.24; Le. 24.20; De. 19. 21; Pr. 24.29; Mat. 5.38; Ro. 12.17; I. Co. 6.7; I. Th. 5.15; I. Pe. 3.9;—threatened to the unmerciful, Mat. 7.2; Mar. 4.24; 2. Co. 0.6

min, 37;—his father's last words to him, 49:3,4;—his sons and descendants, Nu. 26. 5-11; 1 Ch. 5.1-3;—the tribe of, was the least distinguished in nearly every respect.

RHODES

Reumah, rū'mah [high, elevated], concubine of Nahor, Abraham's brother, Ge.22.24.

Reveal, to disclose, Job 20, 27; Je. 33.6; Da. 2.47; Mat. 11.27.

Revelation of Cod's will to men, dif, ferent modes of, Ge. 3, 9; 4, 9; 6, 13; 15, 1; 31.24; 40.8] E. X. 32; 28.26; 1 Sa. 28.
6; Da. 2.19; Joel 2.28; Mat. 10.19; Lu. 1.11, 26, 67; 2.26; Ac. 2.1; 9.4; 1 Co. 14. 30;—all Scripture is given by revelation from God, 2 Ti. 3.16; 1 Pe. 1.11; 2 Pe. 1.21;—Book of, commonly called the Apocalypse, written by John in Patmos about A. D. 95 or 96.

Braines adout A.D. 95 or 90.
Reveillings, luxurious feasting, and wanton behaviour, Ga. 5.21; 1 Pe. 4.3.
Revenge, or return of evil for an injury or affront, to be refrained from, Le. 19. 18; Pr. 20. 22; 24.29; Mat. 5.39; Pr. 20. 22; 17 h. 5.15; 1 Pe. 3.9; Preproved by Christ, Lu. 9. 54. 55; Christian revenge is to well-entreat the enemy, Pr. 25. 21. 22; Ex. 23. 4.5; Mat. 5. 44; Ro. 12. 20; Pr. 20. 24. 25; Pr. 20. 25; Pr.

Revenue, income, or annual profits, Ezr. 4. 13; Pr. 8. 19; 15. 6; 16. 8; Is. 23. 3; Je. 12. 13.

Reverence, veneration, humble and submissive respect, 2 Sa. 9.6; 1 Ki. 1. 31; Es. 3.2; Ps. 80.7; He. 12.9, 28. Reverse to repeal or overturn. Nu.

Reverse, to repeal or overturn, Nu. 23.20; Es.8.5,8.

Reviling, reproaching, or speaking abusively of, forbidden, Mat. 5. 22; I Co. 6. 10; I Pe. 2. 23; 3, 9; 2 Pe. 21; Jude 9;—examples of: Foseph's brethren, Ge. 37. 19;—Goliath, 1 Sa. 12, 43; — Michal, 2 Sa. 6. 20;—Shimei, 16.7, 8;—Sennacherib, Is. 37. 17, 23, 24;—malefactor, Lu. 23, 30

Revive, to return to life, Ro. 14.9; to quickeo and render lively and active, Ge. 45. 27; Ju. 15. 19; Ps. 85. 6; 138.7; Is 57.15; Hab. 3.2.

Revolt, to fall away from one to another, as men do who rebel against their king, 2 Ki.8.20; 2 Ch.21.10; Is.

1.5; 31.6; Je.5.23.

Rewards, great, promised to the righteous, De.28.1, &c.; Ps.1.1, &c.; 50.23, 84.12; 112.1; Pr.3.33; 10.6,17; 12.2, 28; Is. 3.10; 48.18;—of a temporal nature, Ps. 37.29; Pr.2.21; 3.2, 7,16; 10.3,30; 13.25; 22.4; Is. 33.15;—compared to crowns and kingdoms, Mat. 25.34; Lu. 12.32; 22.29; 2 Tl. 2.12; 4.8; He.12.28; Ja. 112; 1 Pe.1.4; 5.4; Re.2.10; 3.11

Rezin, re'zin [holding together, dominion], last king of Syria, confederate with Pekah, king of Israel, against Judah, slain by Tiglathpilezer, 2 Ki. 15. 37; 16. 5; Is. 7. 1; 8.

4-7. Rezon, rē'zon [prince], the son of ranean, about 75 miles east of Crete, and about 120 miles in circumference. The city of Rhodes was celebrated for the colossus, a brazeo statue of Apollo 105 feet high which was erected over the entrance of the harbour. Paul touched at, on his return voyage from his third missionary journey (A.D. 58), Ac.21.1. The population of the island is about 20,000.

Riblah, riblah (fertility), a city in the country of Hamath, abont 12 miles north-east of the fountain of the Orontes and on the right bank of that river. Here Pharaoh. Necho deprived Jehoahaz of his crown, and gave it to Jehoiakim, 2 Ki. 23, 33, 34;—here Nebuchadnezzar abode while his army besieged Jerusalem, 25,6;—here king Zedekiah's sons were slain, and his own eyes put ont, Je. 39,5; 22,9-11.

Ribs, bones in the sides of animals, Eve formed of one, Ge. 2. 21, 22; figuratively, the kingdoms of Lydia, Babylon, and Egypt, Da. 7.5.

Riches, their vanity and uncertainty. Job 36.10; Pr. 11. 4, 28; 15. 16; 23. 5; Ec.5.12; 6.1; Je.9.23; Eze.7.19; Zep. 1.18; Mat.6.19; Lu. 12. 16, &c.; Ja. 5. 1; Re. 18. 16;-cannot redeem or deliver man's soul, Ps.49.6-9; 1 Pe.1.18; Zep. 1. 18; Re. 6.15-17;-not to trust in them, Job 31.24; Ps.62.10; Je.9.23; I Ti. 6. 17; - folly of thus trusting, shown, Lu.12.16-21;-the dangers to which they expose men, Pr. 18. 11; 28. 11; 30.8; Ec. 5.12; Mat. 13.22; Ja. 2.6; 5.5;-no mark of divine favour, Ps. 73.12; Mat. 5.45; Lu. 1.53; Ja. 5.1;the fate of ill-gotten ones, Job 20.15; Pr. 10. 2; 16. 8; 20. 21; 21. 6; 22. 16; 28. 8, 22; Je. 17. 11;-to be acquired by bonest labour and industry, Pr. 10.4; 12.11; 13.4; 22.29; 28.19; uses for which they should be employed, r Ch. 29. 3; Mat. 19. 21; Lu. 16. 9; 1 Jn. 3.17;-if well used, a blessing, Pr. 14. 20; 19. 4; 22.7; Ec.7.12; Lu.16.9; 1 Ti. 6.10:—the duty of those who are possessed of them, Ps. 62, 10: 1 Ti. 6, 17: Ia. 1.10; -what are true riches, Mat. 6.19; Lu. 12.33; 1 Ti. 6.18; Re. 2.9; 3.18. Rid, to set free or clear from, Ge.37. 22; Ex.6.6; Le.26.6; Ps. 82.4; 144.7, 11. Riddance, a complete removal of, Le.

23.22; Zep. I. 18.

Riddle, something intricate or complicated, an enigma, or dark and puzzling question:—Samson's, Ju. 14. 12-10:—Ezekiel's, Eze. 17.2.

Rifle, to rob or plunder, Zec.14.2. Righteous, those who are just and upright in heart and practice, both towards God and man;—their character described, Ps. 172.5, Pr. 12.10; 13. 5; 21.12; Mat. 12. 35; Jn. 1.47;—under several characters, 2 Ch. 34.2; Ps. 15. 1, &c.; 37.21; 112.5; Pr. 10.20; 12. 5; 10; 13.5; 15.28; 21.26; 28.1; 29.7; Eze. 18.5, &c.; Mar. 6. 20; Lu. 1.6; Ac. 10. 1, &c.; 11.24; Ro.5.7.

- and wicked compared, Ps. i.xxxvii. xlix. lviii. lxxiii. : Pr. 4. 16: 14. 9; 28.1, &c.; Is. 3. 10;-have oft the same fate in this world, Ec.7.15; 8.14; 9.2;-their happiness and privileges, Ps.37.23; Pr.12.2; 13.22; 14.14; 28.5; Is.33.15; Ro.2.10; 5.7; 10.5,9; 2 Co. 3.18; Ep.2.19; Col.1.12; 3.4; He.12. 14; 1 Jn.3.2; Re.2.7,11,17,26,28; 3.5, 12,21; 22.14;-salt of the earth, 2nd light of the world, Mat. 5. 13, 14; -sons of God, Ro.8.14,&c.; I Jn.3.1,2;—one with Christ and the Father, Jn.17.11, 21;—temple of God, 1 Co.3.16;—free from trouble, Ps.91,14; Pr.1,33; 16.7; Is. 32. 17; Re. 7. 16; 21. 4;-to be remembered with respect, Ps. 112.6: Pr. 10.7;-to be blessed in their posterity, Ex. 25.5,6; De. 4.40; 12.25; Ps. 37.26; 103.17; Pr. 11. 21; 12.7; 14. 26; 20.7;

obedience to all the demands of the divine law, and his endurance of its penalty, in the room, and for the justification, of his people; and which is often called the righteousness of God, because appointed and accepted by God,—called sometimes the right cousness of faith, because apprehended by faith, Ro.4. 13: 9.30: 10.6;—wrought out by him, who is truly God in our nature;—and exhibiting a bright display of God's righteousness, Je. 23.6; 33. 16; Mal. 4.2; Ro.1. 17; 3.22; 10.3; 1 Co. 1.30; 2 Co. 5.21; Phi. 3.9; 2 Pel. 1.

Righteousness OF THE SAINTS consists in Christ's righteousness imputed to them, 2 Co. 5.21; Phi. 3.9—in principles of righteousness implicated in them, Ep.4.23,24;—and in righteousness of life exemplified by them, Ep.2.10; Tit.2.14

Rigour, strictness and seventy, Px. I.

13; Le.25.43. Rimmon, rim'mon [a pomegranate apple], (r) An idol worshipped by the people of Damascus, 2 Ki.5.13.—(2) A steep rock north-east of Geba and Michmash which served as a fortress to the Benjamites, Ju. 20. 45.—(5) A city of the tribe of Simeon, Jos.15, 21, 32; 1 Ch.4. 32; Ne.11. 29.—(4) A city of Zebulun, 1 Ch.6.77.

Ringleader, the head of a mob or party, Ac. 24.5.

Rings, used as ornaments for the ears, hands, fingers, &c., werevery ancient, Ge.24.22, 30, 47; 41. 42; Nu. 31. 50; Es. 3.10; 8.2; Lu. 15. 22; Ja. 2.2.

Rinsed, washed, Le.6.28: 15.11,12. Riot, wild and loose mirth, Ro.13,13; Tit.1.6; 1 Pe.4.4.

Riotous, intemperate, luxurious, wanton, Pr.23.20; 28.7; Lu.15.13.

Riphath, ri'fath, a son of Gomer the son of Japheth (Ge.10.3), founder of a Cimmerian tribe, the Celts who marched across the Riphaean Mountains, i.e. the Carpathians, into Europe.

Rites, laws, customs, ceremonies, Nu.

9.3. River, a name sometimes given by the Hebrews to seas, such as the Red Sea and the Mediterranean, Ps. 74. 15; Hab. 3.8; Is. 23.3; -river of God, showers, Ps. 65. 9;—one to rise from Jerusalem, and to flow into the Great and the Dead Sea, Eze. 47.2; Zec. 14. 8;-of life in Paradise, Re. 22.1;-of Egypt. This expression is found eight times in the Old Testament. In Ge. 15. 18 the Hebrew word is nahar, and it means the river Nile. In the other instances the Hebrew is nakhal, which means a winter-stream, and the reference is to Wady el-Arish. which was the boundary between Egypt and Canaan, as in Nu. 34.5; Jos. 15.4,47; 1 Ki.8.65. Robbery, or theft, forbidden and

Robbery, or theft, forbidden and threatened, Le. 19. 13; Ps. 62. 10; Pr. 21.7; 28.24; Is. 61.8; Eze. 18. 10; Am. 10; Ne. 3.1;—how punished, Ex. 22.1; 2 Sa. 12.5; Pr. 6. 31.

Robes, long and ornamented garments, worn by persons of rank, 1 Ki. 22. 10, 30; 2 Ch. 18. 9, 29; Eze. 26. 16: Lu. 20. 46;—of the redeemed, Re. 6.11; 7. 0. 13. 14.

Rocks, noted ones in a mountainous country, as Canaan was, were many, of Adullam, 1 Ch. 17.15;—Borez and Seneh, 1 Sa. 14.4;—Engedi, 24. 1.3;—Sela-hammah-lekoth, 23. 25. 28;—Horeb, Ex. 17. 1-6;—Meribah, Nu. 20. 1-11;—Ore Discounting the self-based of criterator fortresses, Ju. 15.8; 20. 45; 1 S2. 23. 25; 1 Ch. 11. 15;—water caused miraculously to flow from, Nu. 20. 8,1; Ne. 20. 15; 1 Self-based miraculously to flow from, Nu. 20. 8,1; Ne.

Roll, a piece of skin or parchment, written sometimes on both sides, and rolled together, instead of being bound in cut leaves, Ezr.6.2; Is.8.1: Je. 36. 2, 6, 23, 29; -one flying, in a vision of Zechariah, Zec. 5.1.

Roman, or freed man, citizen of Rome, Paul was, Ac. 16. 37; 22. 25,

27,29 Rome, rome, the capital of Italy, on the river Tiber, about 15 miles from its mouth, long the mistress of the world: was founded about 748 B.C., and increased to such an extent that it covered seven hills, whence it was called urbs septicolis, 'city of the seven hills.' In Nero's reign (A.D. 64 about two-thirds of it was destroyed by fire, but it was rebuilt with great splendour. In the reigns of Vespasian and Trajan the population was about 2,000,000. Rome is not mentioned in the O. T.: but the empire of Rome is referred to by Daniel, under the name of the 'fourth kingdom,' Da. 2. 40; 7.7,17,19; 11.39, 40. The population of the Roman empire in the time of Christ is estimated at 85,000,000. Strangers from, at Jerusalem on the day of Pentecost, Ac.2.10;-from it all Jews were commanded to depart, 18. 2;-Paul was carried to it a prisoner, 28, 16;-remained there two years preaching, 30. 31; -sent an epistle to the saints there, written from Corinth, A.D. 57. 58, Ro.15.15; comp. Ac. 20. 2, 3, 16;it is called 'that great city which reigneth over the kings of the earth. Re. 17. 18. For centuries this great city has been the capital of the 'States of the Church,' where the pope had sway as a temporal prince. In the month of Sept., 1870, the troops of Victor Emanuel entered Rome, and in a few days the 'States of the Church' ceased to exist. The pope was deprived of all his temporal power, and permitted to reside in Rome only as the spiritual overseer of the church which owns his authority. Root, Christ is called the, Is. 11. 10;

Rotten, putrid, not sound, Job 13.28; 41.27; Je. 38.11,12; Joel 1.17. Roughly, rudely, boisterously, Ge. 42.

Re.5.5; 22,16.

30: 1 Sa.20.10; Pr. 18.23. Bouse, to stir up from rest or quiet.

Rovers, wandering and plundering robbers, 1 Ch. 12.21.

Royal, kingly, Ge. 49. 20; Jos. 10. 2; Ac. 12.21; Ja. 2.8. Ruby, 2 precious stone, second only

to the diamond in hardness, of a red colour, mixed with purple, Job 28.18; Pr. 3. 15; 8.11; 20.15; 31.10.

Rudder, the helm, or part which steers a ship, Ac. 27.40.

Ruddy, approaching to red, 1 Sa. 16. 12; Ca. 5. 10; La. 4.7.

Rudiments, elements or first principles of science, Col. 2.8, 20; Ga. 4.3,9. Rue, a small garden plant. This word is found only in Lu. 11.42. In the parallel passage, Mat. 23. 23, anise (= dill) is used.

Rufus, rū'fus [red], the son of Simon the Cyrenian, Mar. 15.21; -he, or one of the same name, is saluted by Paul, Ro. 16. 13.

Ruhamah, ru-ha'mah [having obtained mercy], the name Israel would still bear, if she returned to God,

Rumous, fallen to ruin, 2 Ki. 19.25; Is.

Rulers, or civil magistrates, to be respected and obeyed, Ro.13.1-7; Tit. 3.1; 1 Pe. 2.13,14;—the devil and his

agents so called, Ep.6.12. Rump, the buttock, Ex.29.22; Le.3.9; Ruth, rooth [beauty], accompanies her mother-in-law from the land of Moab to Bethlehem, more than 100 years before the time of David, Ru. 1.16;-gleans in the fields of Boaz, 2.1, &c.;-claims the right of relationship to him, 3,8;-married to him. 4.10. Book of, has been placed by the Jews in the Hagiographa. It was probably written by the author of the Book of Judges, and belongs to the period of about the middle of the judges.

Rye, a well-known bearded grain, Ex. 9.32; Is 28.25. In Eze.4.9 the same word is rendered 'fitches.'

#### S.

Sabachtnani, sa-bak-tha'ni, the Syro-Chaidaic of the Hebrew word quoted by hrist from Ps. 22. 1, and which signifies hast thou forsaken me?

Mat. 26. 46; Mar. 25. 34. Sabaoth, sab-ā'oth, hosts or armies,

Ro.9.29; Ja.5.4

Sabbath [rest], so called because God rested on it from his work of creation, and appointed it for rest to man and beast, Ge.2.2:-charge to keep it, Ex. 16.2 ,; 20.8.10. 23.12; 31.12; 34. 21; 35.2; Le.23.3; De.5.12; je. 17. 21; -a day it which specially to remember God's goodness, De.5.15;-to he spent in worshipping God, in reading and hearing his word, &c., Le. 19. 30; 26. 2; Is. 58 13; Eze. 46. 3; Mar. 6. 2; Lu. 4. 16, 31; 13. 10; Ac. 13. 14, 15, 27, 42,44; 15.21; 17.2,3; 18.4;—no manner of work to be done on it, Ex.20.10; Le. 23, 12; 34, 21; 35, 2, 3; De. 5, 14, 15; Je. 17. 21; - promises to them who keep it, Is. 56. 2, 4-7; 58. 13, 14;threatenings against those who break it, Ex. 31.14,15; 35.2; Je. 17.27; Eze. 22. 8,14,26,31;—offerings on it, Nu. 28.9; -a breaker of it stoned, 15.32;-the violation of it corrected by Nehemiah, Ne. 13. 15-22; - the superstitious observance of it censured, and works of charity and mercy to be done on it, Mat. 12. 1, 11; Mar. 2, 23, 27; Lu. 13. 15; Jn. 7. 23; -instances of its having been dishonoured, Ex.16. 27; Nu. 15.32; Ne. 13.16; Je. 17.21-23; -its profanation the cause of natural judgments, Eze. 20. 15, 16; 23. 38, 47. Sabbath-day's journey, Ac. 1. 12. 8 distance of 2000 cubits, measured from the wall of the city in which the traveller lived; about six-tenths of a mile.

, change of, from the seventh to the first day of the week, arguments for:-Christ rose from the dead on the first day, which has ever since been kept sacred to the memory of this event, Mat. 28. 1; Mar. 16. 1;-Christ honoured this day, by often meeting with his disciples, Jn. 20. 19, 26; -it is called the Lord's day, namely, the Lord Christ's day, Re. 1. 10; on this day the apostles received the Holy Ghost, to qualify them for their work, Ac. 2. 1, compared with Le.23.15;-on this day Paul preached to the disciples, who had mer to eat the Lord's Supper, Ac. 20. 7;-the directions which Paul gives to the church at Corinth plainly allude to their religious assemblies on this day, 1 Co. 16.1,2.

-, the Christian, ought to be sanctified as a day of rest from worldly lahour and care, though not from works of mercy and charity, Ex. 20.10; Mat. 12.12; - a day of remembrance of Christ's finishing his hu

turah, carried away Job's cattle, Job z. 1 15.-(2) The descendants of the eldest son of Cush, who inhabited Ethiopia, Is.43.3; 45.4.—(3) Descendants of a son of Joktan inhabiting Arabia Felix, Joel 3.8.

Sabtechah, sab'te-kah [dark-coloured], the name of a son of Cusi, also of a tribe descended from aim, and of the region they inhabited on the east of the Persian Gulf in Carmania, Ge. 10.7; 1 Ch. 1.9.

Sackbut, a musical wind-instrument in use among the Chaldeans, the form of which is uncertain, Da.3.5,7.

Sackcloth, coarse apparel, made commonly of black goats' hair, used for sacks, Ge.42.25; Le.11.32; and also worn as a sign of mourning, Ge. 37. 34; Job 16. 15; Jonah 3. 5; 2 Sa. 3. 31; Es.4.1,2; Ps. 70.11.

Sacrifice, by shedding the blood of animals, as an acknowledgment that the life of the offerer was forfeited, and a supplication for pardon, was of very early appointment, as appears from those of Cain and Abel, Ge.4. 3, &c.; -of Noah, 8.20; -of Abraham, 15.9; 22.13; -- of Job, Job 1.5.

-, to be without blemish, Le. 22.19;-its age, 26,-how to be eaten. 29,30;-for morning and evening, Nu. 28.3;—of the meat and drink offering, 15.1, &c.;-on the Sabbath, 28.9;on the new moons, 11;-at the passover, 16, &c.; on the offering of the first-fruits, 26;-to be in one place, De. 12.5. See OFFERINGS

-, insignificant without true piety, 1 Sa. 15. 22; Ps. 50.8; 51. 16; Is. 1.11; Je.6.20; Am. 5.21; Mi. 6.6; Ho. 6.6; Mar. 12. 33.

-, Christ gave himself a sacrifice for our sins, 1 Co.15.3; Ep. 5. 2; Ga.1.4; 1 Ti. 2. 6,14; He. 7. 27; Ro. 5.6-8; 1 Pe.3.18; 4.1.

Sacrilege, the crime of profaning or violating anything dedicated to divine worship, forbidden and censured, Pr.20.25; Mal.3.8,9; Ro.2.22.

Saddle, a seat put on a horse, mule, or ass, Ge. 22.3; Nu. 22.21; Ju. 19. 10; 2 Sa. 16.1; 17.23.

Sadducees, sad'du-seez [just or righteous ones], one of the three noted sects among the Jews, in the days of our Lord, who maintained that the soul of man is material, like his body, that there is no other spirit besides God, that there is no resurrection of the dead, and all the rewards of virtue, and punishments of vice, reach only to this present life;-their opinions reproved by our Lord, Mat. 16. 1-12; 22.23-34; Mar. 12.18-27; Ln. 20. 27-38;-join the priests in persecuting the apostles, Ac. 4. 1-3; 5. 17;divided against the Pharisees who had joined them in accusing Paul, 23. 6-8. They rapidly disappear from history after the first century, and the opinions of the Pharisees predominate among the Jews.

Sadness of the countenance, or mourning under trials, makes the beart better, Ec.7.3.

Safe, those are who trust in the Lord. Pr. 29.25.

Saffron, an odoriferous herb, of the crocus family, Ca.4.14. Sailors, mentioned among those who

mourn the fate of Babylon, Re. 18.17. Saints, or holy ones, the gennine people of God, who are sanctified by his Word and Spirit, 1 Sa. 2.9; 2 Ch. 6. 41; Ps. 16. 3; 37. 28; Ro. 1. 7; 8. 27, &c. In De. 33. 2 and Jude 14 the word probably means angels.

Salamis, săl'a-mis [shaken, beaten]. a city in the island of Cyprus, on its south-east coast; -here Paul and Bar'usve baptized many, Ja. 3.23;—called Shalen, Ge.33.18; Shalim, 1 Sa.9.4. salmon, sal'mon [shady], the name of a hill, Ps.68.15;-called Zalmon, Ju.9.48.

Salmone, sal-mo'ne, the eastern promontory of the island of Crete, Ac. 27.7. See CRETE

Salome, sa-lo'me [peaceable], the wife of Zebedee, and mother of James and Join: Mar. 15.40; 16.1, with Mat. 27. 56; supposed to have been the sister of the Virgin Mary.

Salt, to be used with every burntoffering, Le. 2. 13;-Christians compared to it, Mat. 5. 13; Mar. 9.49; Lu. 14.34;-covenant of, Nu. 18.19; 2 Ch, 13.5.

(CITY OF), one of the six cities in the wilderness of Judah, Jos. 15.62. - (VALLEY OF), a place where the army of David slew 18,000 Edomites, 2 Sa. S. 13; 1 Ch. 18.12. See also 2 Ki. 14.7; 2 Ch. 25. 11. Its position is not

Salt Sea, the name of that lake at the south-east of the Holy Land. which separated it from the country of the Moabites, Ge. 14.3; De. 3.17; it is called also the Sea of the Plain, De. 4.49;—the Sea, Eze. 47.8; the East Sea, Joel 2.20; the Asphaltic Lake, The Arabs call it the Dead Sea, and the Sea of Lot (Bahr Lut). It is about 46 miles long and a little more than 10 miles broad, although these dimensions vary according to the season of the year. Its greatest depth is about 1300 feet. Its surface is 1289 feet below the level of the Mediterranean. Its waters contain 261/4 per cent. of saline particles, while those of the ocean contain only 4 per cent. Its specific gravity is 1'172, so that a traveller floated in it 'easily in an upright position, with head and shoulders above the water.' The land around it is gloomy and barren, and an awful silence hangs over the whole

Salutations, friendly compliments, whether by words, letters, or kisses, Mat. 5.47; 10-12; Lu. 1.29,41; 1 Co. 16. 21; Col.4.18.

Salvation, temporal safety, preservation, or deliverance, is from God only, Ps. 3.8; Is. 43.11; Ho. 13.4; Jn. 2. 9; Ac.7.25; 27.34; He.11.7; 1 Ti.4.10. -, deliverance from sin and hell, and the final enjoyment of heavenly bliss, is through Christ, Mat. 1. 21; Lu. 1. 69; 2.30; Jn. 3. 16, 17; 10.0; Ac. 4. 12; 5. 31; 13. 23; 15. 11; 16. 31; Ro.10.9; Ep.1.3,7; 1 Ti.1.15; 2 Ti.1. 10; Tit. 3.5; He. 2. 10; 5.9; 7. 25;-is offered freely to all, Is. 45.22; 51.1; Mat. 11. 28; Jn. 7. 37; Re. 22. 17;-is of grace, Ep.2.5,8; 2 Ti.1.9; Tit.2.11; -and not of works, Ro.11.6; Ep.2. 9; 2 Ti.1.9; Tit.3.5; -is through faith in Christ, Mar. 16. 16; Ac. 16. 31; Ro. 10.9; Ep.2.8; 1 Pe.1.5. See Saviour. Samaria, sa-mā'rī-a [watch-height], in Heb. Shomeron, corrupted by the Greeks into Samaria, (1) The capital city of the Ephraimites, situated about 42 miles north from Jerusalem. and called after the name of the original owner (Shemer) of the hill on which it was built, about B.C. 925, by Omri the sixth king of Israel, 1 Ki. 16. 24; -a grievous famine there, 2 Ki. 6. 24; -relieved by the flight of the enemy, 7.6;-a mixture of different nations settled in it, 2 Ki.17. 24; Ezr. 4.9, 10. For two centuries it was the capital of the kingdom of Israel till the carrying away of the tea tribes by Shalmaneser (B.C. 720), 2 Ki. 18. 3, 5. The site of the city is now covered with terraced vineyards

Sama itans, sa-măr'i-tans, inhabltants of the country of Samaria. After Shalmaneser, king of Assyria, had carried away captive the ten tribes of Israel, he repeopled Samaria with a colony of Babylonians, Cuthians, and other idolaters, 2 Ki. 17. 24. These, after a time, quitted the worship of idols, embraced the jewish religion. and built a temple on Mount Gerizim; and their offspring, mixed with apostate Jews, are called Samaritans;-their enmity to the Jews, Lu. 9.52,53; Jn.4.9;—their name used by the Jews as a reproach, 8. 48. At present the Samaritans are only about 200 in number, they reside in Nablous, the ancient Shechem, and still with scrupulous minuteness observe the passover on a sacred spot on Mount Gerizim.

Samos, sa'mos, an island in the east of the Mediterranean, about 9 miles from the coast of Asia Minor, a few miles south of Ephesus, Ac. 20, 15 It is about 72 miles in circumference. It contains about 12,000 inhabitants. Samothracia, sam-o-thra'shi-a, a small island in the north-east part of the Ægean Sea, about 30 miles distant from the coast of Thracia. It is 17 miles in circumference:-here Paul visited on his way from Troas, Ac. 16. 11. It is now called Samothraki, and contains only a single village.

Samson, sam'son [sun], the son of Manoah, horn, Ju 13.24; -marries a Philistine, 14.1; his riddle, 12; -kills thirty Philistines, 19:-burns their corn, 15 3; - kills a thousand men with a jaw-bone, 14; escapes from Gaza, 16. 1;-seduced by Delilah, 4, &c.;-taken by the Philistines, and his eyes put out, 21;-recovers his strength before his death, and destroys many of the Philistines, 22, &c.;-was for twenty years a judge

Samuel, săm'u-el [asked of, and lent to God], the son of Elkanah, by Hannah, born, 1 Sa. 1. 20; -devoted to God, 24: - who speaks to him when very young, 3. 1, &c.;-was the first of a series of prophets that continued in unbroken succession till the close of the Old Testament, Ac. 3.24; -- was early known as 'the seer,' 1 Sa. 9. 18; persuades the Israelites to abandon idolatry, at Mizpeh, 7.3;-his sons misbehave, 8.1; explains the customs of kings, 10;-receives Saul, 9. 11;-anoints him, 10.1;-asserts his own integrity, 12.1,-reproves Saul, 13.11; 15.12, &c.;-deserts him, 35;anoints David, 16.11, &c.; dies, 25. 1;-appears to Saul after his death,

Sanballat, san bal'lat [strength, heroic couragel, a native of Horonaim beyond Jordan, Ne. 2. 10;-was probably governor over the Samaritans;-was grieved that the city and temple of Jerusalem were to be rebuilt, Ne. 2.10; - opposes the Jews, 6.

Sanctification, the progressive conformity of the heart and life to the will of God, 1 Th. 5. 23,-it includes both dying to sin, and living in holiness, 1 Pe.2.24;—in its nature it is 2 divine work, Tit. 3.5; 1 Pe. 1.2;—referred to the Father, 1 Th. 5. 23; He. 13. 20, 21; -to the Son, Ep. 5. 25, 26; Tit.2.14;-to the Holy Ghost, 1 Co. 6.11, 2 Th. 2.13;—a progressive work, Job 17.9; Pr. 4.18; -an internal work, Ep.4.23;-a work always visible to its effects, Ac. 11. 23; Ro. 7. 4; - a work which is never left till it be perfected, Phi. 1.6; -a work necessary O Our pence week to ---

Ex.19.10; 22.23; 30.29; De.5.12; Is.8. 13; 29.23; Ep.5.26; 1 Th.5.23.

Sanctuary, the Holy of Holies, Le. 4.6:—the temple at large, 2 Ch.20.8; —the one place of national worship for the Israelites, De. 12. 5:—David longs to attend it, Ps. 42. 2; 63. 1; Ixxxiv;—its place after the restoration of the Jews, Eze. 48.8;—heaven, He. 8.2:—a place of refuge and shelter so called, Is. 8. 14: Eze. 11. 16.

Sandals, at first, were only soles of leather or wood, fastened on the feet with strings or thongs; afterwards they were covered like shoes by the richer, but the Hebrew slaves went harefoot, Mar. 6. 9; Ac. 12. 8;—commonly rendered 'shoe,' Mat. 3.11; 10. 10; Mar. 1.7; Lu. 3.16; 10.4, &c. See Washing.

Sanhedrim, or Senate, san'he-drim, the supreme council of the Jewish nation, composed of seventy or seventy-two judges, and said to have taken its rise from the seventy elders appointed to assist Moses:—Christ was brought before it, Mat. 27.1; Jn. 11. 47:—Stephen, Ac.6.12,15:—Peter and John, 4. 5-7:—the apostles, 5. 21,27.

Sapphire, a precious stone, second only to the diamond in lustre, hardness, and value; and of a pure blue, or deep azure colour, Ex. 24.10; 28. 18; Job 28 16; La. 4.7; Eze. 1.26; Re. 21.10.

Sarah, sa'rah [lady, or princess], the wife of Abraham, Ge. tt. 29; 12. 5;—ber name changed from Sarai [my princess], 17. 15;—bare Isaac when she was above ninety years, 21.2;—died at Hebron, aged 127 years, 22;—buried, 19. Isaiah (51.2) is the only prophet who makes mention of her. See Abraham.

Bardine, or Sardius, a gem of a deep red or bloody colour, of the chalcedony family, Ex. 28. 17; Eze. 28. 13; Re. 4. 3; 21. 20.

Sardis, săr'dis, capital of the ancient kingdom of Lydia in Asia Minor, situated at the foot of Mount Tmolus, in the plain watered by the river Pactolus. Here was one of the 'seven churches' to which John addressed an apocalyptic message, Re.3.1. Its modern name is Sert-Kalessi, consisting of only a few miserable cottages amid the runs of former grandeur. Bardonyx. See ONX.

Barepta, sa-rep'tah, Lu. 4. 26, a Gentile town on the shores of the Mediterranean between Tyre and Sidon. See ZAREPHATH.

Bargon, săr'gon, a King of Assyria, Is. 20. I.

Satan, să'tan [an enemy], the devil; appears in the presence of God, Job 1. 6; 2. 1;—tempts Joshua the highpriest, Zec. 3. 1;—tempts Jesus, Mat. 4.; Mar.1.13; Lu.4.2;—the prince of the demons, Mat. 9, 34;— Judas so called, Jn. 6. 70;—Peter so called, Mar. 8. 33;—seen by Jesus as lightning falling from heaven, Lu. 10. 18;—his synagogue, Re. 2. 9;—bound for a thousand years, 20.2. See Devil.

Batiate, to satisfy, to fill, or to glut, Je. 31.14,25; 46.10.

Satisfying, contenting, Ps. 103. 5; Pr. 13.25; Col. 2.23.

Satyr, a fabulous being, a hairy shaggy monster, half man, half goat, a species of demon, Is. 13. 21; 34.14; rendered 'devils,' Le. 17.7; 2 Ch. 11. 15; 'goat,' 4.24; 16.

4.24; 10.8.
Saul [asked], (1) The son of Kish, of
the tribe of Benjamin, and first King
of Israel; sent to find his father's asses,
1 Sa. 9.1;—applies to Samuel, 18;—
prophesies, 10.9;—chosen king, 17;—
the restriction under which be about

&c.;—also at Hachilah, 26.4;—consults a witch at Endor, 28.7;—slain, 31.2; 1 Ch. 10.2;—seven of his sons put to death by the Gibeonites, 2 Sa. 21.8;—buried by David, 12;—his descendants, 1 Ch. 8. 33; 9. 39.—(2) Of Tarsus. See PAUL.

Saviour, one who delivers from danger and misery, as *God* does by his providential care, Ps. 106.21; Is. 45. 15,21; Je. 14.8; 1 Ti. 4.10.

, our Lord Jesus Christ, Lu. 2.11; Jn.4.42; Ac.5.31; 13.23; Ep.5.23; Phi. 3.20;—he saves from sin, Mat. 1.21;—from the thraldom of Satan, Hc. 2.14; I Jn. 3.8;—from the world, Ga. 1.4;—from the sting of death, 1 Co. 15. 55-57;—from the grave, Ho.13.14; I Co. 15. 22,23; P.ii. 3.20, 21;—from hell, I Th. 1.10;—and brings to the enjoyment of aternal bliss in heaven, Mat. 25. 34; 1 Pe. 1.3, 4; 2 Pe. 1.11.

, Christ is, able to save to the uttermost, He. 7. 25;—and he is willing to save all who come to him, Mat.11.28; Jn.6.37.

Savour, scent, odour, or smell, Le. 26. 31; Nu. 15.3; 28.13; Ec. 10.1; Joel 2. 20; 2 Co. 2.15; Ep. 5.2.

Saws, for cutting wood or stones, 1 Ki. 7, 9; 1s. 10. 15;—the Ammonites tortured under, 2 Sa. 12. 31; 1 Ch. 20. 3;—ancient worthies put to death by, He. 11. 37.

Scabbard, the sheath of a sword, Je.

Scaffeld, a temporary gallery, 2 Ch.

Scales, the covering of fishes, Le.11. 9,10; De.14.9,10;—a skin or film on the eye, Ac.9.18;—balances for weighing, Is.40.12.

Scall, a disease incident to the hairy parts of the body, as the head or beard, Le. 13.30-36.

Scalp, the top or crown of the head, where the hair divides itself, Ps. 68.

Scape-goat, a type of Christ, Le. 16. 22; Is. 53.4; 1 Pe. 2.24.

Scarcely, hardly, Ro.5.7; I Pc.4.18.
Scare, to affight or terrify, Job 7.14.
Scarlet, a beautiful bright red, much worn by great men, 2 Sa.1.24; Pr.31.
21: La.4.5; Da.5.7;—figuratively, sins of deep enormity, ls.1.18;—mblem of luxury, Rc.17.3,4;—of hon-

our or presperity, Pr.31.21. Scatter, to disperse or drive into different places, Ge. 11.9; 49.7; Le. 26. 33:—to overthrow or destroy, Ps.68.

14; 89.10; 92.9. Scent, smell, odour, Job 14.9; Je.48. 11; Ho.14.7.

Sceptre, a rod or staff of authority in the hands of kings, governors, or mlers, Ge.49.10; Nu.24.17; Es.5.2;—a 'right sceptre' = just government, Ps.45.6.

Sceva, se'vah, a Jew who resided at Ephesus, of the priestly order, whose seven sons went about pretending to exorcise or cast out devils, Ac.19.14-

Schism, a breach, rupture, or division in the Christian church, 1 Co. 1. 10; 3.3; 11.18; 12.25; 2 Co.13.11.

Schoolmaster, the law a, or pedagogue, or tutor, to bring to Christ, Ga. 3. 24.

Schools, or colleges of prophets, instituted by Samuel, the great reformer and organizer of the prophetical order, at Ramah, 1 Sa. 19. 19;—Bethel, 2 Ki. 2. 3;—Jericho, 5;—Gilgal, 4. 38. In these institutions young men were trained for the prophetical office. School of Tyrannus, Ac. 19. 0.

Scorpion, a venomous reptile, somewhat resembling a lobster, with eight the king's letters, and drew up his decrees, &c., 2 Ki.12.10; 25.79; 2 Ch. 24.17; 18.3.18;—after the exile this name was given to those who copied the law, and were skilled in its interpretation, Je. 8. 8; Exr. 7. 6, 12;—Ezra organized a body of such men, of whom he was chief, Ne. 8. 1,449, 13; 12.26;—to this order belonged Jonathan, David's uncle, 1 Ch. 27, 32;—Baruch, the secretary of Jeremiah, Je. 36.26;—and those who lived in the days of Christ, Mat. 5.20; 7.29; 16.21; 17, 10; 20.18; 23.2; 13.14; 26.3, &c. Scrip, a small hag or wallet; it

SEAT

Scrip, a small hag or wallet; it was used for food or for money, 1 Sa. 17. 40; Mat. 10. 10; Mar. 6. 8; Lu. 22.35. 36.

Scriptures [writings], applied by way of eminence to those which are contained in the Bible, and which are given by inspiration, 2 Ti. 3. 16 (see INSPIRATION); - ought to be read and studied by all men, Mat. 21.42; Jn.5. 39; Ac. 17.11; Ro. 15.4; 16.26; 1 Co. 10. 11;-should be read and studied with holy reverence, Ps. 85. 8;-with faith in their divine authority, 119.66;with meek and humble docility of mind, 33; Ja. 1. 21; -with prayer for the teaching of the Holy Spirit, Job 34.32; Ps. 25. 4,5; 119.12,18; -various important ends for which they are given, 2 Ti. 3. 16; - promote the sanctification, edification, and comfort of believers, Jn. 17. 17,19; Ac. 20. 32; Ro. 15. 4; - producing illumination, Ps. 119.130;-spiritual cleansing, Ps. 119. 9; Jn. 15. 3; Ep. 5. 26;—yielding joy, Ps. 19.8; 119. 111, 162; -making wise, 19.7; - danger of rejecting them, Mar. 16.16; Lu. 10.16; Jn. 3. 36; 12.48; He. 2. 3; 10. 28; 12. 25;-to be frequently meditated upon, De.6.6; 11. 18; Ps.1.2; 119.97; Jn. 5. 39; 2 Pe.3.2; -a privilege of the Jews, Ro. 3.2;the advantage of the study of them, Ps. 19.7; 119. 9, 72, 98, 103; Ro. 15. 4; Ep. 6. 17; 2 Ti. 3. 15; Ja. 1. 25;—to be preserved entire, De. 4. 2; Pr. 30. 6; Re.22.18.

quoted or referred to in the New, Mat. 1.23; 2. 5, 6, 15; 3.3; 4.14; and in above 300 other places.

Scroll, a writing rolled up, Is. 34. 4; Re.6. 14.

Scum, the wicked, Eze.24.6,11,12. Scurvy, a disease, scabbed, Le.21.20;

Scythians, syth'i-ans, a nomad people who dwelt near the Euxine and Caspian seas. They were probably descendants of Magog. In Col.3.11 the name is used as a general term for the rude, ignorant, degraded.

Sea. The Heb. word (yam) rendered 'sea' is applied to the ocean, Ge. 1.2, 10;-lakes, Job 14.11;-great rivers, as the Nile, Na. 3.8; Is. 19.5; Am. 8.8; -the Euphrates, Je. 51.36;-the Sea of Gennesareth or Galilee, Mat.4.18; -the sea of Jazer, beyond Jordan, near the city of Jazer, Je. 48.32;-the Dead or Salt Sea, Ge. 14. 3;—the Great Sea called (also the 'hinder' i.e. the western sea, Da. 11. 24; Joel 2. 201, the Mediterranean, which washes the whole western shore of Canaan, Ps. 104. 25;—the molten laver, in the temple, 1 Ki.7.23; 2 Ch. 4.2;-the whole mighty ocean, which shall give up its dead, Re. 20. 13;none in the new earth, 21.1.

none in the new earth, 21.1.
Sealing, or marking with a stamp wax on letters or deeds, the antiquity and use of it, Ge. 38. 18; Ex. 28. 11; 1 Ki. 21.8; Ne. 9. 38; Es. 3. 12; Da. 6. 17; Mat. 27.66;—figuratively, the stamping of the divine image on the soul, by the Holy Spirit, 2 Co. 1.22; Ep. 1.

Moses', Mat.23.2;—loved the uppermost, in the synagogues, Lu.11.43. Seba, se'bah [man], a son of Cush, Ge.10.7; whose descendants formed a nation in the distant south, Ps.72. 10. In Is. 45. 14 they are called Saheans.

SELF-DENIAL

Sebat, se'bat [shoot], the fifth month of the Jewish civil year, and the eleventh of their sacred, from the new moon in Feb. to the new moon in March, the month when trees begin to shoot, Zec.1.7.

to shoot, Zec. 1.7.
Secacab, sck'a-kah [inclosure], a city of the wilderness of Judah, near the western shore of the Dead Sea, Jos. 15.61.

Secret, what is hidden; actions will be discovered, Ec. 12. 14; Mat. 10. 26; Lu. 8. 17; 12. 2; 1 Co. 4. 5.

Secretly, privately, Ge.31,27; De.13. 6; Ps.10.9; 13,10; Jn.11.28.

Secrets, of a lawful kind, not to be revealed, Pr. 17.9; 25.9; Mi. 7.5; - Samson's betrayed, Ju. 16.5, 18.

Sect, a party distinguished by some peculiar tenets; such as the *Pharisees, Sadducees*, and *Herodians*, Ac. 5.17; 15.5; 24.5;—rendered 'heresy' in Ac. 24.24.

Security, from evil, how to be attained, Ps. 15.1-5; Pr. 1.33; 10.9; 2 Pe. 1.10.

Sedition, rebellious tumult or insurrection against lawful government; condemned, Ac. 24, 5; Ga. 5, 20;—rendered 'insurrection,' Mar. 15. 7; 'dissension,' Ac. 15. 2.

Seducers, tempters or corrupters, not to be regarded, Pr.28.10; Mat.5.19; 23.15; 24.4,11; 2 Th.3.13.

Seeds of different kinds not to be sown together, De. 22.9.

sown together, De.22.9. Seer, a prophet, who had a foresight

of the future, 1 Sa.0.0. Seethe, to prepare food in hot or boiling water, &c., forbidden to be done on Sabbath, Ex.16.23;—a kid not to be thus prepared in its mother's milk, 23.19; 34.26; De.14.21.

Segub, se'gub [elevated], (1) A son of Hezron, 1 Ch.2.21.—(2) A son of Hiel, 1 Ki.16.34.

Seir, se'ir frough, bristly], (1) The father of the ancient Horites, Ge. 36. 20.—(2) The name of the mountain district on the east of Arabah where his posterity dwelt, 14.6; De.2.12;—ix safety posterity, Ge. 32.3; 33.14,16; 36.8,9. Hence Seir is often put for Bedom or the Edomites, Eze. 25. 8. It extended from the Dead Sea to the Elanitic Gulf.—(3) A mountain named as one of the landmarks on the north boundary of Judah, Jos. 15.10.

15.10.
Sela, or Selah, se'lah [a rock], the capital of Idumea, situated near the base of Mount Hor in the Wady Musa. It was taken by Amaziah, king of Judah, and named by him Joktheel [God-subdued], 2 Ki.14.7; 2.
Ch.25.11,12. This remarkable city is usually known by the name Petra, which is the Greek equivalent of Sela. It consists of dwellings cut out of the rock. It is now a lonely deserted ruin, according to the words of the prophets, Is. 34.5-15; Je.49.7-10,15-18; Eze.xxxv.; Joel 3.10.

Selah, se'lah, a term used seventy-one times in the book of Psalms, the import of which is not well known; though it is most generally believed to denote a pause in singing, or to excite and quicken attention, Ps. 3.2., 4,8; 4.2.4; 7.5: 9.16,20; 32.5, &c.; Hab. 3:3,0,13.

Hab. 3. 3,9,13. Seleucia, se-lū'shī-a, a city of Syria, situated on the shores of the Medipresently profitable. Mat. 5, 29, 50; at. 8, 9; Tit. 2, 12;—sometimes in things lawful, y Co. 8, 13; 9, 20; 10, 23;—in respect of our own righteousness, Is. 64, 6; Phi. 3, 7-9;—our own wisdom, 1 Co. 3, 18-20;—our own strength, 2 Co. 12, 10;—our own will, Mat. 6, 10; 2 39;—and our own life, 16, 24, 25; Mar. 8, 34, 35; Lu. 9, 23, 24;—at test of evotedness to Christ, Mat. 10, 37, 38; Lu. 14, 27, 33;—becomes pilgrims and strangers, He. 11, 13–15; 2 Pe. 2, 11.

Self-denial, motives to excite us to the practice of: the express command of Christ, Mat. 16. 24;—his eminent example, 2 Co.8.9; Phi. 2.5-8;—the encouragement he gives, Mat. 16. 25; 19. 29;—the example of the saints, particularly Abraham. Moses, and Paul, He. 11. 8, 17, 24-26; 2 Co. 11. 23-27; Re. 12.11.

Self-examination. See Examina-

Self-interest, or Selfishness, how it discovers itself, Mi. 3. 11: Mal. 1. 10, Mat. 20, 21; Ro. 15. 11; Co. 10, 33; Fl. 10, 21; 2 Ti. 3.2; 1 Jn. 3.17;—characteristic of the natural man, Phi. 2. 21;—sto to make us disregard the interests of others, 1 Co. 10. 24; Phi. 2. 21; 2 Ti. 4. 10;—of Nabal, 1 Sa. 25, 10.

Selling, frauds to be avoided in, Le. 19.13,36; 25.14; Pr.11.1; 16.11; 20.10, 23.

Selvedge, the edge of a web of cloth, Ex. 26.4; 36.11.

Senate, the chief court of the Jews, consisting of the 'elders of Israel,' Ac.4.8; 5.21. See Sanhedrim.

Senators, members of the Sanhedrim, Ps. 105.22.

Seneh, sen'eh [thorn-rock], the name of a rock, the scene of Jonathan's remarkable adventure against the Philistines, 1 Sa. 14.8.

Sennacherib, sen-nāk'e-rib [appear-ing like a lion], king of Assyria, invades Judah, 2 Ki. 18. 13; 2 Ch. 32. 1; Is. 36. 1;—in one night his vast army was destroyed by 'the angel of the Lord,' 2 Ki. 19. 35; 2 Ch. 32. 21; Is. 37. 36;—himself slain, 1s. 37. 37; 2 Ki. 19. 37.

Sense, (1) The meaning or signification of Scripture, Ne. 8. 8.—(2) Any one of our bodily organs of perception; namely, seeing, hearing, smelling, tasting, and feeling, He.5.14. Sensual, carnal, as opposed to spiri-

tual, Ja.3.15; Jude 19.
Sensnality, or devotedness to bodily pleasures, censured, Am.6.4; Lu.16.

19, &c.; 1 Co.15.32; Ja.5.5.
Sentence, the decision of a judge, acquitting or condeming, De. 17.9, 10; Ps. 17. 2; Lu. 23. 24;—God's, pronounced against sin, not speedily executed, Ec. 8. 11;—that which shall finally be passed on the righteous,

Mat. 25.34;—on the wicked, 41.

Separate, to divide, or put asunder,
Ge. 13.9; Je. 27. 12; Lu. 6.22; Ro. 8.35,
39;—from the wicked, our duty, 2 Co.

Sepharvaim, sef-ar-va'im (the two Sipparas), a city of Mesopotamia whence colonists were brought to Samaria. It stood on the Euphrates, above Babylon, on both sides of the river, 2 Ki.17.24; 18.34; 19.13; 18.36. 19; 37.13.

Septuagint, an ancient Greek version of the Old Testament; an old but questionable tradition states that it was thus named because translated by seventy, or rather seventy-two Jews in the time of Ptolemy Philadelphus, king of Egypt, about the year 28; before Christ; and from which both our Lord and his apostles frequently quote texts, rather than from the He-

ground those that went down into Egypt, Ge 46.17

Egypt, 5c. 40. 47. [warrior of Jehoparalah, ser-i'ah [warrior of Jehopath], (1) A high-priest of the Jews, was taken captive, and, along with seventy others, put to death at Riblah, Je. 52. 24-27.—(2) The scribe or secretary of David, 2 Sa. 8. 17. There were several others of the same

Geraphim, ser'ra-fim [brilliant ones], the plural of seraph, seen by Isaiah,

Sergius Paulus, ser'gi-us paul'us, the deputy-governor of Cyprus, converted by Paul, Ac. 13. 12.

serjeants, officers of the Romans called *lictors*, who carried a bundle of rods before the magistrates, for whipping malefactors, Ac. 16.35, 38.

whipping mainetators, Ac. 135, 36.

Berpent, deceives Eve, Ge. 3.1.—fiery ones destroy many of the Israelites, Nn. 21.4, &c.:—a brazen one made by Moses, 8:—abused to superstition, 2 Ki. 18. 4:—the erection of it delared to be typical of the crucifixion of Christ, In. 3.14:—the devil called the serpent, 'Re. 12. 9, 14, 15;— an emblem of wickedness, Mat. 23. 33;—of cruelty, Ps. 58. 4:—of treachery, Ge. 49. 17.

Serug, serug [shoot, tendril], the father of Nahor, and the grandfather of Abraham, Ge. 11.22-26; Lu. 3.35.

Servants, properly slaves, Ge. 9, 25: 27.37; Jn.8.34; Ro.6.19; among the Hebrews there were two kinds; the first were foreigners taken captive in war, or purchased; and these their masters kept, exchanged, or sold according to their pleasure, Le.25.44-46;-the second were Hebrews, who from poverty had sold themselves. or were delivered up by their parents. in a time of dire necessity, to satisfy the demands of an unfeeling creditor; and this class might either be redeemed at any time, or otherwise were bound to continue in servitude only till the seventh year, or the year of jubilee, when they were free if they chose, Ex.21.2-6; Le.25.47-55; -law respecting daughters sold to be, Ex. 21. 7-11; -fugitive, not to be delivered up, De. 23. 15;—not to be oppressed, 24.14.

, their duty to be diligent and obedient, Ep. 6. 5-7; Col. 3. 22; 1 Ti. 6. 1; Tit. 2 9; 1 Pe. 2. 18;—to be faithful, Lu. 16. 10-12; 1 Col. 4. 2; Tit. 2. 10;—not to purioin, Tit. 2. 10;—not to be slothful or wasteful, Pr. 18. 9; Jn. 6. 12;—should be content with their situation, 1 Co. 7. 20. 21;—compassionate to their fellows, Mat. 18. 33. Examples of good servants: Eliezer, Ge. xxiv.;—Jacob, 31. 36-40;—Jo. 2464, 39. 3; Ac. 7. 10;—David's servants, 2 Sa. 12. 18;—servants of Naaman, 2 Ki. 5. 2-4, 13;—others, Mat. 8. 9; Ac. 10. 9; Ac. 1

Servitor, an old word, meaning a servant, 2 Ki 4.43.

Seth, or SHETH [compensation, appointed], the third son of Adam, Ce. 4.25; 5.3;—the father of Enos, 6;—his age and death, 8.

Settle, fix, 1 Ch.17.14; Eze.36.11; Lu. 21.14; 1 Pe.5.10.

Seven, regarded by the Jews as a number of perfection, because God rested on the seventh day, Ge. 2. 2; —their land rested from tillage every seventh year, Le. 25. 4, 5;—used as a round number for many, 1 Sa. 2, 5;] ob 5.19; Ps. 12.6; 179.164; Pr. 26. 16, 25; Is. 4.1; Je 15.9; Mat. 12.45; 18.21.

Seventy Elders, appointed to relieve Moses, Ex. 18 25; Nn. 11. 16;—called up to the mount, Ex. 24. 1.

Disciples sent out by Jesus, Lu. 10.1:—their return, 17. Sewed, joined, Ge.3-7; Job 16.15. Sexes, male and female, to be distinguished by their dress, De.22.5; Shaalabbin, sha-al-ab'bin [city of foxes], a city of Dan, Jos-19.42; Ju. 1.25:—called Shaalbim, Jn.1.35.

Shaashgaz, sha-ash gaz [servant of the beautiful], a Persian eunuch in the court of Ahasuerus, Es.2.14.

Shadow, the law was, of gospel blessings, He.10.1:—our days on earth compared to, Job 14. 2; 17. 7;—of death, means the gloomy darkness with which it is often attended, 3.5; 10.21; 12.22; 16.16; 24.17; 34.22; Ps. 23.4; 44.19; 107.10,14; Is.9.2; Mat. 4.16; Lu.1.79.

Shadrach, shā'drak [a royal one], the Chaldee name of Hananiah, who, with his companions Meshach wand Abednego, were accused to Nebuchadnegzar, Da. 3. 12;—brought before him, and charged to serve his idol, 13-15;—their bold and firm resolution, 16-18;—were cast into the fiery furnace, 19-23;—were miraculously preserved and called forth by the king, 24-26.

Shaft, a spire, an arrow, Ex. 25.31; Is.

Shaharaim, shū-har-ū'im [morning and evening dawn], a descendant of Benjamin, who resided in Moab, whose numerous posterity, by his two wives, is mentioned, 1 Ch.8.8-28.

Shahazimath, sha-haz'i-math, a city in the tribe of Issachar, Jos. 19.22.
Shalluri, shallum frateibusiani.

Shallura, shil'lum [retribution], (1) A son of Naphtali, and father of the Shillemites, Ge. 46. 24; Nu. 26. 49; I. Ch. 7. 13.—[2] The fifteenth king of Israel, the son of Jabesh, who murdered and succeeded Zechariah, 2 Ki. 15. 10:—after one month slain, 14.—[3] King of Judah, son of Josiah, Le. 22. II.

Shalmaneser, shāl-ma-ne'zer, king of Assyria, subdued the kingdom of Israel, and obliged their king to pay tribute, 2 Ki.17.3:—imprisoned their king for conspiracy, 4:—after three years' siege, took Samaria, ravaged the fenced cities of Israel, massacred the inhabitants, and carried the remainder captive (8.C. 721), 5,6; 18.9-

Shambles, the flesh-market, 1 Co. 10.

25. Shame, the offspring of sin, Ge. 3. 7;
—just cause of it, Ps. 25. 3; Is. 1.29;
42. 17;—unreasonable, Mat. 10. 32;
Mar. 8. 38; Lu. 9. 26; Ro. 1. 16; 2 Ti. 1.8;
—from guilt, Ge. 38. 26; Ezr. 9.6; Pr.
13.5; Je. 2. 26; 3. 25; Jn. 3. 20;—from disgrace, 2 Sa. 10.5; Lu. 13. 17; 16. 3;—from bashfulness, 2 Ki. 2. 17.

Shamefacedness, modesty, 1 Ti.2.9. Shamgar, sham'gar, the third judge of Israel, delivers the Israelites from the Philistines, Ju.3.31.

the Philistines, Ju.3.31.

Shammah, sham'mah [astonishment],
(1) The third of David's mighty men,
who, along with Eleazar, routed the
Philistines, s Sa.23.11,22—one of the
three who broke through the host of
the Philistines and brought water to
David, 13-17.—(2) A brother of
David, 13-18.—(2) A brother of
David, 1 Sa.16.9:—called Shimeah, 2
Sa. 13. 3, and Shimma, 1 Ch. 213.—
(3) Another of David's thirty champions, 2 Sa.23.33.—(4) A third champion of the same name, called also
Shammoth and Shamhuth, 1 Ch.11.

27: 27.8.

Shaphan, sha fan (sly, or prudent one), secretary of the temple in the time of Josiah. 2 ki 22.8,9:—informed that king that the book of the law the shining of Benjami Shekel, (1) brews, = 3

was found, 10,11; 2 Ch. 34, 14-18.
Shaphat, sha fat [judge], (1) One of those sent to spy the Land of Promise, Nu. 13, 5, — (2) The father of

'The King's Dale,' Ge. 14.5; 2 Sa. 18.

Shaving, a rite of purification, Le. 14.8;—by the Nazarites, Nu.6.9;—by Paul, Ac. 18. 18; 21. 24;—a token of humiliation, Job T. 20;—forbidden with respect to the corners of the beard, Le. 19. 27; 21. 5;—of David's ambassadors by Hanun, 2 Sa.10.4;—the head, a disgrace to a woman, 1 Co.11.6;—customary with the Egyptians, Ge. 41.14.

Sheaf, of the first-fruits to be presented to the Lord, Le. 23. 10,11; bringing home of, on Sahbath, reproved, Ne. 13. 15. Shealtiel, she-al'ti-el [asked of God],

Shealtiel, she-al'tī-el [asked of God], father of Zerubhabel, Ezr. 3.2,8; Ne. 12.1.

Shearers, those who clip the fleece from sheep with shears, Ge. 38. 12; 1 Sa. 25. 7, 11; 2 Sa. 13. 23; 15. 53. 7.

Shear Jashub, she'ar ja'shub [the remnant shall return], a son of the prophet Isaiah, Is. 7.3. It is conjectured that it is a symbolical name like that of his brother Mahar shalalhash baz.

Sheath, scabbard of a sword, 1 Sa.17. 51; 1 Ch.21.27; Jn.18.11.

Sheba, she'bah [covenant], or SEBA. the name of several persons, (1) A son and also a grandson of Cush, Ge. 10. 7; 1 Ch. 1. 9.—(2) A son of Joktan, Ge. 10.28; 1 Ch. 1.22. His descendants inhabited south of Arabia. -(3) A son of Jokshan, and grandson of Abraham, Ge. 25.3; 1 Ch. 1.32. -(4) From the Sheba peopled by descendants of Joktan the queen came who visited Solomon, 1 Ki. 10. 1; 2 Ch.o.1; -incense from, and merchants of, mentioned, Je 6. 20; Eze. 27.22; 38.13; Mat. 12.42. The kingdom of, comprehended the greater part of Arabia Felix-the Saba of profane history. - (5) A man who excited rebels against David, 2 Sa. 20.1;-slain, 22.

Shebnah, sheb'nah [youth], a treasurer and secretary to Hezekiah, 2 Ki. 18: —his death foretold, Is. 22.

Shechem, she'kem [shoulder, ridge], (1) A son of Hamor and prince of Shechem, debauches the daughter of Jacob, Ge. 34. 2; made honourable proposals to marry her, 4.12;-murdered by Simeon and Levi, 25 -(2) A town of the Canaanites, called also Sichem, Ge. 12.6; and Sychem, Ac. 7. 16. It was situated in the valley between Mounts Ebal and Gerizim, about 34 miles north of Jerusalem, and 7 south of Samaria. It was called Neapolis by the Romans, a name which is still preserved in its Arabic name Nablus;-near it Jacob bought a piece of ground, in which Joseph was buried, Ge. 33..19; 50. 13;-here Joshua assembled the Israelites before his death, Jos. 24.1, &c.; -it became the capital of Samaria, and was called Sychar, Jn. 4. 5;-it has about 8000 inhabitants, but only some 15 or 20 Samaritan families.

Sheep, a well-known animal, of which some of the ancients had vast flocks, Job 1. 3; 42. 12;—appointed to be offered in sacrifice, Le. 1. 10; 22. 19, &c.;—figuratively, the people of God, Ps. 79.13; 95.7; 100. 3; Jn. 10. 2-

4, &c. Shehariah, she-ha-rī'ah [Jehovah is the shining one], one of the posterity of Benjamin, 1 Ch. 8.26.

Shekel, (1) A weight among the Hebrews, = ½ 02. avoirdupois, Ge. 24. 22; Ex. 30. 23; 2 Sa. 14. 26; Eze. 4. 10. — (2) A piece of money of the above weight, valued in gold about £1, 55.

God), a prince of the tribe of Simeon, Nu.1.6.

Shem [name], the eldest son of Noah, Ge. 5, 32;—he, with Japheth, modestly covered their father's nakedness, 9. 23;—his age, 11.10;—his descendants, 10.21 (the word 'elder' in this verse refers to Shem, and not to Japheth); 1 Ch. 1.77.

Shema, she'ma [rumour], a city in the south of Judah, Jos. 15.26.

Shemaiah, shēm.1<sup>1</sup>2<sup>1</sup>ah [whom Jehovah hears], (1) The prophet applies to Rehoboam, 2 Ch. 11. 3; 12. 5.—(2) Many others of this name, Ezr. 8. 13; Ne. 3. 29; Je. 36. 12, &c.

Shemida, she-mi'da [fame of the wise one], a son of Gilead, Nu.26.32.
Shemimith, shem'i-nith [the eight], probably denotes a musical instru-

ment with eight cords, 1 Ch. 15.21; Ps.vi.xii. title.

Shenir, she'ner [coat of mail], a name of Mount Hermon, De. 3.9.

Shepham, shef'am [a bare region], a place mentioned in the description Moses gives of the eastern boundary of Canaan, Nu.34.10.11.

Shephatiah, shef-a-ti'ah [the Lord judgeth], (1) A son of David, 2 Sa. 3.4.—(2) A son of king Jehoshaphat, 2 Ch. 21. 22.—(3) Others so named, 1 Ch. 9.8; 27.16; Je. 38. 1.

Shepherd, Christ is, to his flock; he purchased them with his blood, Jn. 10. 11;—seeks them out and gathers them into his fold, Eze. 34. 11-13—feeds them in his green pastures, Is. 40. 11; Eze. 34. 14. 15;—leads and guides them, Jn. 10. 4;—heals their diseases, Eze. 34. 16; Lu. 4. 18;—protects them from enemies, Jn. 10. 12, 13,27,28;—brings them at last to his heavenly fold, Re. 7. 16,17.

Shepherds, representing prophets, reproved for their negligence, Eze. 34. 1, &c.; Zec. 11.3, 15; 13.7. Sheriffs, officers in the Chaldean em-

Sheriffs, officers in the Chaldean empire, whose particular powers and functions we know not, Da. 3.2,3.

Sheshack, she'shak [thy flax, thy joy], a name given to Babylon, Je. 25. 26; 51.41.

Sheah bazzar, shesh-baz'zar [joy of the vintage, or joy in adversity], a prince of Judah, generally believed to be Zerubbabel, to whose care Cyrus committed the sacred vessels sent back to Jerusalem, Err. 1.8, 11; 5-14, 16, compared with Zec. 4.0.

5.14,16, compared with Zec.4.9.
Shether-Boznai, she'ther-boz'nī[shining star], one of the Persian governors of Syria, who came to Jerusale malong with Tatnai, Ezr.5.3; 6.6.

Shew, or Show, an appearance, a public sight, 1 Co.11.26; Col.2.15; Ga.

Shew-bread [bread of face, or of the presence], twelve loaves which the presence laced anew every Sabbath on the golden table, before the Lord, Ex. 25. 30; Le. 24, 5-8;—to be eaten afterwards by the priests only, 9.

Shibholeth, shib'bo-leth [a stream], the Ephraimites were not able to pronounce this word, but called it SIBBOLETH, in consequence of which they were detected, and 42,000 of them slain, Ju. 12. 1–6.

Shield, a piece of defensive armour, made of wood, and covered with leather, brass, or gold, 1 Ki. 10.17; 14. 27, 2 Ch. 14.8:—Cod is, to alse people, Ge. 15. 1; De. 33, 29; Ps. 33, 20; 84, 11;—faith so called, Ep. 6.16

Shiggaion, shig-ga'yon [a song or hymn], according to some a dithyrambic song, according to others a plaintive song or elegy, Ps. vii. title. In Hab. 3. 1 the plur. form Shigionoth is used.

the days of Joshua to the death of Eh, 18.1; 19.51; Ju.18.31; 21.19; 1 Sa. 1.3,24; 1 Ki.2.27; 14.2,4. See Taber-NACLE. The modern name of Shiloh is Seitin.

Shimeah, shim'e-ah [fame, rumour], a brother of king David, 2 Sa.13.3; called Shimma, 1 Ch.2.13; Shammah, 16.9; Shammuah, 2 Sa.5.14.

Shimei, shim'e-ī [renowned, hearer], a Benjamite and a kinsman of Saul, curses David, 2 Sa. 16,5:—pardoned, 19.18:—put to death by Solomon for breach of engagement, 1 Ki. 2 36-46.
Shimshai, shim'shi [Jehowah is splendour], a scribe in the time of Ezra, Ezr. 4.17,2.

Shinar, shi'nar [perhaps, country of the two rivers], the extensive and fertile plain through which the Euphrates and Tigris flow, Ge. 10. 10; 11. 23; 14. 1. 9; 1s. 11. 11:—to it Nebuchadnezzar carried the sacred vessels of the temple, Da. 1. 2.

Shiphrah, shif'rah [beauty], one of the Egyptian midwives who saved the Hebrew children, Ex. 1.15.

Shipmaster, the captain or owner of a ship, Jn. 1 6; Re. 18.17.

Ships, probably originated from Noah's ark, and were early employed in trade by the tribes of Zebulm and Dan, Ge. 49. 13; Ju. 5. 17;—Solomon built a navy of, t Ki 9 26;—Jehoshaphat, 22.48; 2 Ch. 20. 36,37.

Shipwreck, the destruction of a ship by rocks, shallows, &c., 2 Co.11.25; —renouncement of a religious profession, and exposure to ruin, 1 Ti 1. 10.

Shishak, shi'shak, king of Egypt, plunders Jerusalem, 1 Ki. 14. 25; 2 Ch. 12. 2-9. Probably the Sesostris of profane history.

Shitrai, shit'rī [Jehovah is a decider].
one set over David's cattle, 1 Ch. 27.

Shittim, shit'tim [acacias], (1) A place in the plains of Moab opposite Jericho, where the Israelites encamped for the last time before crossing the Jordan, Nu. 25. 1. From thence Joshua sent the spies, Jos. 2.1.—(2. A valley west of Jordan and near Jerusalem, Joel 3.18.

Shittim-wood, used in making the tabernacle and its furniture, was durable, incorruptible in water, and became black, Ex. 25. 5, 10, 13, 23; 26. 15, 26, 32; 27. 1.

Shivers, small broken pieces, Re. 2 27. Shobach, shō'bak [expansion], a general of the king of Syria whom David slew, and routed his mighty army of 700 chariots and 40,000 cavalry, 2 Sa. 10.16-18

Shock of corn, sheaves set up in the field for winnowing, Ju. 15, 5; Job 5, 26. Shocoh, sho'ko [branches, hedge], (1) A city in the low country of Judah, 2 Ch. 28. 18;—called Socoh, Jos. 15, 35;—Shoco, 2 Ch. 11, 7;—Shochoh, 1 Sa. 17, 1. It was ahout 13½ miles southwest of Jerusalem; near it David killed Goliath, 1 Sa. 17, 1.—[2] A town in the mountains of Judah about 10 miles southwest of Hebron, Jos. 15, 48.

Shoe. The Hebrews used sandals (see Sandals) or shoes which covered their feet and legs when abroad; and women of quality wore shoes or gaiters of costly texture:—to put off, a mark of reverence, Ex. 3.5; Jos. 5. 15;—taken off and given to another, a token of a surrender of one's rights, De. 25.9; Ru. 4.7;—removed, a token of subjection, 2 Sa. 15.30; Is. 20. 24; Eze. 24. 17;—hence 'cast over' a country, a sign of its subjection, Ps. 60. 8; 108. 9;—to bear or unlose, the mean.

and image of Diana at Ephesus, Ac.

Shroud, a shelter, Eze. 31. 3. Shubael, shi'ba-el [captive of God], one of the posterity of Levi, 1 Ch. 24.20; called Shebuel, 23.16; 26.24. Shulamite, shi'lam-ite, the feminine form of the Hebrew word rendered Solomon, a name given to the spouse,

Shunamite, shu'nam-ite, (1) A native of Shunem, Abishag so called, 1 Ki. 1.2.—(2) The hostess of Elisha, 2 Ki. 4.12;—her son raised to life by Elisha, 32;—brought to the king, 8.1.

Ca.6.12.

Shunom, shū'nem [the two restingplaces], a city of the tribe of Issachar, about 3 miles north of Jezreel, where the Philistines encamped before Saul's last battle, Jos. 19. 18; 1 Sa. 28. 4; visited by Elisha, 2 Ki. 48;—Abishag, David's last wife, belonged to, 1 Ki.

Shur, shur [a wall], a city on the confines of Egypt, somewhere near the modern Suez, and which gave name to the adjacent part of the desert, Ge. 16.7; Ex.15.22; I Sa.15.7; 27.8.

Shushan, shū'shan [a lily], called Susa by the Greeks, a city in the province of Elam, a fortress of the ancient Susiana or Cissia. It stood on the banks of the Choaspes. It is now a mass of ruins called Sus, lying between the Shapur and the Disful, Ne.11; Es.2.8; 3.15; 8.15; Da.8.2.

Shuthelah, shu'the-lah [noise of breaking], a son of Ephraim, 1 Ch. 7.20. Shuttle, shortness of life compared to the swiftness of its flight, Job 7.6.

Sibbecai, sib'be-kī [thicket of Jehovah], one of David's mighty men, r Ch.27.11.

Sihmah, sib'mah [coolness], a town occupied by the Reubenites on the east of the Dead Sea, Nu.32.38; Jos. 13.19;—famous for its yines, Is.16.8;—it was destroyed by the Assyrians and Chaldeans, Is. 16.8; Je.48.32;—called Shebam, Nu.32.3;—Shibmah, <sup>38</sup>

Sick, to be visited, 2 Ki.8.29; Job 2.11; Mat. 25.36;—to be prayed for and anointed with oil, as the token of miraculous recovery, Ja. 5.14, 15.

Sickle, an instrument for cutting down corn, De. 16, 9; 23, 25; Je. 50, 16; Joel 3, 13; Mar. 4, 29.

Sickness, why permitted, De. 28. 22; Job 2.7, &c.; 5. 17; Ps. 94. 12; Jn. 9, 3; 11.4; 1 Co. 11. 30; —threatened in punishment of sin, Le. 26. 14-16; 2 Ch. 21. 12-15;—how to behave under it, Ge. 50. 24; 2 Kl. 20. 1; Ja. 5. 14.

Siddim, sid'dim [open fields, plains], the broad plain in which Sodom and Gomorrah lay. It was 'full of slime pits,' Ge.14.10.

Sidon, sī'don, the Greek form of Zidon [a fishery], a renowned city, the capital of Phœnicia, situated on the shore of the Mediterranean, about 20 miles north of Tyre, and about 20 south of Beirût; it was founded by Sidon, the eldest son of Canaan, Ge. 10. 15, 19; -judgments against, predicted, Eze. 28. 10;-frequently mentioned in the gospel history, Mat. 11.21,22; 15.21; Mar. 3.8; 7.24, 31; Lu.4.26; 6.17; 10. 13,14;-Paul, in his voyage to Rome, touched at, and found Christians there. Ac. 27. 3. It is now called Saida, a poor town, having a population of about 7000 Moslems and 500 Jews. Sign, a mark, token, or proof, Ex. 3.

sign, a mark, token, or proof, Ex. 3.

12: 31. 13; Ro. 4. 11;—a miracle, Ex.

4.8,9,17,28; Jn. 2. 18; 20. 30.

Signet, a seal, often set on a ring, Ge. 38.18; Ex. 28.11, 21, 36; Da. 6.17; Hag. 2.23.

Signification, a meaning, 1 Co.14.10. Signify, to mean, or declare, Ac. 21. 26: 23.15; 1 Pe.1.11. Silas, si'las (contracted for Silvanus, 2 Co.1.19), one of the most active primitive preachers, exhorts the Christians at Antioch, Ac. 15. 23;—accompanies Paul in his progress, 40;—imprisoned with him at Philippi, 16. 19. Silence, or refraining from speaking, sometimes commendable, Ps. 39. 2; Pr. 11. 12; 17. 28; 26. 4; Mi. 7. 5; T Ti. 2. 11; Ja. 1. 19;—figuratively, utter destruction, 18. 15. 1;—death and the grave, Ps. 94. 17; 115. 17.

Silk is not mentioned in the Bible except in Eze. 16. 10, 13;—it prohably means *finest linen*, for silk was not then known.

Silly, weak, harmless, Job 5.2; Ho.7.

Siloam, si-lo'am [sent, sending], (1) A fountain of water rising in the southand of the Tyropoean valley between the upper and the lower city of Jerusalem, whence it flowed past Zion and Moriah, called a 'pool,' Ne. 3. 15 (SILOAH); Jn. 9, 7-11; spoken of as running 'waters,' Is. 8.6. There were probably two pools, the upper, Is. 7.3 (called also the king's fool,' Ne. 2. 14), and the lower pool,' Is. 22. 9.—(2) A tower or high wall near the 'pool,' Lu. 8.4.

Silvanue, sil-va'uus, a faithful preacher with Paul, 2 Co. 1.19; 1 Th. 1.1; 2 Th. 1.1; 1 Pe. 5.12. See SILAS.

Silver, not mentioned before the flood, but used in traffic in the time of A braham, Ge.23, 15, 16;—so abundant in the days of Solomon, that it was little valued, 1 Ki.10.21;—thirty pieces of, promised to Judas, Mat.26, 15; 27.3-6,9;—were probably shekels, comp. Ex.21, 32

Silverlings, pieces of silver, shekels, Is.7.23.

Silversmith, one who works in silver, Ac. 19.24.

Simeon, sim'e-on [hearing], (1) The second son of Jacob, Ge.29.33;-he and Levi murder the Shechemites, Ge. 34.25:-detained in Egypt, 42.24; -his inheritance, Jos 19.1; his descendants, 1 Ch. 4.24; his tribe conquers Gedor and the Amalekites, 39; on the journey through the wilderness the tribe of, marched and encamped under the standard of Reuben, Nu. 2. 12; 10. 18. -(2) A pious old man at Jerusalem who earnestly waited for the coming of Messiah, Lu. 2.25; -it was revealed to him that he should see Christ, 26;-took Christ in his arms and blessed God, 28;foretold Mary how she should be tried by witnessing the death of Jesus, 34,35.-(3) An eminent teacher of the church, called Niger, or the Black, from his swarthy complexion,

Similitude, a likenessor resemblance, 2 Ch. 4.3; -none of God seen, and none to be made, De. 4.12,15,16 -a comparison or simile in speech, Ho.12.10. Simon, si'mon [that hears], (1) The son of Mary and Cleophas, and the brother or cousin-german of Jesus, Mat. 13. 55; Mar. 6. 4.—(2) The Canaanite, Mat. 10. 4. This name is not to be interpreted as denoting his nationality, but is an Aramaic word meaning zeal, and therefore is of the same signification as Zelotes, Mar. 3. 18; Lu.6.15; Ac.1.13.—(3) Surnamed Peter, the apostle, Mat. 10.2. See PE-TER .- (4) The Pharisee, Lu. 7. 36, &c.—(5) The leper, entertains Jesus at Bethany, Mat. 26.7; Mar. 14.3. (6) The father of Judas Iscariot, Jn. 6.71;12.4.-(7) The Cyrenian, carries the cross of Jesus, Mat. 27. 32; Mar. 15. 21; Lu. 23. 26. -(8) The tanner, with whom Peter lodged at Joppa, Ac. 9.43; 10.6, 17, 32.—(9) Magus, at

Sin, moral offence against God, wherein it consists, Jn. 15.22; Ro. 3.20; 4.15; 1 Co.15.65; Ja. 1.15; 1 Jn. 3.41; 5.17;—incident to all men, 1 Ki. 8.46; Job 1s. 14:25.4; Ps. 130.3; Pr. 20.9; 24.16; Ec. 7.20; Ja. 3.21; Jn. 1.8;—comes from the heart, Mat. 15.19; Ja. 1.14;—how it should be dealt with: confessed, Le. 5.5; Ju. 10.10; Job 33.27; Pr. 8.13; Sp. 51.4;—hated, Ps. 97. 10; 119. 163; Pr. 8.13; Am. 5.15; Ro. 12.9;—meurned, Ps. 8.18; Je. 3.21; 2 Co. 7, 9, 10; —guarded against, Ps. 4. 4: 39. 1; 1 Co. 10. 12; He. 12. 1;—mortified, Ro. 8.13; Col. 3.5.

, presumptuous, the danger of, Nu.15.30; Ps. 19.13; 59.5; Lu. 12.47; Ro.1.32; He.10.26.

against the Holy Ghost, or the malicious ascription of Christ's miracles, by those who saw them, to Satanic agency, unpardonable, Mat. 12. 31; Mar. 3.28; Lu. 12. 10.

\_\_\_\_\_, meaning sin-offering, Ho.4.8; 2 Co.5.21; He.9.26,28; 13.11.

Sin [mire, clay], called 'the strength of Egypt,' (1) A city in the land of Egypt,' (2) A city in the land of Egypt, the Pelusium [marsh town] of the Greeks, now called Damietta, Eze. 30. 15.—(2) The wilderness of, into which the Hebrews entered as soon as they passed the Red Sea. Here the manna was first gathered, Ex. 16. 1; 17.1. It is now called el-Kaa.

Sinai, sin'î [bush of the Lord], a mountain in the desert of Arabia, situated in the peninsula formed by the two gulfs of the Red Sea. The area of the peninsula of Sinai is about 11,500 square miles. It lies between the Gulf of Suez on the west and the Gulf of Akabah (Sinus Aelaniticus) on the east. 'It is one of the most mountainous and intricate regions on the face of the earth. It is a desert of rocks, gravel, and boulders; of gaunt mountain gorges and arid valleys and plateaus.' The Israelites come thither, Ex.19.1;-the ten commandments delivered from it, 20. 1, &c.; De. 5.4, &c.; -represents the law, Ga. 4 24;- the terrors of it not affecting Christians, He.12.18, &c. Horeb was probably the name of the mountain group of which Sinai formed a peak. There is much difference of opinion as to which of these peaks was Sinai; the peak of Sufsafeh, which rises abruptly from the plain of Râhah, answers most fully to the descriptions of Moses, and is in all probability the true 'Mount of the Law.' In the library of the famous 'convent of Mount Sinai,' Tischendorf found (4th Feb. 1859) the Codex Sinaiticus, which is the oldest and the only complete uncial MS. of the New Tostament hitherto discovered. According to him it was written in the fourth century by four different but contemporary scribes.

Sincere, pure and unmixed with error, 1 Pe. 2.2;—single, candid, and upright, Phi 1.10.

Sincerity, singleness of heart, opposed to dissimulation or hypocrisy, required; Jos. 24.14; 1 Sa. 12.24: 16.7; 1 Ch. 28.9; 29.17; Ps. 32 2: 73.1; Mat. 5.8; Ro. 12.9; Phi. 1.10; Col. 3.22.

Sinews, tendons, muscles, or nerves, Ge. 32.32; Job 10.11; 30.17; Eze.37.6. Singers appointed by David, 1 Ch.

Singing in divine worship, 1 Ch. 6, 32; 13. 8; Ne. 12. 28; Mat. 26. 30; Ac. 16. 25;—recommended, Ps. 95, 1; 96. 1; xcviii.; 100. 1; 1 Co. 14. 15, &c.; Ep. 5. 19; Col. 3. 16; Ja. 5. 13. See PRAISE. Sinim, si'nim, Is. 49. 12, a distant eastern land, probably China

eastern land, probably China. Sin-offering, rules relating to, Le. 5. ral of the army of Jabin, king of Hazor, Ju.4.2:—killed by Jael, 18, &c. Sister, a term used by the Hebrews to all near female relations, Ge. 12. 13; 20.12; Mat.12.50; 13.56.

Sith, an obsolete word, meaning since or because, Je. 15.7; 23.38; Eze. 35.6. Situation, a position, a place, 2 Ki.2. 19; Ps. 48.2.

Sivan, sivan, the third month of the Jewish sacred year, and the ninth of their civil, from the new moon in June to the new moon in July, Es. 8.0.

Skilful, knowing, 1 Ch. 5, 18; 15, 22; Da. 1.4; Am. 5, 16. Skipped, passed with a leap, Ps. 114.

4; Je. 48.27. Skirt, a part of the garment below

the waist, De.22.30; Ru.3.9. Slack, or inactive, God is not, concerning his promise, 2 Pe.3.9.

Slander, false or invective reproach; censured, Ex. 23.1; De. 22. 13! Ps. 15. 3! 50. 19.20; 64. 3! 10.15; Pt. 10. 18; Ro. 130; 2 Co. 12. 20; Tit. 3. 2; Ja. 4.11;—includes bearing false witness, Ex. 20. 16; De. 5.20; Lu. 3. 14;—tale-bearing, Le. 19. 16;—judging uncharitably, Ja. 4. 11, 12;—a characteristic of the devil, Re. 12. 10.

Slaughter, in battle of great numbers, Jos. 8.25; Ju. 1. 4; 11.29, &c.; 12.6; 20. 21,25,35,44; 1 Sa. 4.10; 2 Sa. 8,5; 10.18; 1 Ki. 20.29,30; 2 Ki. 14.7; 1 Ch. 18.12; 2 Ch. 13.17; 25.11; 28.6; Es. 9.16.

Slave, a female captive; how to be treated, De. 21. 10;—a runaway not to be delivered, 23. 15. See Servants.

Sleep, sweet to a labouring man, but oft withheld from the rich, Ec. 5.12;—not to be indulged in too much, Pr. 6.4,9; 20.13; 23.21; 24.33;—spiritual indolence and security, Ep. 5.14;—death, or the rest of the body, 1 Th. 4.14.

Slime, or BITUMEN, a kind of clayey pitch, used in building Babel, Ge.rr. 3;—the vale of Siddim abounded with, 14. 10;—the ark in which Moses was put was daubed with, Ex.2.3.

Sling, an instrument formed of cords for throwing stones with the hand to a great distance, and with great force, Ju. 20. 16; 1 Sa. 17. 40, 50; 2 Ki. 3. 25; 2 Ch. 26. 14.

Slippery, unstable, ready to fall, Ps. 35.6; 73.18; Je.23.12.

Slothfulnese, leziness or indolence, censured, Pr. 12. 24, 27; 15. 19; 18. 9; 19.15, 24; 21. 25; 22. 13; 24. 30; Ec. 10. 18; Ro. 12. 11; He. 6. 12.

Sluggard, a lazy and idle person, reproved and instructed, Pr. 6.6, 9, 10; 10.26; 13.4; 20.4; 26.16.

Sluices, dams for catching fish, Is.

Slumber, light and imperfect sleep, Ps. 121. 3, 4; 132. 4; Pr. 6 4;—spiritual negligence and insensibility, Ro. 11. 8. Smart, to suffer pain and loss, Pr. 11.

Smith, a worker in metal, iron, copper, silver, gold, &c.; 1 Sa. 13. 19; 2 Ki. 24.14; Is.44.12; 54.16; Ac.19.24; 2 Ti. 4.14.

Smoke, of Sodom, Ge. 19. 28;—on Mount Sinai, Ex. 19. 18;—anger of God, or his judgments compared to, Ps. 18.8: 1s. 14. 31; Joel 2. 30.

Smyrna, smir'nah [myrrh], a city of Ionia in Asia Minor, on the east shore of the Archipelago, or Egean Sea, and about 50 miles north of Ephesus;—Christ's message to the church there, Re.2.8. It is now called Ismir by the Turks. Its population is estimated at about 139,000.

Snare, TRAP, or GIN, a device for catching fowls, beasts, &c., Ps. 91.3; 124.7; Pr. 7. 23; Am. 3.5:—whatever

So, a king of Egypt, of Ethiopian descent, reigned about 728 B.C.;—joing Hoshea against the Assyrians, 2 Ki.

Soap, used for washing, Je.2.22; Mal.

Sobriety, or a decent Christian conduct, commended, 1 Th. 5.6,8; Tit. 2, 2,4,6; 1 Pe. 1.13; 4.7; 5.8.

Socho, so'ko [branches], one of the posterity of Judah, 1 Ch. 4. 18:—also a city of Judah, Jos. 15. 48. See Shocoh.

Socket, a kind of base or foot with a cavity in it, in which the end of a pillar rested, Ex. 26.19, 25, 37; 27.10, 12, &c.

Soduen, seethed, or prepared for food in warm or boiling water, Ge. 25, 29; Ex. 12.9; Le. 6. 28; I Sa. 2. 15; La. 4. 10. Soder, or SOLDER, to cement or join pieces of metal, Is. 41.7.

Sodom, sodom [burning], a city in the 'plain of Jordan,' near by, or on the ground now covered with, the Dead or Salt Sea; on account of the extreme wickedness of its inhabitants it was consumed with fire from hearten, and swallowed up by an earth. quake, Ge. 13. 10. 13; 14. 11, 12, 17; 18. 20-25; 19. 1-29; De. 29. 23; 18. 19; Je. 23. 14; Mal. 10. 15; Lu. 17. 29; 2 Pe. 2, Jude 7;—used metaphorically, Re. 11. 8. Sodoma, the Greek form, Ro. 9. 29.

Sodomites, persons who practised the sin of Sodom in the time of Rehoboam, 1 Ki. 14. 24;—banished by Jehoshaphat, 22.46.

Sodomy, the sin of Sodom, forbidden, and laws to punish it, Le. 18.22; 20. 13; De. 23.17; Ro. 1.27; 1 Co. 6.9; 1 Ti. 1.10.

Sojourn, to dwell in a foreign country without any fixed abode or possession, Ge. 12. 10; 19. 9; 26. 3; Ex. 12. 48; Le. 17. 8, &c.

Solace, to comfort or delight, Pr.7.18. Soldiers, warriors engaged to preserve the peace of a country, and to fight with its enemies, 2 Ch. 25.13; Err.8. 22; Is.15.4; -truly pious ones, Lu.7. 1-9; Ac.10.1,2; -their duty, Lu.3.14; -Christian ministers so called, 2 Ti. 3.3.4.

Solemn, awful, Nu. 10.10; Ps.92.3; Is. 1.13; La.2.22.

Solitary, remote from company, retired, gloomy, and desolate, Joh 3-7; 30-3; Ps. 68.6; 107.4; Is. 35.1; Mar.

Solitude, or retirement, used for devotion, Mat. 6. 6; 14. 23; Mar. 1. 35; Lu. 5. 16; 9. 28.

Solomon, sol'o-mon [peaceable], the tenth son of David; his mother was Bathsheba, who had been the wife of Uriah, 2 Sa. 5. 14; 12. 24;—made king, 1 Ki. 1. 38; 1 Ch. 23. 1; 29. 29;-sacrifices at Gibeon, 2 Ch. 1. 3; 1 Ki. 3.4; -chooses wisdom in preference to riches, &c., 1 Ki. 3. 5; 2 Ch. 1. 7:—his application to wisdom, Ec. 1. 13;judges between two harlots, 1 Ki.3. 16; his power and wealth, 2 Ch. 1.13; —his gold, 9. 13; 1 Ki. 10. 23;—his targets, 2 Ch. 9. 15; -his throne of ivory, 17; 1 Ki. 10. 18; -his magnificence in several respects, 23; 2 Ch.q. 20, &c.; -his science, 1 Ki. 4. 29; congratulated by Hiram, king of Tyre, 5.1;—his preparations for the building of the temple, 13:-applies to Hiram for assistance, 2 Ch. 2. 3;-builds the temple, 1 Ki. 6. 1, &c.; 2 Ch.2.1; 3.1, &c.;-the offerings of the heads of the tribes towards it, 1 Ch. 29. 6;-his prayer at the dedication of it, a Ch. 6. 12; 1 Ki. 8. 22; -- the sacrifices on that occasion, 2 Ch.7.4:-the glory of God fills it, 5. 13; God appears to him and gives

6:-his acts and death, 41; 2 Ch.9.29; a prayer for him, Ps.lxxii.;—a song for him, exxvii. Song of Solomon, sets forth the union between Christ and his church under the symbol of the nuptial relation.

Solomon's Porch, Jn. 10.23; Ac 3.11: the range of cloisters on the east side of the outer court of the temple.

Son, a disobedient one to be stoned. De.21. 18;—not to be punished for the sin of his fother, Eze. 18.2, &c. See CHILDREN.

son of God, a title given to Adam. Lu. 3 38:-in the plural, to angels, lob 38 7 - to professing believers. Ge. 6.2,4: -to genuine saints, Ho. 1. 10; In. 1. 12; Ro. 8. 14, 19; Phi. 2. 15; 1 Jn. 3.1,2 See ADOPTION.

- Christ emphatically so called, Mar. 1.1; 3. 11; Lu. 4. 41; Jn. 1. 34: 3. 18; 5. 25: in relation to his mission, 10. 36:—his incarnation, Lu. 1. 35:-his resurrection as the firstborn from the dead, Ac. 13. 32, 33;-his possession, as heir of all things, He. 1. 2,5:-his claim to divine honour equally with the Father, Mat. 28. 19 He.1 6. Only on a few occasions did Christ take to himself this title, Mat. 11.27: Ju. 5.25; 9.35; 11.4.

Son of Man, a title which Daniel gives to Messiah, Da. 7. 13: -used of Christ in the N. T. about eighty times, in sixty-one of which Christ applies it to himself, expressive of his being the promised seed, the Messiah and truly a partaker of our nature, Mat. 8, 20: a 6: 10, 23; 11, 19; 12, 8, &c.:-but though Christ takes this name to himself thus often in the gospel history, it is worthy of notice that none of his apostles give it to him, except John, in two instances, Re. 1. 13; 14. 14;and Stephen the deacon once, Ac.7. 50;-they speak of him by names more directly expressive of his divine dignity; such as the Son of God, Jesus, Christ, Lord, Saviour, Redeemer, &c.

-. a name of the prophet Ezekiel, used about ninety times in his book of prophecies.

Songs sung in time of feasting and rejoicing, Ge. 31. 27; Pr. 25. 20; Eze. 26.

spiritual, recommended, Ep. 5. 19; Col. 3. 16; Ja. 5.13; of Moses. Ex. 15 1, &c.; De. 32.1, &c.; of the Israelites on finding water, Nu.21,17; -of Deborah, Ju. 5. 1, &c :-of Hannah, 1 Sa. 2 1, &c.;—of David, 22.1, &c.;-of Mary, Lu. 1.46;-of Zacha-

Soothsayer, one who pretended to foretell future events by the motions of the clouds, the positions of the planets, the flight of birds, or magical arts, 1s. 2.6; Da. 2.27; 5.7,11; Mi. 5.12; Ac. 16. 16.

Sop, a piece of bread put into sauce or liquor, Jn. 13. 26, 27, 30.

Sorcerer, a magician, or enchanter, who pretended to perform wonders by charms, Ex.7 11; 1s.57 3; Je.27.9; Da.2.2. Mal.3 5: Re.21.8; 22.15.

Sorek, so'rek [choice vine], a valley in which Delilah lived, not far from Zorah, Samson's native place, Ju. 16. 4:-its choice vines, or yellowish

4:—its choice vines, or yelfruish trapes, 6-4,9,11; 18-5,12; 1e 22.1. Sorrow, just causes of a 4-6, 136, 136, 158:Phi.2.27;—good effects 11, P. 5,51, 17; 126.6; Ec. 7,3; 2 Co. 2 — bad effects of, Pr. 12.25; 15, 31, 15; 17, 22:— out to be indulged af for the death of pious friends, 12 h. 4.13;—none in heaven. 18.23 24.5 — 18.24.15 heaven, Is 33.24: Re. 7.17.

-, godly, springs from views of the dishunour dene to God by sin, Ps. 51. 4; 2 Co. 7. 10. See REPENT-ANCB.

Sottish, dull, stupid, and addicted to liquor, Je.4.22.

Soul, the spiritual, reasonable, and immortal part of man, which distinguishes him from beasts, and fits him for moral and religious duties, Ge. 2. 7; 35. 18; Le.17. 11; De.11.13; 13.3; 1 Ki. 8.48; 13 21; 1 Ch. 22.19; 2 Ch. 15. 12; Ps. 19. 7; 49. 8; 57. 1; 62. 1, 5; 63. 1; Is. 55. 3; 61. 10; Je. 31. 12; La. 3. 25; Mi. 6. 7; Mat. 10. 28; 16. 26; Mar. 12. 33; 1 Th. 5.23; He. 6.19; 10.39; 1 Pe. 2.11;-exists after death in a state of happiness or misery, Ec. 3. 21; 12. 7; Mat. 10.28; 22. 32; Lu.16.22; 23.43; 2 Co.5. 6,8; Phi. 1.23; Re. 6.9; 20.4;—used for the whole person, soul and body, Ge. 12.5; 46.15,18,25,27; Ex.12.4; Le.4.2; 18. 29; 22.11; 23. 30; Nu. 9.13; 19.15; Pr.11.25; 27.7; Ho. 9.4; Ac. 2.41,43; 3.23; 27.37; Ro. 2.9; 13.1; Re. 16.3; human life, 1 Sa. 25. 29; Job 33. 22; Ps. 33. 19: 40. 14; 78. 50; 107. 26; Pr. 14.25; 22.23; Je. 51.6; La.1.11; Eze, 13. 18; 1 Th. 2. 8; -- affection, desire. appetite, Ge. 34. 3; 1 Sa. 18. 1: 2 Sa. 13.39; Job 33.20; Pr.13.4; 27.7; Is.29. 8; 66.3; Re.18.14.

Sound, wholesome doctrine, 1 Ti. 1.10. Sovereignty of God, his supreme right to dispose of his creatures and favours according to what is best, Ps.103.19; Pr.19.21; 21.30; Is. 46.10; -is manifested in creation, Re.4.11; -in providence, Da. 4. 34, 35 :- and in dispensing the blessings of his grace, Ex. 33.19; Ro. 8.28-30; Ep. 1. 5.9, 3.11; 2 Ti. 1.9, -is essentially different from his justice, though often ignorantly or designedly confounded with it ;- justice, and not sovereignty, gives what is merited, as is the future punishment of the wicked, Ro. 2, 6-11; Ga. 6. 7, 8; 2 Th. 1. 8, 9; -- but sovereignty, and not justice, gives or withholds what is undeserved and wholly of grace, Mat. 11. 25,26; Ep. 1.3-7.

Sow, to scatter seed in the earth for growth, Ge. 47. 23; Ex. 23. 10; Le. 19. 19; Is. 28. 24; figuratively, to perform actions good or bad, Job 4. 8; Pr. 11. 18; 22.8; Ho. 10. 12; Ga. 6.7.8.

Sower, one who sows, the parable of the, Mat. 13.3.

Spain, a large country in the southwest of Europe, which anciently included Portugal, and is surrounded by the sea except on part of the north, where it is joined to France. It is 700 miles long and 500 miles broad. In the time of the apostles it belonged to Rome. Paul intended to visit it, but it is uncertain whether his purpose was ever carried into effect. Ro. 15. 24.28.

Span, usually reckoned o inches. Ex. 28.16; 39.9; God meteth out heaven with his, 1s.40.12; 48.13.

Sparingly, scantily, 2 Co.9.6.

Sparrow, a well-known bird, which seems to have been sold for common food among the Jews, Ps 84. 3, Mat. 10.29,31; Lu.12.6,7. In Ps.102.7 the word 'sparrow' denotes probably a species of thrush which is often seen 'alone on the house-tops warbling its sweet and plaintive strains.

Spear, a long weapon armed with a sharp point of metal, anciently much used in war, and still the ordinary weapon of the wandering Arabs, Jos. 8. 18; 1 Sa. 17. 7; 26.7; 2 Ch. 11. 12; Jn

19.34. Special, particular, De.7.6; Ac.19.11. Speckled, spotted with various co-

lours, Ge.30.32; 31.8; Je. 12. 9; Zec. Spectacle, a public show, or gazing-

stock, 1 Co.4.9. Speech, the proper government of, Ps. 34. 11; Pr. 4. 24; 15. 4; 17. 20; 18. 6, 7,

37. 25:- Jacob sent a present of, 43. 11;-the ancients perfumed their women, beds, and clothes with, Es.2.12; Pr. 7. 17; Ps. 45. 8;-embalmed their dead with, 2 Ch. 16.14; Mar. 16.1; Lu. 23.56; Jn.19.40.

Spider, a venomous, cruel, and crafty insect, Job 8.14; Is. 59.5; Pr. 30.28 in warm countries it is very large; one kind often measuring above 3 inches from the head to the extremity of the abdomen

Spies, sent to view the land of Canaan, Nu. 13. 2; De. 1. 22; -those of them who brought an evil report punished, Nu. 14. 36;—sent by Joshua, Jos. 2. 1. &c.

Spikenard, a plant of a very fragrant smell and strong taste, Ca.1.12; 4.14; Mar. 14.5; Jn. 12.3.

Spindle, an instrument turned with the hand, in spinning with the distaff, Pr. 31.19.

Spirit (HoLY), the third person of the Trinity, Ro. 8. 26, 27; Ep. 4. 30; 1 Co.2.10. See GHOST.

- IN MAN, his immortal soul, Pr. 20.27; Lu. 23. 46; 1 Co. 5. 5; 6. 20; 7. 34; Ac. 7. 59; the temper of his mind, Pr. 14.29; 16.18; Ec. 10.4; Je.51. 11; Hag.1.14; Lu.9.55.

Spirits, signifying pretenders to spiritual gifts, to be tried, Mat. 7.15; 1 Jn.4.1; Re.2 2.

-, familiar, evil spirits or devils. with which some persons pretended to be familiar; and by whose assistance they professed to reveal secrets. and foretell future events;-such persons were to be put to death. Le. 20. 27:-threatenings against those who consult them, 19.31; 20.6; De.18. 9-12;-put away by Saul, 1 Sa. 28. 3, 9;-by Josiah, 2 Ki. 23. 24;-were consulted by Saul, r Sa. 28.7,8; r Ch. 10.13;-by Manasseh, 2 Ki. 21, 6; 2 Ch. 33.6; -by the Egyptians, Is. 19.3. Spiritual Body, the body purified, refined, divested of all sensual and animal appetite, and brought into perfect harmony with the sanctified spirit, 1 Co. 15.44.

Spiritual Gifts, or extraordinary and miraculous endowments bestowed on many during the first age of Christianity, are carefully to be distinguished from the saving operations and fruits of the Spirit;-the former consisted in gifts of tongues, working of miracles, &c., 1 Co. 12.7-10: but the latter are love, joy, peace, &c., Ga. 5. 22, 23:--the former were sometimes bestowed on unbelievers, 1 Co. 13.1,2; but the latter are produced in genuine believers only, Ro.8.15, 16; Ga. 4. 6; - the former were intended to continue in the church only for a time, and then to cease, 1 Co. 13. 8; but the latter shall be given to the children of God in every age till the end of time, Is.59.20,21; He.

8. 10. 11. Spiritual-mindedness, consists in a mind habitually impressed with the reality and importance of spiritual things, 2 Co. 4 18; - in having the heart and affections set on them, Col. 3. 1, 2;-in making them the thence of frequent meditation, Ro. 8. 5;and in delighting in those exercises which are calculated to promote spiritual improvement, Ps. 84. 1, 2; 119.

Spitefully, maliciously, with rancour and hatred, Mat. 22.6; Lu. 18.32.

Spitting upon one, an expression of the highest contempt, Nu. 12, 14: De. 25 9; Job 30, 10; Is. 50, 6; Mat. 26, 67:

Spoil, plunder or booty; how much taken from the Moabites, Nu.31.32; -from the Hagarites, 1 Ch. 5. 21;-

tions of the blood and Spirit of Christ, Is. 52.15; He.9.13,14; 12.24; 1 Pe.1.2. Spue, to vomit or cast out, Le. 18. 28; Je. 25. 27; Re. 3. 16.

Spunge, a submarine substance, produced by insects which inhabit it; it is soft and porous, remarkable for sucking up water, Mat. 27.48; Mar. 15. 36; Jn.19.29.

Stability recommended, Ps. 17.4: Pr. 24.21; Mat.7.21; Mar.13.13; 1 Co. 15. 58; Ep.4.14; 1 Th.5.21; He.10.23; 13. 9; Ja. 1.6.

Stachys, sta'kes, a disciple at Rome mentioned by Paul, Ro. 16.0.

Stacte, a valuable and fragrant gum one of the ingredients of the sacred incense, Ex.30.33. The word in the original means a drop (comp. Job 36. 7); and this gum is so called, from its flowing out freely from the tree without the necessity of perforating the bark, as in the case of the common myrrh.

Stadium, a space of 600 feet, oneeighth part of a Roman mile. It is rendered furlong, Lu.24.13; Jn.6.19; 11.18; Re. 14.20; 21.16.

Stagger, to reel like one drunk. Job 12. 25; Ps. 107.27; Is. 19. 14; 29. 9;-to hesitate in doubt, Ro.4.20.

Stalls for horses or oxen, Solomon had 40,000, 1 Ki. 4. 26; 2 Ch. 9. 25;-Hezekiah had them for all kinds of beasts, 32. 28; - Habakkuk's song though no flock be in, Hab. 3.17.

Stammering, speaking with hesitation and stuttering, Is. 28.11; 32.4; 33.19. Stanched, stopped from running, Lu.

Standard, an ensign or flag, Nu. 1.52; 2.3,10,18,25; Is.49.22; 59.19. Stare, to gaze upon one as a specta-

cle, Ps. 22.17.

Stars, properly the fixed luminaries of heaven, distinct from the planets; though the Hebrews styled all the heavenly bodies stars, except the sun and moon (see Sun and Planets); Ge. 1. 16; Ps. 8. 3; 136. 9; 148. 3; Je. 31. 35;-a remarkable one directs the wise men, Mat. 2. 2, 7, 9, 10; - figuratively, rulers or conquerors, Nu.24. 17: Da. 8. 10; -ministers of the gospel, Re. 1.20; -wicked apostates, Jude 13; -Rome papal, Re. 8. 10, 11;-Christ the 'morning star,' 22,16,

Stately, pompous, Eze.23.41. Stature, height or measure, Nu. 13. 32; 1 Sa. 16.7; 2 Sa.21.20; Mat.6.27; Ep.4.13.

Statute, a law, Ex. 15.25; 29.9; Le. 3. Statutes, used not only for laws and

ordinances, but also for the whole word of God, Ps.19.8; 119.12,16,23, 48.54. &c.

Staves, plural of Staff, a word seldom now used, Ex.25.13; Nu.4.6; Mat.10. 10; 26.47,55. Steadfast, fixed or constant, Job 11.

15; Ps.78.8; Da.6.26; 1 Co.15.58; He. 6.19; 1 Pe.5.g.

Stealing, taking away unjustly what belongs to others, forbidden, Ex. 20. 15; Le.19.11; Ps.50.18; Zec. 5.4; Mat. 15.19; 1 Co. 6.10; Ep. 4.28; 1 Pe. 4.15. Steel, iron combined with carbon. It

is doubtful, however, if the Hebrews were acquainted with the process of making steel. The word so rendered properly means copper. The Chalybes, near the Euxine, far north of Palestine, mixed copper with brass, and thus formed a hard metal like our steel; alluded to, Je. 15. 12.bows made of, 2 Sa. 22. 35; Job 20.24; Ps 18.34.

Stem or JESSE, the royal family of David his son, Is. 11.1.

Stephanas, stefa-nas [crowned], one

of the first converts at Cor

43. 19; Lu. 8. 3;-ministers of Christ so called, 1 Co.4.1,2; Tit.1.7; 1 Pe.4.

Stiff-necked, obstinate, stubborn, Ex. 32.9; 33.3; De. 10.16; Ac.7.51.

Stocks, an instrument of punishment. a bar of wood to which prisoners were chained by the feet, Ac. 16.24.

Stoics, a sect of heathen philosophers, who received their name from the Stoa, or porch at Athens, where they were taught by Zeno (born B.C. 360). They were 'severe and lofty Pantheists, whose principle was that the universe was under the law of an iron necessity, the spirit of which was what is called the deity; and that a passionless conformity of the human will to this law, unmoved by all external circumstances and changes, is the perfection of virtue,' Ac. 17. 18. Stomacher, a piece of dress, worn

either as an upper garment, or a kind of girdle, Is. 3.24.

Stone, Christ called the tried, &c., Is. 28. 16;-cut out without hands. Da. 2, 34;—a living, 1 Pe. 2 4:--a heart of, meaning one which is unfeeling and obdurate, Eze. 11. 19; Zec. 7. 12;-a white one, given as the symbol of pardon or acquittal, Re.2.

Stones taken out of the river Iordan. as a memorial of the Israelites having passed through it, Jos. 4. 1, &c.;the law written on stone, 8.32;-heaps of, raised as a witness or memorial, Jos. 7.26; 8.29; 2 Sa. 18. 17;—used as knives, Ex.4.25; Jos. 5.2.

-, precious, in the ephod, Ex. 28.17, &c.; -in the foundation of the new Jerusalem, Re. 21, 19;-in the possession of the Tyrians, Eze. 28.13. Stoning to death, a common punishment among the Jews, Le. 20. 2, 27; 24.14,16,23; Nu. 15.35; De. 13.10; 22, 21,24; 1 Ki.21.13; Ac.7.58. Stoop, to bow down, Ge. 49.9; 1 Sa. 24.

8; 28, 14; In. 8.6.

Store-cities, built by Solomon, in which food, clothing, armour, and other necessary things were laid up, r Ki.q. 19 2 Ch. 8.4.6.

Stork, a bird of passage, Je.8.7, about the size of a crane; both white and black are found in Palestine. Its legs raise it to the height of from 3 to 4 feet, Le. 11. 19; De. 14. 18; - builds its nest in trees, Ps. 104.17.

Storms, tempests of wind or rain, or of both mixed, Ac. 27.18,20;-remarkable and judicial ones in the destruction of Sodom, Ge. 19.24; -in the plagues of Egypt, Ex. 9.23; in the battle against the five kings, Jos. 10. II. See WIND.

Story, a history or account of events, 2 Ch. 13. 22; 24. 27;-the floor of a building, where one room is above another, Ge. 6. 16; Eze. 41. 16; 42. 3; Am. o. 6.

Straight, even, plain, right forward. Jos. 6. 5; 1 Sa. 6. 12; Ps. 5.8; Is. 40.3; Mat. 3. 3.

Strait, narrow, difficult, 2 Ki.6.1: Is. 49.20; Mat.7.13,14; Lu.13.24. Strangers, persons in a foreign coun-

try, Ge. 23. 4; -foreigners resident among the Jews, Ex.20.10; Is.14.1; -laws for the protection and comfort of, Ex.22.21; 23.9, Le.19.34;promises to, De.10.18; Ps.146.9.

Strangled Animals, or those choked or killed without the blood being discharged, not to be eaten, Ac. 15. 20. Stratagems, or imposing artifices, practised at the taking of Ai, Jos. 8. 3, &c :-of the Gibeonites, 9.2, &c.; -by Gideon, Ju. 7 16;-practised against Gibeah, 20. 29; of Michal to save David, 1Sa.19.13;-of David

among the Philics

14.8

Strength continued to old age, in Moses, De. 34.7: - in Caleb, Jos. 14.11. , or ability for duty, and sup-

port under trials, promised, Job 17.9; Ps. 27.14; 29.11; 41.3; Is. 40.29,31; 41. 10; 2 Co. 12.9.

Stretcheth, extendeth, Job 15.25; Pr. 31.20; 15.40.22; 44.13.

Strife, contention or quarrelling, Ge. 13.7; De.1.12; Lu.22.24; 1 Co.3.3; Ga. 5.20;-to be avoided, Pr. 17. 1, 14; 20. 3; 26.17; Ro.13.13, Ja.3.16; -whence it proceeds, Pr. 10.12; 22.10; 26.20; 23. 29,30; 26.21; 28.25; 1 Ti.6.4; 2 Ti.2. 23; Ja.4.1; -what it may lead to, Le. 24.10,11; Ex.21.18,22; Hab.1.3,4; Ga. 5.15: Ja.3.16. Examples mentioned, Ge. 13.7; 26. 20; 31. 36; Ex. 2. 13; Ju. 12. 2; 2 Sa. 19.41-43; Ac. 15.2; 1 Co. 1. 11; 6.6.

Strike, to give a heavy and violent blow, De 21.4: Job 20.24; Mar. 14.65; -to touch gently, 2 Ki, 5, 11.

Striker, or one easily excited to come to blows: a minister of Christ must not be, 1 Ti. 3.3: Tit. 1.7.

Striking, laws against it, Ex.21.18. Stripes, inflicted with a scourge, not to exceed forty. De. 25. 1-3; - the Jews, lest they should transgress this 2aw, inflicted only thirty-nine, 2 Co.

Stripling, a tall slender youth, a young man, 1 Sa.17.56.

Striving, or exerting with vigorous effort, required in the business of salvation, Lu. 13. 24; Ro. 15. 30; Phi. 1.27; Col 1.29; He.12 4.

Struggling, carnestly exerting, Ge.

Stubble, the short part of the straw, attached to the root, which is left on the field after the corn is reaped, Ex.5.12:-wicked men compared to, Job 21.18; Ps. 83.13; Is. 40.24; Mal.4. 1;-false doctrine, 1 Co. 3.12.

Stubborn, obstinate and incorrigible, De.21.18; Ju.2.19; Ps.78.8; Pr.7.11. Study, diligent application to books and learning, Ec. 12. 12 :- earnestly to endeavour, Pr. 15. 28; 1 Th. 4. 11; 2 Ti.2. 15.

Stuff, household furniture or property, Ge. 31. 37; 45.20; Lu. 17. 31; -- material for work, Ex. 36.7;-corn or provision, 1 Sa. 10.22.

Stumbling-block, anything which may cause another to stumble or fall, Is. 57. 14; Eze.7.19; Ro.11.9; 14.13; 1 Co.1.23; 8.9; Re.2.14;-not to be put in the way of the blind, Le. 19.14. Stumbling stone, Christ was to the Jews, the humbleness of his appearance being so different from their false expectations, Is.8.14; Ro.9.32, 33: 1 Pe.2.8.

Stump, the part of any solid body which remains after the rest is taken away, 1 Sa. 5.4; Da. 4. 15,23,26.

Subdue, to conquer or bring into subjection, Ge. 1. 28; 1 Ch. 17.10; Ps. 47. 3; Phi. 3. 21.

Subject to, to be under, Lu.2.51; 10. 17,20; Ro.8.7; 13.1,5; Ep.5.24; Tit.3.

1; 1 Pe.2.18; 3.22; 5.5. Submission to the Will of God, or the yielding up of ourselves wholly to his disposal; our duty, Ja. 3. 18; Joh 1. 21; 2. 10; Ps. 39.9; Mat. 26.42; Mar. 14.36; Lu. 22. 42; Ac. 21. 14;-it includes acquiescence in his sovereign right to give or withhold his favours, Job 1.21;—an acknowledgment of his unerring wisdom, Ro. 11. 33; -persuasion of his love and care, Ps. 103.13; 1 Jn.4.10; -diligent endeavour to know his will, Ro. 12.2; Ep. 5.10; -guarding against impatience and

or hire, Ac.6.11.

Subscribe, to write the name under, for confirmation, Is.44.5; Je. 32. 10,12,

Substance, that of which a person or thing consists, Ps. 139.15, 16,-a person's wealth, Ge. 12.5; 13.6; De. 11.6. Subtilty, craftiness or cunning; of the serpent, Ge. 3.1; -of Rebekah, 27.6; -of Laban, 29.23;-of Rachel, 31. 34: -of Joseph, 42.7; -of Elymas, Ac.

Suburbs, among the Jews, included both the buildings without the walls of a city, belonging to it, and the pasture grounds, Le. 25.34; Nu. 35.3, 7: Jos. 14.4.

Subvert, to overturn, or to turn away from truth, La. 3.36; Ac. 15.24; 2 Ti. 2.14; Tit.1.11; 3.11.

Succeed, to come into the place of another after he is dead or removed, De. 2. 12,21; 12,20; 25,6.

Success, or worldly prosperity, Jos.

Succoth, suk'koth [booths], (1) A place in Egypt, where the Hebrews first encamped after their emancipation, Ex. 12.37.-(2) The name of a city or valley on the east of Jordan, and south of the Sea of Galilee, where Jacob pitched his tents, Ge. 33. 17; Ps. 60. 6:-it belonged to the tribe of Gad. Jos. 13.27. Opposite the mouth of Wady Vabes, on the west bank of the Jordan, are ruins called Sakut, which probably mark the site of Suc-

Succoth-Beroth, suk'koth-be'noth [the tabernacles of daughters], an obscene deity which the Babylonians set up in Samaria, 2 Ki. 17. 30.

Succour, to relieve in distress, 2 Sa.8. 5; 18.3; 21.17; 2 Co.6.2; He.2.18. Succourer, a helper, Ro. 16.2.

Suckling, an infant who sucks his mother's breasts, De. 32.25; 1 Sa. 15.3; 22. 19; Je.44.7; - praise to be perfected from, Ps.8.2; Mat.21.46.

Sudden, hasty and unexpected; the final ruin of the wicked shall be, I Th.5.3.

Sue, to prosecute by law, Mat. 5.40. Sufferings, or afflictions, how to be borne, 2 Co. 1. 4; 4. 8, 16; Ja. 1. 12; 1 Pe.2.19; 3.14; 4.12, &c. See Afflic-

OF CHRIST, for our redemption, included the persecutions of his infancy, Mat. 2. 13-15; - the poverty of his life, 8. 20; - the reproach of his character, 11.19;-the pains of his body, 26.67; 27. 27-35;— the desertion of his friends, 26. 56; the assaults of devils, Jn. 14.30; Col. 2.15;—the weight of his people's sins, Is. 53.6; 1 Pc. 2.24;—his agony of soul, and the hidings of his father's face, Lu. 22.44; Mat. 27.46. See DEATH OF CHRIST.

Suffice, to be enough or sufficient, Nu.11.22; De. 3. 26; 1 Ki.20.10; Ru. 2.14,18; 1 Pe.4.3.

Sufficiency, or competency, what is deemed such, Ge. 28.20; Pr. 30.8; 1 Ti.

Suit, a set of clothes, Ju.17.10; Is.3. 22;-a petition, Job 11.19;-a controversy to be decided, 2 Sa. 15.4.

Sukkiims, suk'ki-ims [dwellers in tents], one of the three great nations of which the army of Shishak was composed, 2 Ch. 12, 3.

Summer, that season of the year in which the days are longest and warmest; and during which, in Canaan, the days are intensely hot, and even the nights so warm that the inhabitants often slept on the house-tops in the open air, Ge.8.22; Ps.32.4; 74.17; Pr. 6.8; 10.5; -- fruits, a prophetical emabout twenty-five days;-it and the moon created, Ge. 1. 14; described, Ps. 19. 5:-not to be worshipped, De. 4.19; 17.3; Job 31. 26; Eze. 8. 16,18;stood still, Jos. 10.12:-went back, 2 Ki 20.9; darkened, Lu 23.44; outshone by a greater brightness, Ac. 26. 13;-figuratively, the civil and ecclesiastical state of the Jews, Joel 2. 31. See PLANETS and STARS.

Sundry, several, various, He.1.1. Superfluity of Naughtiuess, overflowing of malignant passions, Ja. r.

Superfluous, unnecessary, or more than enough, Le. 21.18; 22.23; 2 Co.

Superscription, a writing placed above, or on the outside; as the motto above the head on a coin, Mat. 22. 20; Mar. 12.16; Lu. 20.24; -- or the crime for which anyone was crucified, which was written on a label, and placed above his head, on the cross, Mar. 15.26; Lu. 23, 38,

Superstition, usually means the practice of religious rites not required, or abstaining from what is not forbidden; censured, Ec.7.16; 11.4; Je.10.2; Mar.7.3; Ga.4.10; but in the New Testament it has a milder sense, and denotes simply religion, Ac. 25. 19;and superstitious means religious,

Superstitious, or weak-minded and partially informed persons, to be treated gently, Ro. 14.1; 15.1; 1 Co. 9.20-

Supper, the last meal of the day, and commonly the principal one among the Jews as well as the Romans, Mar. 6. 21; Lu. 14. 12, 16; Jn. 12. 2; -the Lord's Supper, so called because instituted immediately after Christ and his apostles had eaten the paschal supper, Jn. 13.2; 1 Co. 11. 20; -of the great God, the destruction of the enemies of the church, Re. 19.17;marriage supper of the Lamb, the happiness of the church during the millennium, 9.

Supplant, to trip up the heels of another, or to get into his place by stratagem, Ge.27.36; Je.9.4.

Suppliants, humble petitioners, Zep.

Supplication, a petition or prayer humbly presented, 1 Sa. 13.12; 1 Ki. 8. 28, 30, 33, &c.; Ac. 1. 14; Ep. 6. 18; Phi.4.6; 1 Ti.2.1; 5.5; He.5.7.

Supply, to furnish what is wanting, 1 Co. 16.17; 2 Co. 11. 9; Phi. 2.30; 4.

Support, to uphold or assist, Ac. 20. 35; 1 Th.5.14.

Suppose, to imagine or take for granted, without examination or proof, 2 Sa.13.32; Lu.12.51; 13.2; Ac.2.15. Supreme, the chief or highest, 1 Pe.

Sur [a turning, yielding], the name of one of the gates of Solomon's temple, 2 Ki. 11.6; - called 'gate of the foun-

dation,' 2 Ch.23.5. Surety, one who is bail or security for another, Ge. 43. 9; 44. 32; Ps. 119. 122;- Jesus was, of the new covenant

Suretyship, the office of a surety: the danger of it, Pr.6.1; 11.15; 17.18; 20.

16; 27.13. Surfeiting, eating to excess, Lu. 21.

Surmisings, suspicions of something bad, 1 Ti.6.4.

Surname, the after name, or name which a person commonly takes from his family, Mat. 10.3; Mar. 3.16; Lu. 22.3; Ac. 1.23; 12.12.

Surprise, to take unawares, Is. 33.14; Je.48.41; 51.41. Susannah, su-săn'nah, a pious wom

Je.8.7;-its twittering alluded to, Is. Swan, a large water-bird, frequents

lakes and rivers; was unclean according to the law, Le. 11. 18; De. 14. 16. Swarm, a great number of flies, one of the plagues of Egypt, Ex. 8.21;of bees in the carcass of a lion, Ju.

Swearing Rashly and Unlawfully. censured and forbidden, Le. 19. 12; Mat. 5.34; Ja. 5.12; -hateful to God. Zec. 8. 17; - saints abstain from, Jos. 9. 20; Ps. 15. 4; - punishment for, Ps. 59.12.13; 100.17.18.

Swearing Lawfully, before a court of justice, ought always to be with solemn awe of the name of God, by which we swear, De.6.13;-in truth, judgment, and righteousness, Je.4.2; -and that some important end may be served, He.6.16 See OATHS. Sweat, man to earn his subsistence

by, Ge. 3. 9;-Christ's, as of blood, L<sub>11.22.44</sub>. Sweep with the besom of destruction,

with hail, &c., completely to ruin, Pr. 28.3; 15.14.23; 28.17. Swerve, to wander, to deviate, 1 Ti.

Swiue, a well known animal, the use of which was forbidden to the Hebrews, Le. 11.7; De. 14.8; -devils per-

mitted by Christ to possess a herd of them, and to destroy them, Mat.8. 30; Mar. 5. 11; Lu. 8. 32; - to 'cast pearls before swine,' Mat.7.6. Swoon, to faint, La.2.11.

Sword, a well known instrument of war, Ge.34.25; Ju.8.10;-the symbol of war and judgment, Le. 26. 25, 33; Je. 42. 16; - the word of God, Ep.6. 17; He.4.12.

Sycamine, a tree common in Syria and Egypt, the black mulberry, Lu.

Sycamore, the fig mulberry, Ps. 78. 47; Is.9 10. Its fruit resembled the fig, but was woody and indigestible. It is lofty and shady, Lu. 19.4;-its wood of little value, 1 Ki. 10.27; 2 Ch. 1. 15;-to be distinguished from the English sycamore, which is a species of maple

Sychar, sī'kar [falsehood], Jn.4.5. The Shechem of the O. T.

Syene, sī-ē'ne [opening or key], an ancient city in the southern frontiers of Egypt, on the east of the Nile, and about 500 miles south of Alexandria, Eze. 29. 10. The modern city of Aswan stands near its ruins.

Sympathy, or fellow-feeling and compassion, recommended, Ec.7.2,4; Ro. 12.15; 1 Co.12.26; Ga.6.2; He.13.3; 1

Synagogues, places in which the Jews assembled for religious worship;namely, for prayer, reading the Scriptures, and for teaching and exhortation. They were built in every place where a sufficient number of persons could be found to form a congregation; and, to preserve order in them, every one of them had its stated governors and presidents, Ps.74.8; Mat.4.23; 6.2,5; 10.17; 12.9; 13.54; 23.6, &c.

Syntyche, sin'ti-ke, a woman of note mentioned by Paul, Phi.4.2.

Syracuse, sir'a kuse, a noted city on the south-east coast of the island of Sicily; here Paul tarried three days, Ac. 28. 12. In the modern town, which is a place of some importance, are to be found some ruins of the ancient

Syria, sir'i-a, an ancient kingdom, situated on the north frontiers of Canaan; and of which Damascus, for a long time, and afterwards Antioch, was the capital. It was known to

Carthaginians. The woman com, mended for her faith is called in Mar. 7.26 a Syro-Phenician, and in Mat, 15. 22 a Canaanitish woman.

Taanach, tā-a'nak [sandy soil], a royal city of the Canaanites, Jos. 17. 11: 21.25;—Barak's victory gained near Ju. 5.19; - it was situated on the south. west border of the plain of Jezreej (=Esdraelon, 4 miles south of Megiddo, Ju. 1.27; 5.19.

Taanath-Shiioh, ta-a'nath-shi'lok [approach to Shiloh], a place men. tioned in Jos. 16.6; probably identical with Shiloh.

Tabeal, ta-be al [God is good], a person mentioned by Isaiah, Is. 7.6,

Taberah, ta-be'rah [a burning], an encampment of the Israelites in the wilderness, where judgment by 'the fire of the Lord' was inflicted on the Israelites for their murmuring, Nu. 11.3: De.g.22.

Tabering, beating the breast, as one does a drum, Na.2.7.

Tabernacle, a movable tent or lodg. ing, formed of poles covered with cloth or skins, Nu. 24. 5: Job 11. 14; 12.6 Mat. 17.4; -figuratively, the body in which the soul lodges, as in a tabernacle, 2 Co.5.1,4; 2 Pe.1.13,14.

-, that beautiful and costly tent erected for the worship of God, while Israel were in the wilderness. ordered to be built, Ex. 25.2; -its curtains, 25.1;—its boards, 15; 36 20;—its vail, 26. 31; 36. 35:-its door, 26. 36; 36. 37;-its courts, 27. 9; 38. 9;-free gifts for, 35.5, &c.; the sum offered by the heads of the tribes for, 38. 21; -set up, 40.1; -the ark of the cove. nant put in it, 3;-anointed, 9;-a cloud covers, 34: - the offerings at its dedication, Nu.7.1, &c :- of testimony, Ex. 38.21; -of witness, Nu. 17. 7, 8, i.e. the law which was laid up in the tabernacle, and testified to God's holiness, &c. The tabernacle continued at Shiloh all the period of the judges; became again movable after it had lost the ark of God; under Saul was settled at Nob, 1 Sa.21.1-6;-found its way to Gibeon, 1 Ch. 16. 39;-after erection of a new tabernacle at Jerusalem, in which was the ark, 2 Sa. 6.17; 1 Ch. 21.9, the old tabernacle still remained at Gibeon, where Zadok the high-priest officiated, r Ch. 16.39. The two taberna-cles continued all the days of David, and till the temple was built, when they were either taken down, or left

to natural decay. Tabernacles (FEAST OF), Le.23.33; De. 16. 13; lasted for seven days, but was followed hy a day of holy convocation; during this feast the Jews dwelt in booths formed of the boughs of trees, &c .- offerings on, Nu. 29 12, &c.;—kept after the captivity, Ne.8.16;-to be observed by all nations in future time, Zec. 14. 16; -called the 'feast of ingathering,' Ex. 23. 16; 34.22.

Tabitha, tab'i-tha [gazelle], the Ara mean name of a female disciple at Joppa;-called Dorcas in Greek, Ac.

Tables, for meals, the posture of the ancients at, was not that of sitting, as with us, but of reclining, by resting on the left elbow on a couch, Lu. 7.36,38; Jn.13.12,13.

- of Show-bread, a part of the

rounded summit. Its height above the sea is 1865 feet. Here Barak assembled his army, and defeated Jabin, Ju. 4, 6, 14, 15;—supposed, but probably on insufficient grounds, to be that on which Christ was transfigured, and which is called by Peter (2 Pc. 1.18 the holy mount, Mat. 17, 11 Mar. 9, 2; Lu. 9, 28,—12 A city of the Levites in Zebulun, at the foot of the mountain, 1 Ch. 6, 77;—probably identical with Chisloth-Tabor.—(3) An oak or grove of oaks in Benjamin, 1 Sa. 10, 3.

Tabret, a kind of small drum usually beat on as an accompaniment to the pipe, &c., Ge. 31. 27: 1 Sa. 10.5; 18.6; Job 17.6; Is.5.12; 24.8; 39.32

Tabrimon, tab'ri-mon [pleasing to Rimmon], the father of Benhadad, king of Syria, 1 Ki. 15.18.

Taches, hooks, clasps, or loops and buttons, Ex.26.6,11,33,36.13,39.33. Tachmonite, tach mo-nite, chia among the captains, 2Sa.23.8;—called 'Jashobeam the Hachmonite,' 1 Ch.

Tackling, the ropes of a ship, Is. 33. 23: Ac. 27. 19.

agi Acaptonia Tadmor, tad'mor [palm-tree], a city once in great renown, built by Solomon, in the midst of a desert, about half-way between Damascus and the Euphrates, at the foot of a range of chalky hills, 1 K.jo. 18; 2 Ch. 8.4. It retained this name till the conquest of Alexander the Great, when it was changed to Palmyra. Its ruins, which have been visited by several travellers, exhibit innumerable and most magnificent specimens of architecture, covering several miles. The natives give to the place the name of Tadmor.

Tahapanes, ta-hāp'a-nēs, an ancient city of Lower Egypt, to which the rebellious Jews under Johanan, retired; and which Nebuchadnezzar soon after took, Je. 2. 16;—called Tehaphnehes, Eze. 30. 18;—Tahpanhes, Je. 43. 7; 44. 1; 46. 14;—and Hanes, Is. 30. 4.

1; 40.14; and 114105; 15.30.4. Tals-bearing, or officious or malignant carrying of stories from house to house, censured, Le.19.16; Pr.11. 13; 17.9; 18.8; 20.19; 26.20,22; x Ti.5. 13; 1 Pe.4.15.

Talent, a weight among the Jews equal to 3000 shkels, 93 lbs. 12 oz. avoirdupois; and consequently the value of a talent of silver, at 2s. 1d. a shekel, will be £312, 10s. sterling; and one of gold twelve times as much, or £3750, Ex.25.39; 38.24,27; 2Sa.12.30; 1 Ki. 16. 24; 20. 39; Mat. 18.24; 25.14

Talitha Cumi, tal'i-thah kū'mi, two words in the Syriac or Aramaic language then spoken in Palestine, meaning 'Damsel, arise,' Mar. 5 4.

Talksrs, praiers, Eze. 36. 3. Tit. 1. 10. Talmai, tal'mī [full of firrows], (1) Son of Anak, of the race of giants, destroyed by the Israelites, Nu. 13. 22: Jos. 15. 14.—(2) King of Geshur, was the father of Maacah, whom David married, and by whom he had Absalom and Tamar, 2 Sa. 3.3.

Tamar, ta'mar [a palm-tree], (1) The danghter-in-law of Judah, by whom she had Pharez and Zarah, Ge. 38. 6-30—(2) The daughter of David, ravished by Amon, 2 Sa. 13.1, &c.—(3) The daughter of Absalam, of great beauty, 2 Sa. 14. 27.—(4) A city of Judea, about the southern point of the Dead Sea. Eze. 47. 19; 48. 28;—thought to be the same with Engradi. Tammuz, tam'muz, (1) A Syrian idol, the same with the Phoenician Adonis;—mourning for him, Eze. 8. 14.—(2) The fourth month of the Jewish saccred year, and the tenth of their civil,

of Ephraim, Jos. 17.8.—(2) A town in the tribe of Judah, not far from Hebron, now called *Teffuh*, Jos. 15. 34. Taralah, tăr'a-lah [reeling], a cuty of Benjamin, Jos. 18.27.

Tares, a kind of pulse or darnel, hurtful to corn;—the parable of, Mat. 13.

Target, a kind of buckler. less than a shield, worn in war for defence on the left arm, 1 Sa.17.6; 1 Ki.10.16; 2 Ch.14.8.

Tarpelites, tăr'pel-ites, a people of Assyria sent to colonize Samaria, Ezr. 4.9.

Tarry, to abide, or stay behind, Ge. 19. 2; 45. 9:—God and his salvation do not, Ps. 40. 17; 70. 5; Is. 46. 13; He. 10. 37.

Tarshish, tăr'shish [hard], (1) The second son of Javan, and supposed to have founded Tarshish, or Tarshish, gr. Tarshish, or Tarshish, or Tarshish, or Tarshish, or Tarshish, or Javan, Ge. 16. 4; 1 Ch. 1.7.—(2) 'An old celebrated, opulent, cultivated, commercial city, which carried on trade in the Mediterranean, and with the seaports of Syria.' This was probably the city of Tartessus in Spain, a Phœnician colony, Ps. 72. 10; Jonah 1. 3; 4. 2;—Solomon sent fleets to, 1 Ki. 10. 22; 2 Ch. 9. 21; 20. 36, 37.

Tarsus, tarsus, the capital of Cilicia in Asia Minor, on the banks of the river Cydnus, the native place of Paul, Ac.21.39. As a seat of Greek philosophy and literature it ranked with Athens and Alexandria.

Tartak, tar'tak [hero of darkness], an idol of the Avites, introduced by them into Samaria, 2 Ki.17.31.

Tartan, tar'tan [commander-in-chief],

Tartan, tār'tan [commander-in-chief], an Assyrian general who stood in rank next to the king, and commanded the army in his absence, comp. Is. 20. 1; 2 Ki. 18. 17.

Task-masters, overseers who appoint to others their task, or the work required of them, Ex.1.11; 3.71; 5.6-14. Tatlers, idle and foolish talkers, reproved, T.T.5 15.

Tatnai, tat'nī [gift], a governor of Samaria; obstructs the rebuilding of the temple, Ezr. 5. 3;—writes to Darius against the Jews, 6.

Taunt, a common byword, scoff, or reproach, Je.24,9; Eze.5,15; Hab.2.6. Taverns (The Three), a place on the Appian Way about 33 Roman miles south of Rome:—some of the 'brethren' came thither from Rome to meet Paul, Ac.28.13—15.

Tax, money or goods exacted from subjects by their governors, 2 Ki.23. 35; Da. 11. 20;—the teles, a tax on merchandise and travellers, Mat. 17. 25;—phoros, the annual tax on property, Lu. 20. 22; 22;—kēuson, the poll-tax, Mat. 17. 25; 22 17; Mar. 12. 14;—and the temple-tax, the didrachma = ½ shekel paid by every male of twenty years old and upward, Mat. 17. 24–27, comp. Ex., 20. 13, 14.

Teach, how God does his people. See Instruct.

Teacher, a tutor, master, or instructor, 1 Ch. 25.8;—a minister of the gospel, Ep.4.11: 1 Ti.2.7; 2 Ti.1.11

Teachers, false, foretold, Mat. 24, 11, 24; Ac. 20, 29; 1 Ti. 4, 1; 2 Pe. 2; 1; 1]n. 2, 18; Jude 17; -- their character described, and Christians warned against them, Mat. 7, 15; 24, 4; Ro 16, 17; 2 Co. 11, 13; Gal. 7; Col. 2, 8, 18; 1 Ti. 17; 4, 2; 6, 3; 2 Ti. 2, 2, 3; Phi. 3, 2; He. 13, 9; 2 Pe. 2, 1, &c.

Teaching OF THE HOLY SPIRIT, may be distinguished from all merely human instruction; — it humbles the heart, 2 Sa. 7 18-21; Job 40.4,5; Is.6. 5;—transforms the soul into the divine image, 2 Co. 3. 18;—powerfully and abidingly influences the practice,

tector], one of the porters of the temple, 1 Ch. 26.11.

Tebeth, te'beth [winter, the cold month], the tenth month of the Jewish sacred year, and the fourth of their civil, commencing with the full moon in December, Es. 2, 16.

Tedious, wearisomé, Ac. 24.4.
Teil-tree, the same as the lime or linden. Its leaves resemble the laurel, and it has flowers like the olive, Is. 6. 73;—rendered 'elm,' Ho. 4. 13; 'oak,' Ge. 55.21.

Tekoa, or Tekoah, te-ku'ah [a pitching of tents], a city of the tribe of Judah about 6 miles south of Bethlehem;—a widow from, persuaded David to recall Absalom, 2 Sa. 14. 2;—repaired and fortified by Rehoboam, 2 Ch. 11. 6;—near it Jehoshaphat; chemies massacred one another, 20. 20;—Amos the prophet was a herdsman of, Am. 1.1;—its ruins bear the name of Teku'a.

Tel-abib, tel-a'bib [a heap of grain], a city of Chaldea on the river Chebar, where the Jews were kept prisoners, Eze. 3.15.

Telassar, te-las'sar [the hill of Asshur], a city of Asia, conquered by the Assyrians, 2 Ki. 19. 12; 1s. 37. 12.

Tel-harsa, tel-harsah [forest-hill], a city of Chaldea, Ezr. 2.95; Ne. 7.61. Tema, te mah [south], (1) A son of 1sh-mael, Ge. 25. 15; 1 Ch. 1. 30.—(2) The place where his descendants lived, called after his name, Job 6. 19; Is. 21. 14; Je. 25. 23.

Teman, teman [on the right, the south],
(1) The grandson of Esau, by his son
Eliphaz, and parent of the Temanites,
Ge. 36.11, 15, Ch. 1. 53.—(2) The land
of Edow thus called, Je. 49. 20; Eze.
25.13; Ann. 1.2.

Temanite, an inhabitant of Teman, as was Eliphaz, Job's friend, Job 4.1;

Temper, to mix properly, Ex.29.2; 30. 35; 1 Co.12.24; Eze.46.14.

Temperance, moderation in eating and drinking, and the restraint of our affections and passions, recommended, Pr.23.1; 1 Co.0.25; Ga.5.23; Ep.5.18; Tit. 1.8; 2.2; 2 Pe. 1.6;—it is conducive to health of body, Pr.3.2.8;—advantageous to the powers of the mind, 1 Pe. 2. 11;—profitable to the wouldy estate, Ps. 112. 3; Pr. 3. 16;—a defence against many temptations and evils, Pr.23.29–35.

Tempest, violent wind, either with or without rain, hail, or snow, Jonah 1.4; Mat. 8.24; Ac. 27. 18, 20;—Jigurative-ly, heavy affliction, Job 9.17; Is. 54. 11;—terrible judgments on the wicked, Ps.11.6; 82.15; Is. 30. 30.

ed, Ps.11.6; 83.15; Is.30.30. Tempestuous, boisterous, Ps. 50. 3; Jonah 1.11; Ac.27.14.

Temple, that magnificent house for the worship of God, built in Jerusalem on Mount Moriah, 2 Ch.3.1; Ps. 132. 13, 14. The preparations for it were immense. David and his princes contributed 108,000 talents of gold and 1,017,000 talents of silver. About 184,600 men were employed seven years in building it. Proposed to be built by David, I Ch. 17.1:-his preparations for it, 22.3;-built by Solomon, 1 Ki. 6. 1, &c.; -the dedication of it, 8.1;-at what time from leaving Egypt, 6 1; - repaired by Joash, 2 Ki. 12.4; -burned by the Chaldeans B.C. 588, after it had stood for 424 years, 25.9; 2 Ch. 36.19;-the foundation of a new, laid after the captivity. Ezr. 3.8; -finished s.c. 515, Ezr. 6.15; -the dedication and feast on the occasion, 16 ;-the treasure in it weighed, 8.33;-the chambers in it cleansed, Ne. 13. 9;-the people reproved for

neglecting to build it, Hag. 1.2. &c.

Temple, figuratively, Christ's body, Jn. 2. 19, 21;—the church, Ep. 2.21; heaven, Ps. 11.4; Re. 7.15. Temporal, not eternal, 2 Co. 4.18.

Tempt, to try for their improvement, as God does his people, Ge. 22.1;—to try for their hurt, as Satan does mankind, t Ch.21.1; 1 Th. 3,5;—to try the patience of God, as men do by sinning boldly, Ex.17.2; Nu.14.22; De.6.16; Ps.78.18; 55.9; 106.14; ls.7.12; Mat. 4.7; I Co.10.9.

Temptation, or TRIAL, the remarkable one of Jesus, Mat. 4.1; Mar. 1.13; Lu. 4.1.

Temptations, whence they arise, Ja. 1. 13, 14; Pr. 28, 20; 1 Ti. 6, 9;—Satan the author of, 1 Ch. 21, 1; Mat. 4.1; I. Th. 3. 5;—presented by poverty or prosperity, Pr. 30. 9;—saints enabled to bear, 1 Co. 10. 13;—to be guarded against, Mat. 6. 13; 26. 41; Ep. 6. 10, &c.; 1 Pe. 5.9.

Tempter, one of the names of Satan, Mat.4.3; 1 Th.3.5.

Tender hearted, ensily affected, 2 Ch.
13 7; Ep.4.32.

Tenons, the ends of pieces of timber cut to be fitted into others, Ex.26.17, 19; 36.22,24.

Tenor, or Tenour, sense or purport of a speech, Ge.43.7; Ex.34.27.
Tent. See Tabernacle.

Tenth-deal, a tenth part of an ephah, the same as an omer, Le. 23. 17.

Terah, terah [turning or wandering], the father of Haran, Nahor, and Abraham, Ge. 11. 24, 26, 27;—though originally an idolater, yet, when God called his son Abraham, he accompanied him to Haran in Mesopotamia, where he died (B.C. 1921), aged 205 years, Ge. 11. 31, 32.

Terraces, flat roofs, or raised ascents, balustrades, 2 Ch. 9.11. See Houses. Terrestrial, belonging to the earth, 1 Co. 15. 40.

Terrible, dreadful, frightful, Ex. 34.10; De. 1. 19; 7. 21; Job 37. 22; Hab. 1. 7; He. 12.21.

Terrify, to make afraid, Job 3.5; 9.34; 31.34; Lu.24.37; 2 Co.10.9. Terror, great fear, or dread, Ge.35.5;

Ps.01.5; Ro.12.3; 2 Co.5.11. Tertius, ter'shī-us [the third], the name of the person who wrote, from Paul's dictation, the epistle to the Romans, thought to be the same as Silas, Ro.16.22.

Tertullus, ter-tul'lus, a Roman lawyer or 'orator,' employed by the Jews to conduct the prosecution of Paul before Felix, Ac. 24. 1, 2.

Testament, the deed or will of a person, by which he determines how his property shall be disposed after his death. The original word, thus rendered several times in the New Testament, occurs very frequently, and is commonly translated covenant Mat. 26, 28; Mar. 14. 24; Lu. 22. 20; 1 Co. 11. 25; 2 Co. 3. 6-14; He. 7. 22; 9. 15-20; Re. 11. 19. It ought to have been always thus translated (understanding by the word arrangement, economy, or order of things). Thus translated the appropriate name of the Bible is, the Old and the New Covenants; namely, the Mosaic and the Christian, Mat. 26.28; Mar. 14.24; Lu.22.20: 1 Co.11.25; He.7.22; 9.15-20; Re. 11, 10.

Testator, one who leaves a will; but the original term, thus rendered, Tetrarch, a person who has the fourth part of a province or state committed to his government, without wearing the diadem or assuming the title of king. There are three to whom this title is applied in the N. T., Herod Antipas, Mat. 14.1; Lu. 3.1, 10; 4.7. Ac. 13.1;—Philip and Lysanias, Lu.

Thaddeus, thad'eus, a surname of the apostle Jude, also called Lebbeus, Mat. 10.3; Mar. 3.18; Lu. 6.16.

Thankfulness, a state of being thankful, Ac. 24.3. Thank-offerings. See Offerings.

Thanksgiving to God for his mercies to us and others, n duty, De. 8.10; Ps. 51.14; 69.30; 92.1; 139.14; 147.1; 18.25.1, &c.; Col. 3.17; 1 Th. 5.18; 1 Ti. 4.4; He. 13.15; 1 Pe. 2.9, &c.

Theatre, the only mention of, is in connection with the popular outbreak at Ephesus, Ac. 19. 29, 31;—a place of amusement where public assemblies were held.

Thebez, the bez [brightness], or The-BES, a city of the tribe of Ephraim, situated near to Shechem and 13 miles south-west of Bethshan;—at the siege of which Abimelech was killed by a woman, Ju. 0.50-54. It is represented by the modern village of Tubbas.

Theft, or the act of stealing, forbidden, Ex. 20.15; De. 5.19; Ep. 4.28;—laws relating to, Ex. 22.1; Nu.5.5.

Theophilus, the-offi-lus[lover of God], an eminent Christian to whom Luke addresses his Gospel history and the Acts of the Apostles, Lu.1.3; Ac.1.1;—styled 'most excellent,' probably as denoting official dignity, Ac. 23. 26; 24.3.

Thessalonica, thes-a-lo-nī'ka, the capital city of Macedonia, situated on the Thermaic Gulf (Gulf of Saloniki). It was anciently called Therma. Here Paul, Silas, and Timothy planted a church, Ac. 17.1-5;—to the Christians here Paul sent two epistles, 1 Th. 1. 7: 2 Th. 1. Its modern name is Saloniki, with a population of about 70.000.

Theudas, theu'das, an impostor, who, along with 400 followers, were put to death, Ac. 5. 36.

Thimnathah, thim'na-tha [a thing allotted, a possession], a city in the tribe of Dan, Jos. 19.43.

Thirst, to feel want of drink, Jn.4.13; —ardently to desire, Ps. 42.2; 63.1; Is.55.1; Mat.5.6; J:1.7.37.

Thistles, well-known weeds, a part of the curse, Ge. 3. 18:—parable of one, 2Ki.14.9; 2Ch. 25. 18:—an emblem of wicked men, Mat.7.16; Lu. 6.43.

Thomas, tom'as [a twin], called Didynus, one of the twelve, Mat.10.3;—his observation on the sickness of Lazarus, Jn. 11.16;—asks the way to the Father, 14,5;—his disbelief of the resurrection of Jesus, 20.24,25;—his subsequent confession and adoration, 28;—sees Jesus at the Sea of Galilee, 21.2.

Thorns, a general name for many kinds of prickly shrubs, Ge. 3.78;—in Ps.58.9 it denotes the shamnus or buckthorn;—used to inflict punishment, Ju. 8.7,16:—fguractively, great difficulties and impediments, Ho.2.6;—the 'thorn in the flesh,' 2 Co. 12.79, was some corporeal infliction sent to keep the apostle from spiritual pride.

Thoughts, of men, known to Christ, Mat. 9. 4; 12. 25; Lu. 5. 22; 6. 8; 9. 47, 11. 17; —govern the actions, and therefore to be attended to, Pr. 4. 23; 23. 7; Mat. 5. 28, 8c.; 15, 18; Ac. 26, 9; Ro 2. 15; 2 Co. 10. 5; 1 Ti. 11. 12.

city mot Paul, Ac.28.15.

Thresh, to beat out corn from the ear or pod, Is.41.15;-to punish, Je.

Threshold, an entrance or gate, Ju. 19.27; 1 Sa.5.4; Eze.9.3; Zep.1.9.

Throne, that chair of state, richly adorned, and covered with a canopy, on which sovereign princes usually sit to receive the homage of their subjects, to give audience to ambassadors, and to dispense justice, 2 Ki. 2.19; 10.18,20; heaven is God's, Ps. 11.4; ls.66.1; Ac.7.49;--Christ is set down in, Re.3.21.

Throng, a crowd, Mar. 3.9; Lu. 8.45. Throughly, exactly, fully, Ex.21.19; Job 6.2; Mat. 3.12; 2 Co. 11.6.

Thrust, to push, drive, Ex. 11. 1; Ju.

3.21; Is. 13.15; He. 12.20. Thummim. See URIM.

Thunder, the noise occasioned by the discharge of electricity from a cloud positively charged, or which has more than its natural share of it, into one which is negatively charged, or has less than its natural share; the flash is called lightning, and the report thunder. Remarkable, in the plagues of Egypt, Ex. 9. 23; Ps. 78. 48;-at Mount Sinai, Ex. 19. 16:20. 18; -at the defeat of the Philistines, 1 Sa. 7. 10; -seven, in the vision of John, Re. 10. 3;-called the voice of the Lord, 2 Sa. 22.14; Job 37.5; Ps. 18.13; 104.7;-its awful majesty, and powerful effects, Ps. 29. 3-9.

Thyatira, thi-a-tī'rah, a city of Lydia, in Asia Minor, about 27 miles north of Sardis, and 56 north-east of Smyrna;-Lydia was from, Ac. 16. 14;-Christ's message to the church there, Re. 2. 18. Its modern name is Ak-Hissar [white castle], with a population about 15,000, between 300 and 400 of whom are nominal Christians. Thyine-wood, the wood of an evergreen resembling the cypress, the citrus or citron wood of the Romans; is aromatic, and very hard, Re. 18.12. fiberias, ti-be'ri-as, (1) A city on the western shore of the Lake of Gennesareth. It was built by Herod Antipas, the murderer of John the Baptist, in honour of the emperor Tiberius, and during the Roman supremacy was the metropolis of Galilee. It was noted for several centuries after the destruction of Jerusalem for its rabbinical academy. Here the Jewish Mishna was completed. The modern city is called Tubarieh. In 1837 it was nearly destroyed by an earthquake, 600 of the inhabitants perisbing in the ruios. It contains about 2000 inhabitants, of whom a few are Christians, 800 Jews, and the rest Mahommedans. It is one of the four holy cities of the Jews (the others being Jerusalem, Hebron, and Safed), in which prayers are offered for the world twice every day .-- (2) The lake, called the 'Sea of Tiberias, Jn. 6. 1,23.

Tiberius, tī-be'rī-us, CÆSAR, the third Roman emperor, stepson and successor of Augustus, Lu. 2. 1;-John the Baptist preaches in his reign, 3.x. Tibhath, tib'hath [extension, level], a city of Syria, 1 Ch. 18.8. See BETAH. Tibni, tib'ni [an intelligent one], son of Ginath, proposed for king in a time of civil war, 1 Ki.16.21,22.

ridal, ti'dal [splendour, renown], one of the allied kings whom Abraham conquered, Ge. 14. 1.

fidings, news or reports, Ex. 33.4; 1 Sa.4.19; 11.4; -glad, the gospel, Lu. 1.19; 2.10; 8.1; Ro.10.15.

Tiglath - Pileser, tig 'lath-pi-le 'zer [mighty prince of the Tigris], king of Tisri, or Tizri, the first month of the Assyria, invades Israel, 2 Ki. 15. 29; Jewish civil year, and the sever

Rome, where some brethren from the | Time, to us is short, Job 14.1; Ps.89. 47; 102.3,11;—uncertain, Pr.27.1; Ja. 4.14;—to be improved, Ec.12.1; Mat. 5. 25; Lu. 19. 42; Jn.9.4; 12.35; Ro.13. 11; 2 Co. 6, 2; Ga. 6. 9; Ep. 5. 16; Col. 4. 5:-for several purposes, Ec. 3.1.

Times, and seasons, respecting the Messiah's kingdom, not to be curiously inquired into, Ac. 1. 7:-of the restitution (regulation or consummation) of all things, at the end of the world, 3.21.

Timnath, tim'nath [portion assigned], a city of the tribe of Judah, called also Timnah, Jos. 15. 10, 37. In the time of King Ahaz it was occupied by the Philistines, 2 Ch. 28. 18. It is represented by the modern village of Tibneh, about 2 miles west of Bethshemesh.-The residence of Samson's wife, Jos. 14.1.

Timnath-Serah, tim'nath-se'rah [a portion of abundance], called also TIMNATH-HERES [portion of the sun], a city of the Ephraimites, where Joshua was buried, Jos. 19.50; 24.30; In.20

Timon, tī'mon [honourable], one of the first seven deacons of the church, Ac.

Timothy, tim'oth-y [honoured of God], a noted evangelist, whose father was a Greek and his mother (Eunice) a Jewess, born at Derbe or Lystra, Ac. 16. 1:-circumcised, 3:-sent by Paul to Philippi, Phi. 2.19; -exhorted to diligence, 1 Ti.4.13; 6.11; 2 Ti.1.6; -advised to drink wine for his health. 1 Ti. 5. 23;-his mother and grandmother (Lois) commended, 2 Ti.1.5; -two epistles addressed to him by Paul, 1 Ti.1.2; 2 Ti.1.2.

Tin, a white metal, harder than lead, lighter than almost any other metal; -an article of Tyrian commerce, Eze. 27.12;-first mentioned, Nu. 31. 22. In Zec. 4. 10 the same Heb. word denotes an instrument for measuring, a blummet

Tingling, feeling in the ear, a sharp pain, 1 Sa. 3. 11; 2 Ki. 21. 12; Is. 3. 16;

Tiphsah, tif'sah [a passing over], (1) A city of the tribe of Ephraim, which shut its gates against Menahem; but was taken and put to the sword, 2 Ki.15.16.-(2) A large and opulent city on the west bank of the river Euphrates. It is identical with the Thapsacus of the Greeks and Romans, which is probably marked by the modern Suriyeh, 165 miles above Deir. It was the frontier of Solomon's kingdom, 1 Ki. 4.24.

Tire, a dress for the head, 2 Ki.9.30; ls. 3. 18; Ezc. 24. 17,23.

Tirhakah, tir-ha'kah, a king of Cush or Ethiopia, came to assist Hezekiah, but was defeated by Sennacherib, 2 Ki. 19.9.

Tirshatha, tir' sha-tha [august], an officer of state, a Persian title borne by Nehemiah and Zerubbabel, Ezr. 2, 63; Ne.7.65,70; 8.9. In Ne.5.14.18; 12.26 the title 'governor' is a translation of the Heb. pecha, a word also of Persian origin represented by the modern paska

Tirzah, tir'zah [delight], (1) An ancient royal city of the Canaanites. Jos. 12. 24;—the principal residence of Jeroboam, 1 Ki.14.17:-its site was noted for its beauty, Ca. 6. 4. Has been identified with Telluzah, a town 6 miles north-east of Nablas .-(2) A daughter of Zelophehad, Nu.

Tishbite, tish'bite, an inhabitant of Tishbe, a city of Naphtali, which is supposed to have been the birthplace of Elijah, 1 Ki. 17.1.

**T088** to be eaten at the place of public con- | Tossed, deeply afflicted, Ps. 109.23; Is. course, 22;-dedication to be made at the presentation of it. 26.12.

Tithes, were to be conscientiously paid when due, De.14.22; Ne.10.37; 13.10; Mal. 3.8; Mat. 23.23; Lu. 11.42; -no law respecting them in the Christian church, 1 Co. 9. 14.

Title, a name, character, or inscription, 2 Ki.23.17; Job 32.21,22; Jn.19.

Tittle, the least part or point, Mat. 5.18; Lu.16.17.

Titus, tī'tus, an eminent evangelist, a Gentile by birth, and Paul's assistant, 2 Co.8 23.-left in Crete, Tit. 1. 5:-not circumcised, Ga. 2. 3;-exhorted to be diligent, Tit, 2, 1:-his affection for the Corinthian Christians, 2 Co. 7. 13, 8.16; equally disinterested with Paul, 12. 18:-Paul sent an epistle to him, Tit. 1.4.

Tob [good], a small district in the south-east of Syria, to which Jephthan withdrew when expelled from Gilead, Ju. 11. 3, 5;—called Ish-Tob, 2 Sa. 10.6.8.

Tobiah, to-bī'ah [the Lord is good], a Samaritan, strenuously opposed the Jews in their attempts to rebuild the temple, Ne. 2. 10; 4.7; 6.1,12,19.

Tochen, to'ken [a measure], a place in the tribe of Simeon, 1 Ch.4.32. Togarmah, to-gar'mah, the third son of Gomer, and grandson of Japheth, Ge. 10.3; 1 Ch. 1.6; his descendants traded with Tyre, Eze. 27.14.

Tohn, to'hu [humility, modesty], an ancestor of the prophet Samuel, 1 Sa.

Toi, tố'i [error, erroneous way], the king of Hamath in Syria, sent his son with presents to David, 2 Sa. 8.9-11. Toil, labour or fatigue, Ge. 5. 29; 41.

Token, a sign or mark, or memorial, Ge. 9.12; 17. 11; Ex. 3. 12; 12. 13; Ps. 86, 17; Mar. 14.44; 2 Th. 3.17.

Tola, to'lah [worm], (1) The eldest son of Issachar, Ge. 46.13; 1 Ch. 7.1. -(2) The tenth judge of Israel, Ju. 10. 1. Tolerable, what may be borne or endured, Mat. 10. 15; 11. 22; Mar. 6.11;

Lu. 10. 12. 14. Toll, a tax paid for passage, or liberty to sell goods in a market or fair, Ezr.

4.13,20; 7.24. Tomb, a grave, or place for depositing the dead, Job 21.32; Mat. 8.28; 23.29; 27.60; Mar. 5.2,3; 6.29.

Fongue, the importance of governing it, Ps.39.1; Ja.3.2, &c.; -double, censured. Ti 28

Tongues, confusion of, at Babel, Ge. 11.1, &c. ;-gift of, foretold, Ps. 28.11; Mar. 16. 17; -- conferred, Ac. 2. 4: 10. 46; 19.6:--not to be exercised in public worship, 1 Co.14.2.

Tooth for tooth, the law of retaliation, Ex. 21. 24; - 'cleanness of teeth,' famine, Am. 4. 6;-children's 'teeth set on edge,' children suffering for the sins of their father, Eze. 18.2,

Topaz, a precious and transparent jewel, third in value to the diamond, Ex. 28. 17; 39.10; Job 28.19; Eze. 28.13; Re.21.20; -- the cairngorm is a species

Tophel, t6'fel [plaster, mortar], a place supposed to be in the country of Moab, De 1.1.

Tophet, to'fet, or more correctly To-PHETH, 2 Ki. 23. 10; -a place on the south-east of Jerusalem, in the 'valley of the son of Hinnom' by 'the entry of the east gate, Je. 7. 31, 32; 19. 2. It became in later times the scene of sacrifices to Baal. It received its name from toph, a drum, which was beaten to drown the cries of the

victims. Torch, a kind of flambeau, Zec. 12. 6; 2.23.

54.11;-unsettled, Ep.4.14; Ja.1.6. Tottering, shaking, feeble, Ps.62.3. Tow, more correctly Wick, Is.43.17.

TREASON

Towel, a cloth to wipe hands, &c., Jn. 13.4,5.

Tower, a high and strong building, or a fortress, Ge. 11. 4, 5; 2 Sa. 22. 51; Ps. 61. 3; Pr. 18. 10; -of Siloam, Lu. 13.4;-Edar, Ge 35.21;-Pennel, Ju. 8. 17.—Shechem. 9 46:- Thebez, 50, 51,-David, Ca. 4.4;-Lebanon, 7.4; -Jezreel, 2 Ki.9.17;-Hanancel, Je. 31.38:-Syene, Eze.29.10.

say,' Ge. 24.21; Ex. 2.4; 2 Co 5.19;we do you to wit,' means, we give you to understand, 2 Co. 8. 1.

Trachonitis, trak-o-uī'tis |rugged region], a small rocky district east of Jordan, of which Philip was tetrarch, Lu. 3.1. Identified with the modern Lejah, south of Damascus, and in the centre of the kingdom of Bashan. Its Hebrew name was Argob.

Trade, or lawful business, the duty of those concerned in it, Le. 25.14, Pr. 20.14; Eze. 28.16; Ho. 12.7; -of Tyre, Eze. 27.1, &c.

Traditions, doctrines or ceremonies handed down from age to age, as the Jews pretended, from the time of Moses, to whom they were spoken by God, without being committed to writing, and which they called their oral law; the Pharisees set them before the written law, Mat. 15.3; Mar. 7.0; -not to be much regarded, Mat. 15.2, &c.; Mar. 7.5, &c.; Col. 2.8; Tit. 1.14: 1 Pe. 1.18.

Traffic, merchandise, 1 Ki. 10. 15; Ezc. 17.4; 28.5,18.

Train, a company of attendants, 1 Ki. 10.2; Is.6.1;—to educate, Pr. 22.6.

Traitor, one who betrays his king, master, or friend, Lu. 6. 16; 2 Ti. 3.4. Trance, or ecstacy, a state of mind in which a person is wrapped into visions of future or distant things, while the body seems insensible, Ac. 10, 10; 11. 5; 22. 17. The word occurs also in Nu. 24. 4,16, but only as supplied by the translators.

Franquillity, quietness, Da.4.27. Transfer, to apply to one what relates to another, 1 Co.4.6.

Transfigure, to change the figure and appearance, as Christ did on the mount, Mat. 17.2; Mar. 9.2; Lu. 9.28; 2 Pe. r. 18.

Fransform, to change the form, as Satan and his ministers do, by putting on a pious appearance, 2 Co. 11. 13-15;-applied to the saving change of the mind into the divine image, Ro. 12.2.

Transgress, to go over the limits which the law prescribes, Nu. 14. 41; Ne. 1. 8; 13.27; Mat. 15.3; Ro. 2.27; 1 Jn. 3.4; -to disobey is to refuse to do what the law enjoins, He.2.2.

Transgressors, foretold that Christ should be numbered with, Is. 53. 12;this accomplished in his crucifixion with two thieves, Mar. 15. 27, 28; Lu. 23.32,33.

Translate, to remove from one place or post to another, 2 Sa. 3. 10; Col. 1. 13; He.11.5.

Translation, or removal from earth to heaven, of Enoch, Ge. 5. 24;-of Elijah, 2 Ki.2.1, &c.

Transparent, what may be seen through, clear as glass, Re. 21, 21. Travail, labour, labour in childbirth Ge.38.27; Ps.48.6; Jn.16.21; Ga.4.19;

Travel, a journey, labour, or toil Ex 18.8; Nu. 20.14; Ac. 19.29; 2 Co. 8.19; 1 Th.2.9. Traverse, to go hither and thither, Je.

liah, 2 Ki. 11. 1, 14;-Shallum, 15.10.

Treasure, a store or collection of goods, Je. 41.8; -2 store of gold, sil. goods, Je. 41.0, 23; Eze. 22. 25; un the temple, 2 Cl. 5.1; in what our should consist, Mat. 5. 19; Lu.12. 33; Col. 3. 1.

Treasury, that in which creasures are taid up, Jos. 6. 19; Je. 38. 11, Mat. 27.6: Mar 12.41

Treaties, or covenants, of Jacob and Laban, Ge. 31.44:-of the Gibeonites with the Israelites, Jos. 9. 15, 19. To wit, an old expression, 'that is to Treatise, a written tract or hook, Ac

> Tree, of life in Eden, Ge. 2.9; 3.22; -of knowledge, 2.17: 3.3:-of life in heaven, Re.2.7; 22.2,14;-known by its fruit, or men by their actions, Mar 12.33; Lu.6.44.

Trees, in Canaan, when fit for use after the conquest of the country. Le.19.23; - fruit, not to be cut down in war, De 20.19; -that are to grow near the river that is to flow from the sanctuary, Eze. 47.7.

Trench, a ditch about a camp or city. 1 Sa 17.20; 26.5. 1 Ki.18.32; in Lu.19. 43, means a palisade or rampart.

Trespass, an offence or sin, a departure from duty, Ge. 31. 36; 50.17; Mat. 6.14; Ep.2.1; Col. 2.13.

Trespass-offering, rules concerning it. Le. 7. I.

Trial, a test of virtue by suffering, 2 Co.8.2; He.11.36; 1 Pe.1.7; 4.12. Tribe, a class of people sprung from one origin, as the descendants of each of the twelve sons of Jacob, Ex.28. 21; 39.14.

Tribes, hlessed by Jacob, Ge. 49.1,&c.: -by Moses, De. 33. 1, &c.; - their boundaries, Jos. 13. 15; 15. 1, &c .:the numbers and orders of them, Nu. 1.1; 26.1,&c. :-twelve princes of them under David, 1 Ch. 27, 16.

Tribulation, sore vexation or distress. De. 4. 30; Ju. 10. 14; 1 Sa. 26. 24; the lot of all saints, Jn. 16. 33; Ac. 14. 22; -awful, threatened to sinners, Ro.

Tribute, a tax or impost, exacted from the Canaanites by Solomon, 1 Ki.9.21,22; 2Ch.8.8,9;-that imposed by the Romans on the Jews was a civil tax, the poll-tax payable by every one whose name was in the 'census,' Mat. 17. 25; Mar. 12. 14;the 'tribute-money,' Mat. 17. 24; Lu. 20.22, was an ecclesiastical tax, 'the double drachma,' equal to two Attic drachmas, and corresponding to the Jewish 'half-shekel,' payable for the maintenance of the temple services by every male Jew from 20 years old and upwards, Ex. 30.13,14; 2 Ch. 24.

Trickle, to run down in drops, La.

Trim, to fit out, to adjust, or to adom. 2 Sa. 19.24; Je. 2.33; Mat. 25.7.

Trinity, or three in unity, a term, though not found in Scripture, yet properly enough used to signify the three persons in the one Godhead, or divine Essence, Mat. 3. 16, 17; 28.19; 2 Co. 13. 14; 1 Jn.5. 7;—besides these plain texts, numerous intimations of this doctrine are given in other parts of Scripture, Ge. 1.26; 3.22; 11.7; Is. 48.16; 34.16; Zec. 13.7; Mat. 3.16; Lu. 1.35; Jn. 14.16,17,26; 15.26; Ga.4.6; 1 Pe. 1. 2; Jude 20,21, &c.; -and in addition to the evidence from these passages, we have the most convincing proofs of the supreme Deity both of the Son and of the Holy Spirit. See CHRIST and HOLY GHOST. Salvation the work of, 2 Th.2.13,14; Tit.3. 4-6; 1 Pe. 1.2. God himself, who alone mnrehends b

or Mysia, on the shores of the Archipelago, a little to the south-west of the Hellespoot, and about 25 miles north of Assos;—here Paul several times visited, Ac. 16.8; 20. 5; 2 Co.2. 12; 2Ti.4.13. Near it stood ancient Twilight, a dim light after sunset, or Troy. It is represented by the modern Eski-Stamboul.

Trogyllium, tro-jil'le-um, a town (and promontory), at the foot of Mount Mycale, on the west coast of Asia Minor, where Paul tarried one night on his way from Troas to Miletus,

Ac. 20.15. Troop, a band of men, especially warriors or robbers, Ge.49.19; 1 Sa. 30.8; 2 Sa. 2. 25; 3. 22; Ho. 7. 1.

Trophimus, trof'i-mus, a native of Ephesus, who was converted by Paul, and became his companion, Ac 20.4; 21.28,29; 2 Ti.4.20.

Trouble. See AFFLICTION. Trow, to imagine or think, Lu.17.9.

Truce-breakers, violators of engagements, 2 Ti. 3. 3.

Trump, or TRUMPET, an instrument used in martial music or to convene assemblies, Nu. 10. 1-10;-sound of. at the giving of the law on Sinai, Ex. 10.16; 20. 18:-at the resurrection, 1 Co.15.52; 1 Th.4.16.

Trumpets (FEAST OF), Le. 23. 23;offerings on it, Nu.29.1.

, seven, in the vision of John.

Trust, reliance on the care of another. laws concerning it, Ex.22.7; Le.6.1. - in God, or reliance on him, a duty, Job 38. 41; Ps.22.4; 31.19; 37.3; 56.3; 91.2; 104.27; 115.9; 118.8; 125. 1; 147.9; Pr. 16.20; 28.25; 29.25; 30.5; Je. 17. 5, 7; 39 18; -ought to be, not presumptuous, but the fruit of faith in Christ, Ep. 1. 12, 13; - exercised through Christ, 2 Co. 3. 4; -with the whole heart, Pr. 3.5,6; -without any reserve, 1 Pe. 5.7; -continual, Is. 26.4; -motives to it are, his ability to help in every case, Is. 50. 10; Je. 32, 17, 27; -his fatherly compassion, Ps. 103. 13; -his promise, 34.22; 125.1,2; Pr.28. 25; 29. 25; Na. 1. 7; -his everlasting strength, Is. 26. 4 :- his loving kindness, Ps. 36. 7;-the richness of his bounty, 1 Ti.6.17;-the experience of his people, Ps. 13. 5, 6; 22. 4; 28. 7;blessings resulting from, mercy, Ps. 32.10; - peace, Is. 26. 3; -- safety from enemies, Ps. 37. 40; -prosperity, Pr. 28.25;-rejoicing in God, Ps.5.11; 33. 21;-happioess, Pr. 16.20.

-,declarations of it, by Hezekiah, 2 Ki. 18. 5;—by Asa, 2 Ch. 14. 11;—by Job, Job 13. 15; -- by David, Ps. 3. 6; 27. 3; 57.1; 61. 4;-by Isaiah, Is. 12.2; -by Paul, 2 Ti. 1.12; 4.18,

, in anything besides God, censured, Job 31.24; Ps. 33.16; 44.6; 49.6; 52.7;62.10; 118.8; 146.3; Is.30.1; 31.1; Je 17.5; 1 Ti.6.17.

Truth, or sincerity of speech, Ps. 15.2; 51.6; Pr. 3.3; 8.7; 12.17,19; 1 Co.5.8; Ep. 4. 25.

-, purity of intention, Jos. 24. 14: 1 Sa. 12.24; Ps. 15.2.

-, Christian faith, Jn. 1. 17; Ga.

3.1; Ja. 5.19; 1 Jn. 2.21; 2 Jn. 2;—how to be treated, believed, 2 Th. 2.12, 13; 1 Ti. 4. 3: -acknowledged, 2 Ti. 2. 25; -obeyed, Ro. 2.8; Ga. 3.1;-loved, 2 Th. 2. 10.

Try, to examine or prove, Ju. 7.4; 2 Ch. 32 31; Job 7. 18; 12. 11; Ps. 11. 4; 26.2; La. 3.40; 1 Pe. 4.12; 1 Jn. 4.1,

Tryphena, tri-fe'nah, and Tryphosa, tri-fo'sah, two distinguished Christian women at Rome, who laboured in the cause of the gospel, Ro.16.12.

Tubal, tū'bal [a flowing forth], the fifth son of Japheth, Ge. 10.2; Is. 66. 19; Eze. 27. 13; 32. 26. His descendants prohably peopled the country lying between the Black Sea and the child, and his estate, while he is under age, Ga.4.2.

Twain, two, 1 Sa. 18.21; 2 Ki.4.33; Is. 6.2: Mat. 5.41; 19.5; 21.31; 27.31,51;

before the sunrise, 1 Sa. 30. 17; 2 Ki. 7.5.7; Pr.7.9; Eze.12.6,7,12.

Twinkling, a moment, 1 Co.15.52. Twins, two brought forth at a birth, Ge. 25. 24; 38. 27; Ca. 4. 2,5; 6.6.

Tychicus, tik'ī-kus [fortunate], one of the primitive disciples, accompanied Paul, Ac. 20. 4; - sent by Paul to Ephesus, Ep. 6. 21; 2 Ti. 4. 12; -sent by Paul to Colosse, Col. 4.7; -to Titus, Tit. 3. 12.

Type, a figure or symbol of something future and distant, or an example designed to prefigure that distant thing; -the Mosaic institutions were a shadow of things to come, Col. 2.17; He. 10.1; things which happened to the fathers were examples or types, 1 Co. 10. 11: the lifting up of the serpent in the wilderness was a type of Christ's crucifixion, Nu. 21.9; Jn. 3.14, 15;-those things which were transacted in the tabernacle prefigured spiritual and heavenly things, He o. 11,12,23,24.

Tyrannus, ty-ran'nus [reigning, prince], a teacher at Ephesus, in whose school Paul preached for two years, Ac.19.9.

Tyranny, or severe and cruel government, in Pharach, Ex. 5.6; - in Reho-

boam, 1 Ki.12.14. Tyre, tire, or Tyrus, tirus [rock], an ancient and flourishing city of Phœnicia, on the coast of the Mediterranean Sea. There were two cities of the same name: -one, the most ancient, was situated on the mainland, and was destroyed by Alexander the Great; the other stood upon a small island, about 200 yards from the coast. It is called the daughter of Zidon, Is. 23.12;—a very splendid city, 7,8; Zec. 9.3.4;-Solomon brought Hiram from, 1Ki.7.13,14; -its destruction foretold. Is. 23. 1, &c.;—favour to be shown to it after seventy years, 17; -and in the latter days, 18; -threatened for insulting Jerusalem, Eze. 26.1;-to be conquered by Nebuchadnezzai, 7;-its great commerce, 27.1, &c.; -its ruin, 26; - God's judgments against its princes, 28. 1;-threatened, Am. 1. 9; Zec. 9.3;-the 'coasts of Tyre' once visited by Christ, Mat. 15, 21-29; see also Mat.11,21,22; Mar.3.8; Lu.6.17; -the gospel was received there, Ac. 21.3-6;-the predictions against, have

#### U.

been so fully verified that it is now a

miserable ruin, unoccupied except by

a few fishermen as 'a place to spread

nets upon,' Eze. 26. 14. Its modern

Ucal, eu'kal [one that has pined away, sorrowful], a person to whom Agur addressed his words, Pr. 30.1.

Ulai, eu'li [pure water], a river of Susiana (identical with the Enlaeus of the Greeks and Romans), on the banks of which Daniel had a vision, Da. 8. 2, 16.

Ulam, en'lam [solitary], (1) One of the posterity of Manasseh, 1 Ch. 7.16 .-(2) Of Saul, r Ch.8.39.

Ulla, ulla [a burden], one of the posterity of Asher, 1 Ch.7.39. Unaccustomed, not used to, Je.31.18. Unadvisedly, rashly, without delibe-

ration or advice, Ps. 106.33. Ingwares on

Unbelievers, infidels, or those who discredit the gosp -I, Christians should not marry with them, 2 Co.6.14,15,19; to be shunned, Mat. 7. 15; Ro. 16. 17; Ti. 6. 5; Phi. 3. 2; 2 Th. 3. 6, 14; how to be distinguished in order to be avoided, 1 Th. 5. 21; 1 Jn. 4. 1-3;threatenings of God against, Pr. 3.34; 19. 29; Je. 14. 15; 23. 32; - obstinate, their fate, Mar. 16. 16; Lu. 12. 46; He. 3.19; 4.1; Re.19.20; 20.10; 21.8. Unblamable, without blame or fault,

Col. 1.22; 1 Th. 3.13.

Uncertain, doubtful, 1 Co. 14. 8;changeable, 1 Ti.6.17.

Unchangeable, that cannot be changed, He.7.24. Unchangeableness, an attribute of

God only, Nu.23.19, 1 Sa.15.29; Mal. 3.6; He. 1. 12; Ja. 1 17. Uncircumcised, not circumcised, Ge

17. 14; 34. 14; Ex. 12. 48;-not fit for the service of God, Ex.6.12; Je.6.10; Eze.44.7; Ac.7.51.

Unclean PERSONS, ceremonially, to be removed from the camp, Nu 5.1;federally, as the heathen and their children were, who were not God's covenant people and church, 1 Co.7. 14; -morally, Ep. 5. 5; -meats that were so, Le. 11.1, &c.; De. 14.3, &c.; -what is so under the gospel, Mat. 23.27; Ro.6.19; 2 Co.12.21; Ep.4.19; 5.3.5; Col.3.5; 1 Th.4.7; 2 Pe.2.10. Uncleanness, want of cleanness, Le.

5.3; 14.19; Mat. 23.27; Ro. 1.24; 6.19; Ep.4.19; 5.3; Col.3.5; 1 Ti.2.3; 2 Pe.

Unclothed, the soul is, when the body is put off, 2 Co. 5.4.

Uncomely, not graceful, 1 Co. 7. 36; 12.23. Uncondemned, not proved guilty, Ac.

16.37; 22.25. Uncorruptness, freedom from error, Tit. 2.7.

Uncover, to expose to view, or to defile, Le. 18.6-19;-the head of a woman uncovered with a veil in an assembly of men, according to eastern manners, shameful, 1 Co.11.5,13.
Unction, anointing, the grace of God

bestowed on believers, 1 Jn. 2. 20. Undefiled, perfectly pure, and free from stain, He. 7. 26; 1 Pe. 1. 4:-holy in a high degree, Ps. 119. 1; Ca. 5. 2;

Undergirding, encircling the ship with ropes, Ac. 27. 17.

Undersetters, supporters, or feet, a

Understanding, natural, not sufficient to determine in matters of religion, 1 Co.1.19; 3.19;-but requires assistance, De.4.6; 1 Ki.3.9; 1 Ch.22.

12; Pr. 2.6; 2 Ti. 3.15. Understood, knew, Ge. 42.23; Job 42. 3; Ps.81.5; Mat.13.51.

Undertake, to engage, Is. 38.14. Unequal, not equal, Ezc. 18.25,29. Unfaithful, treacherous, Pr. 25. 19; Ps. 78. 57.

Unfeigned, true, sincere, and without dissimulation, 2 Co. 6. 6; 1 Ti. 1. 5; 2 Ti.1.5; 1 Pe.1.22. Unfruitful, barren, Mat. 13.22; 1 Co.

14.14; Ep.5.11; Tit.3.14; 2 Pe.1.8. Ungirding, loosing of the girdle, Ge.

Ungodly, contrary to God's will and image, 2 Sa. 22. 5; 2 Ch. 19.2; Ps. 1. 1, 4,6; Ro.4.5; 5.6. Unholy, common, wicked, Le.10.10;

1 Ti. 1.9; 2 Ti. 3.2; He. 10.29. Unicorn, an animal with one horn, as the name signifies; noted for its strength, Nu.23.22; 24.8;-ferocity, Is. 34.7; -agility, Ps. 29.6; -wildness, Job 39.9:- supposed to be the rhinoceros, more probably the wild buf-

Union to Christ, the connection be-

visible, Ep. 5. 32:—hor nurable, 1 Jn. 3. 1, 2:—profitable, Co. 3. 21-23:—spiritual, the Hole Spirit being its actuating source and bond, 6.17; 12. 13; 1 Jn. 3.24; -vital, in that our spiritual life is sustained and actuated by the life of Christ through the indwelling of his Spirit, Jn. 14.19; Ga. 2.20;indissoluble, Jn. 10. 28; Ro. 8. 35-37 1 Th. 4. 14, 17. Its evidences are-love to Christ, Jn. 14.21; -attachment to his people, 1 Jn.5.1;—delight in his word and ordinances. Ps.27.4; 84.1; -imitation of his example, 1 Jn. 2.6; -and fruitfulness in holiness, Tit. 2.

Unite, to join, Ps. 86.11.

Unity, the being in concord, Ps. 133. 1; Ep. 4. 3, 15;—the oneness of the Godhead. See God

- of the church, Jn. 10. 16; Ro. 12. 5; 1 Co.10.17; 12.13; Ga.3.28; Ep.1. 10; 2.19; 4.13; 5.23, 30; Col. 1.18,24; among Christians, recommended, Ro. 12.16; 15.5; 1Co.1.10; 2Co.13.11; Ep. 4.3; Phi. 1.27; 2.2; 1 Pe. 3.8.

Unity of the faith, agreement in belief, Ep.4.13; -of the Spirit, a union of judgment and affection among the members of the spiritual body, or church of Christ, 3;-is the gift of God, Je.27.39; -is to be sought after, 2 Co.13.11.

Unjust, partial, not just, Ps. 43. 1; Mat. 5. 45; Lu. 16.8,10; Ac. 24.15. Unlawful, contrary to law, unjust, Ac. 10.28; 2 Pe.2.8. Unlearned, ignorant, Ac. 4. 13; 1 Co.

14.16; 2 Ti.2.23; 2 Pe. 3.16. Unleavened. See LEAVEN. Unmerciful, or unkind and cruel,

threatenings against, Ps. 109. 12, 16; Ho.4.1; Mat.23.23; Ja.2.13. Unmindful, negligent, De. 32.18. Unmovable, fixed, Ac. 27.41; 1 Co. 15.

Unni, un'ni [depressed], a singer in the temple, 1 Ch. 15.18. Unoccupied, not possessed, Ju.5.6. Unperfect, imperfect, Ps. 139.16. Unprepared, not ready, 2 Co.9.4. Unprofitable, useless, tending to hurt, Job 15.3; Mat. 25.30; Ro. 3.12; Phile.

11; He.13.17. Unpunished, not punished; the wicked shall not be, Pr. 11.21; 16.5; 17.5;

Unquenchable, fire that cannot be put out, Mat. 3.12; Lu. 3.17.

Unreasonable, without reason or common sense, Ac. 25. 27; 2 Th. 3. 2. Unrebukable, not blamable, or not liable to censure, 1 Ti.6.14. Unrighteous, unjust or wicked per-

sons, Ex. 23. 1; Ps. 71. 4; Is. 55. 7;threatenings against such, De.26.16; Ro.1.18; 2.8; 1 Co.6.9; 2 Th.2.10,12. Unruly, not governed, 1 Th. 5. 14; Tit. 1.6, 10: Ja. 3.8.

Unsatiable, that cannot be satisfied, Eze.16.28,

Unsavoury, tasteless, Job 6.6. Unsearchable, that cannot be sought out, Job 5.9; Ps. 145.3; Ro. 11. 33; Ep.

Unseemly, indecent, Ro.1.27; 1 Co. Unskilful, wanting knowledge, He.

Unspeakable, what cannot be uttered, 2 Co.9.15; 12.4; 1 Pe.1.8. Unspotted, free from spot or blemish, Ja.1.27.

Unstable, inconstant, not fixed, Ge. 49.4; Ja.1.8; 2 Pe.2.14; 3.16. Unstopped, opened, Is. 35. 5. Untempered, not properly mixed and wrought together, Eze. 13.10, 11, 14.15: 22.28

Unthankful, not disposed to acknowledge favours, Lu.6.35; 2 Ti.3.2. Untimely, happened before pro-

identical with Ophir, Je. 10. 9; Da. Upper, higher in place, Ex.12.7; Le.

13.45; Mar.14.15; Ac.1.13; 19.1. Uppermost, the highest in place or power, Ge. 40.17; ls. 17.6; Mat. 23.6; Mar. 12.39; Lu. 11.43.

Upright, straight up, honest, right. eous, Ge. 37.7; 1 Sa. 29.6; Job 1.1; Ps.

Uproar, a tumult, 1 Ki.1.41; Mat.26.

5; Ac. 17.5. Ur [fire, light], an ancient city of Chaldea, the native place of Terah and Abraham, Ge. 11.28; 15.7; Ne.9.

7; 1 Ch. 11.35. It has been identified with Mugheir, some desolate mounds situated about 6 miles west of the Euphrates, and midway between the ruins of Babylon and the Persian Gulf.

Urbane, ur-ba'nè, a disciple at Rome mentioned by Paul, Ro.16.9.

Urge, to entreat earnestly, Ge 33.11; Ju. 16.16; 19.7;-to provoke, Lu. 11.

Uriah, eu-rī'ah [fire of the Lord], a Hittite, the husband of Bathsheba, 2 Sa.11.3;-resists David's attempts to impose on him, 6-13;-is treacherously slain, by David's orders, 14-25;-called Urias, Mat. 1.6.

Urijah, eu-rī'jah [fire of the Lord], (x) The idolatrous high-priest, who, at Ahaz's request, formed an altar for idol-worship like one at Damascus, 2 Ki. 16. 10-16. -(2) The prophet, son of Shemaiah, of Kirjath-jearim, his case mentioned, Je 26, 20, 21.

Urim and Thummim [light, i.e. revelation, and truth or perfection], probably something attached to the breastplate of the high-priest, by means of which he learned the divine will on occasions of national importance, or even of private concern. Some suppose that this was done by rays of light from the Shekinah falling on the stones of the breastplate. or on some letters inscribed on it. Others that the Urim and Thummim only qualified the high-priest for presenting himself to receive answers from the mercy-seat, which were given in audible voice, Ex. 28. 30; Le. 8, 8; Nu. 27.21; De. 33. 8; Ezr. 2. 63; Ne. 7.

Usurp, haughtily to claim power without right, 1 Ti. 2. 12.

Usury (the Heb. word so rendered means biting), the gain taken for the loan of money, corn, &c.; -the Jews, who were not a commercial people, and who borrowed only in cases of necessity, were forbidden to exact it from their brethren, Ex. 22. 25; Le. 25.36; De. 23.19;-censured, Pr. 28.8; Eze. 18.8, 13, 17; 22.12; - may be taken of strangers, De.23.20.

Utterance, the act of uttering words, pronunciation, Ac. 2.4; 2 Co. 8.7; Ep. 6.19; Col.4.3.

Uttermost, extreme, most remote, 2 Ki.7.5; Mat.5.26; He.7.25.

Uz [sandy, soft soil], (1) Son of Shem, Ge. 10. 23.-(2) A country in Arabia. where Job resided; its situation is uncertain, but probably it adjoined Bashan on the east, Job 1. 1;-first mentioned, Ge. 10. 23;—colonized by the descendants of the son of Aram. 1 Ch.1.17.

Uzal, "zal [a wanderer], a son of Joktan, Ge. 10. 27; 1 Ch.1.21, whose descendants settled in the district of Arabia called Yemen, the capital of which was called Uzal. It is now called Sanaa, with a population of about 15,000 Jews.

Uzzah, nzzah [strength], and Anio,

the sons of Abinadab, smitten for

toughing the --!

Vagabond, one who wanders about without a settled habitation, Ge. 4. 12,14; Ps. 109.10; Ac. 19.13.

Vail, a covering which the Jewish women wore over their heads and faces, in token of modesty, and reverent subjection to their husbands, Ge.24.65; I Co. 11. 3.6.7, 10:—in Ru. 3.15 means a mantle or cloak;—the curtain which divided the holy place from the holy of holies, Ex. 26. 31; Le. 16. 2; Mat. 27. 51; He. 6. 10;—a darkness on the mind, 2 Co. 3.14-16. Vain, unprofitable or worthless, De. 32. 47; Ps. 33. 17; 60. 11;—proud and foolish, Job 11. 11,12; Ps. 39.6; Pr. 12. 11;—wicked, Ju. 9.4; 2 Sa. 6. 20; Ps. 26.4.

Vainly, without effect, foolishly, Col.

Vajezatha, va-jes'a-tha [pure, white], the youngest son of Haman, Es.9.9. Vale. See Vall.EY.

Valiant, brave, courageous, intrepid, 1 Sa. 14. 52; 16. 18; 2 Sa. 2. 7; 23. 20; He. 11. 34.

Valley, low ground lying between hills;-as of Siddim, where stood Sodoin and Gomorrah, Ge. 14. 3;-of Shaveh, or the King's dale, 17;-Eshcol, Nu. 32. 9;-Jezreel, Ho. 1. 5;--Bochim, Ju. 2. 5.—Gad, 2 Sa. 24. 5 (margin);--Jericho, De. 34. 3;--Lebanon, Jos. 11. 17;-the Passengers, or Hamon-gog, Eze. 39. 11; -Achor, Jos. 7. 24; Is. 65. 10; Ho. 2. 15;-Ajalon, Jos. 10. 12; - Sorek, Ju. 16. 4;-Elah, 1 Sa. 21.9 - Rephaim, or giants, Jos. 15. 8; 18. 16; 2 Sa. 5. 18; Is. 17. 5;-Berachah, 2 Ch. 20. 26:- Hinnom or Tophet, Jos. 18. 16; 2 Ki. 23. 10; Je. 7. 32; - Megiddo, 2 Ch. 35. 22; Zec. 12.11; -Salt, 2 Sa. 8.13; -Succoth, Ps. 60.6;108.7;-Baca, Ps.84.6;-Gibeon, Is. 28. 21; - Jehoshaphat, or Decision, Joel 3. 2, 14; - Shittim, 18;-Moab, De. 34. 6; Zephathah, 2 Ch. 14.10; Zeboim, 1 Sa. 13. 18; Gerar, Ge. 26. 17; -Hebron, 37.14.

Valour, personal bravery, prowess, Ju. 3.29; 6.12; 11.1; 2 Ki. 5.1; 2 Ch. 17.

Value, the worth of a thing, Job 13.4; Mat. 10.31.

Vanish, to cease to be seen, to disappear, Job 6.17; 7.9; Is. 51.6; He.8. 13; Ja.4.14.

Vanities, heathen idols, De.32.21; 1 Ki. 16.13,26; Je. 14.22; Ac. 14.15.

Vanity, what is unsatisfactory and perishing, Ec. 1.1, &c.;—subjects of, named, Ps. 30. 6, 11; 62.9; 94.

11: Pr. 10.2; 21.6; Ec. 21, 3,4-11; 4.4; 6.12; 18. 57.12; Je. 23, 32;—or conceit and boasting, censured, De. 8. 17; 0.4; Ps. 62. 10; Pr. 25. 27; 26. 12; 27.2; 30. 8; 1 Co. 8. 2; 2 Co. 10. 17; Re. 3. 17;—yery common, Pr. 20. 6; 1 n. 7, 18.

Vapour, moisture, like a cloud, exhaled by heat, Job 36. 27, 33; Ps. 135. 7: 148. 8; Ac. 2. 19;—life compared to, la. 4. 14.

Variableness, inconstancy and liability to change, none with God, Ja. 1.17.

Variance, discord or dissension, Mat. 10, 35; Ga. 5, 20.

Vashni, vāsh'ui [Jehovah is strong], the son of Samuel, 1 Ch. 6. 28;—called Joel, 1 Sa. 8. 2.

Vashti, vash'tī [beauty], the queen of Ahasuerus, refused to appear at his command, Es. 1.12;—on this account degraded from her royalty, 19. Vaunt, to boast, Ju.7.2; 1 Co.13.4. Verified, proved to be true, Ge.42.20; Ki.8.26; 2 Ch.6.77.

Verily, truly, Ge. 42. 21; Ex. 31. 13; Mat.5.18; 6.2,5;—when doubled, as it often is by Christ, it approaches to the solemnity of an oath, Jn.1.51; 3. 3,5,11; 5.19,24,25; 6.26,32,47,53, &c. Verily, truth, Ps.111.7; 1 Ti.2.7.

Vermilion, a lively red colour, Je. 22.14; Eze.23.14.

Vessels of the temple, foretold to be carried to Babylon, Je.27.19;—used in Belshazzar's feast, Da. 5. 2;—restored, Ezr.1.7.

of wrath, the wicked so called, who fit themselves for destruction, Ro. 9. 22:—of mercy, the righteous, prepared by God for glory, 23. Vestments, robes for the idolatrous priests, 2 Ki. 10.22. See CLOTHES.

Vestry, the place where the robes of the priests lay, 2 Ki.10.22. Vesture, a dress, chiefly an upper

robe, Ge.41.42; De.22.12; Ps.22.18; 102.26; Mat. 27. 35; He.1.12; Re.19. 13.16.

Vex. to distress by provocation, frowns, wickedness, &c., Ex.22.21; Le.18.18; Nu.25.17,18; Is.63.10; 2 Pe. 2.7,8.

Vexation, the cause of trouble and uneasiness, De. 28. 20; Ec. 1. 14, 17; Is. 9. 1; 28. 19; 65. 14. Vial, a kind of vessel, in the form

Vial, a kind of vessel, in the form of a bottle or censer, 1 Sa. 10.1;—seven of them, representing the last plagues, Re. 15.1;—poured out, 16.1, &c.

Vices, or faults and sins, many enumerated, Mat. 15. 19, &c.; Mar. 7. 21; Ro. 1. 19, &c.; 1 Co. 6. 9; Ga. 5. 19, &c.; 2 Ti. 3. 2; Tit. 3. 3; 1 Pe. 2. 1; 4. 3, 15; Re. 21. 8.

Victory, or conquest of enemies, from God, 1Sa.17.47; Ps.33.16; 46.9; 60. 12; 76. 6; 108. 13; 144. 10; Ec.9.11;—over death and the grave, 1Co.15.55,

Victuals, meat, food, sustenance, Ge. 14.11; Ex.12.39; Le.25.37; De.23.19; Mat.14.15.

Vigilant, watchful, attentive to duty, 1Ti.3.2; 1 Pe.5.8.

Vile, worthless, base, or wicked, De. 25.3; Ju. 19. 24; 1 Sa. 3. 13; Job 40. 4; Ps. 15.4; Is. 32 5.6.

PS. 15.4; IS. 32 5.6.
Village, a small town without walls,
Nu. 32.42; De. 3.14; Jos 13.30; Ju. 10.
4; 1 Ki. 4.13. In the N. T. the word
is used of Bethphage, Mat. 21. 2:—
Bethany, Lu. 10. 38.—Emmaus, 24.
13:—Bethlehem, Jn. 7. 42. The word
villages, in Hab. 3. 14, should be
captains, In Le. 25. 31 'villages'
is more correctly rendered (as in 34)
'suburbs.' In Eze. 8. 11 it means properly 'open country.'

Villany, wiekedness, baseness, Is. 32. 6; Je. 29. 23.

o; Je. 29.23. Vine, a plant which bears clusters of grapes, out of which wine is pressed; and which so abounded in Palestine that almost every family had a vine-yard, Ge.40.9,10; Le.25.5; 1 Ki. 4.25; 2 Ki. 18.31;—Israel compared to, Ps. 80.8; 1.5.5,1.2; Eze.1.5.1, &c.;—Christ

compares himself to, Jn.15.1.
Vinegar, weak red wine, Nu.6.3—
provided for the Roman soldiers, Jn.
19. 29;—'mingled with gall' was offered to our Saviour on the cross.
This mixture of gall, or rather myrth
—a soporific usually administered to
deaden the sense of the tortures endured—was refused by our Lord,
Mar. 15. 23; Mat. 27. 34;—at a later
period in his sufferings a sponge filled
with a mixture of this acid wine and
water was put to his mouth by one of
the by-standers, who held it up on a
stalk of hyssop; this was done in kindness to refresh him amid his agony,

Mat. 27. 48; -- poured on nitre or soda.

VOWS

Ps. 11. 5; Lu. 3. 14; -earnest endeavour, Mat.11.12.

Viper, a kind of serpent which brings forth its young alive. Its bite is very poisonous, Job 20. 16; 13. 30. 6; 59. 5; Ac. 28. 3;—the Pharisees compared to, Mat 3.7; 12.34; 23.33; Lu.3.7.

Virgin, a woman who has had no carnal commerce with man, Ge. 24. 16;1s. 7.14:—figuratively, the church, or people of 1srael, 2 Ki. 19. 21; 1s. 23.12; 37.22; Je. 14.17; 18.13: 31.4,21. Virginity, purity, Le. 21.13; De. 22. 15; Lu. 236.

Virgins, parable of the ten, Mat. 25. 1, &c.:—four daughters of Philip, who were prophetesses, Ac. 21.9;—persons of either sex not married, 1 Co. 7. 25; Re. 14.4.
Virtue, moral probity of manners,

Virtue, moral probity of manners, Phi.4.8;—Christian courage or fortitude, 2 Pe. 1.4;—power or efficacy, Mar.5.30; Lu.6.19; 8.46.

Virtuous woman, one who is chaste, pious, and industrious, Ru.3.11; Pr. 12.4;—her character described, 31. 10-31.

Visage, the countenance, face, or look, Is. 52.14; La.4.8; Da.3.19.

Vision, a supernatural appearance, exhibited to the eye of the body or mind while the person is awake, Nu. 24.4; 1 Sa. 3.1,15; 2 Sa.7.17; Mat.17, 9; Lu.1.22; 24.23; Ac.10.17; —Valley of, 1s.22.1.

Visions, or appearances of God to man, in various ways; - to Adam, probably in a human form, and by an articulate voice, Ge.2.16; 3.8; 4.9; 6. 13;-to Abraham, 12.1; 13.14;-in a vision, 15.1; 17.1; 20.3;—as an angel to Hagar, 16.7; 21.17;-to Abraham as a traveller, 18.1, &c.; -probably in a vision, 22.1;—by an angel, 11; -to Jacob in a vision, 28.12; Laban in a dream, 31.24; Jacob in a human form, 32. r, 24;-perhaps in a vision, 35.1,9;—in a vision by night, 46.2;—to Moses in a burning bush, Ex. 3. 2; -Balaam by an angel, Nu. 22. 31; - Joshua by an angel, Jos. 5. 13;-Samuel, 1 Sa. 3. 2-15;-Gideon by an angel, Ju.6. 12;-Daniel in a vision, Da. 8.1: - Isaiah, Is. 6. 1-8:-Ezekiel, Eze. 1.4-14; 8. 2-14; 37.1-10; xl.-xlviii.;-Amos, Am. 7.1-9; 8.1-6; -Zechariah, Zec. 1. 8; 3.1; 4.2; 5.2; 6. 1;-Joseph by an angel, Mat. 1. 20; 2. 19;-Paul, Ac. 9. 3, 6, 12; 16. 9, 10; 18. 9; 22. 18; 2 Co. 12.1-4; - Ananias, Ac. 9. 10-12; Peter, 10. 9-17; John, Re. 1. 12.

John, Re.1.12. Visit, to go to see and meet with another, Ju.15.1; Ac.7.23:—God visits men, by bestowing on them mercies, Gc.50.24; Ps.80.14; 106.4; Lu. 1.68; Ac.15.14;—by inflicting chastisement or punishment, Ex.32.34; Ps.89.38;

Je. 5.9: 14.10. Visitation, a judicial visit, a judgment, Nu. 16. 29; Job 10. 12: 18. 10. 3; Je. 8. 12: 10. 15: 11. 19. 44; 1 Pe. 2. 12. Visiting others not to be frequent, Pr. 25. 17; Ti. 5. 13; Tit. 2. 5.

Mat. 25.35; 2 Ti. 1.16; Ja. 1.27.

Vocation, calling by the Spirit and grace of God, Ep. 4. 1. See Call. (Effectual).

Voice, of God, thunder, Ps. 18.13; 29. 3, 4, 7-9:—his word and commandment, De. 30.8; Jos. 5.6; 1 Sa. 28. 18; Ps. 106.25.

from heaven, at the baptism of Jesus, Mat. 3. 17; Mar. 1. 10; Lu. 3. 22;—at the transfiguration, Mat. 7. 5; Mar. 9. 7; Lu. 9. 35; 2 Pe. 1. 18;—in the temple, Jn. 12. 28;—addressed Saul, Ac. 9. 4.

Void, empty, or without, Ge. 1.2; De. 32.28; Ps. 89.39; Ac. 24.16; Ro. 3.31.

Vows, of a person, Le. 27. 2;—of a beast, 9;—of a house, 24;—of a field, 16;—of Jacob, Ge.28. 20;—of Jephthah, Ju. 11. 30.35;—of the Israelites against the Benjamites, 21.1, &c.;—of the Rechabites, Je. 35. 6;—of the Israelites, for the destruction of the Sanaanites, Nu. 21. 2;—of Hannah, concerning Samuel, 1 Sa. 1. 11;—of David, Ps. 132. 2. See Oaths.

WARE

Voyage, travel by sea, Ac. 27. 10. Vulture, a large bird of prey, of the eagle kind, with a long neck almost bare of feathers, and with the legs covered with feathers to the feet, and which feeds on carrion. The Heb. word so rendered denotes a clamorous bird of prey. It was probably the species of falcon called by the Arabs pûyu, i.e. the Falco æsalon, the English merlin, De.14. 13; Job 28.7; Is. 34. 15;-rendered 'kite' in Le. 11. 14. The word 'vulture' in the same verse is a different word in the original, denoting a ravenous bird of rapid flight.

W.

Wafer, a thin cake of fine flour, anointed, or baken with oil, and used in the consecration offerings of the priests, Ex. 29. 2, 23;—in the meat-offerings, Le. 2.4;—in thank-offerings, 7.12;—in the offerings of Nazarites, Nu. 6.15.

Wages, money or goods given for service, Ge.29.15; 30.28; 31.7.8; Ex.2.9; —not to be kept from a hired servant for even one night, Le.19.13.

Wagging of the Head, imported insult and mocking, Je. 18.16; La. 2. 15; Zep. 2. 15; Mat. 27. 39; Mar. 15.

Waggons, sent by Joseph for his father, Ge. 45. 19, 27;—offered by the princes for the service of the tabernacle, Nu.7.2-8.

Wailing, mourning aloud, accompanied with wringing the hands, beating the breast, &c., Es.4.3; Je.9.10, 18; Eze.27.31; Mar.5.38.

Waiting on God, attending on his worship, Is. 40.31; Pr.8. 34:—trusting in his promise, and patiently expecting its fulfilment, Ps. xxv.; 3.5; 27. 144; 33.20; 37.7,9; 40.1; 62.1; 69.3,6; 130.5,6;—blessings to be waited for: pardon, Ps. 39.7,8;—mercy, 123.2;—guidance and teaching, 125.5;—protection, 33.20; 59.9, 10;—salvation, Ge.49.18; Ps. 62.1,2.

Walk with GoD, to live as in his sight, and in obedience to his will, as did Enoch and Noah, Ge.5.22; 6.9;—after the Spirit, to follow the teaching of the Holy Ghost in his Word, and to depend on his assistance, Ro. 8.1.4; Ga.5.16,25;—in Christ, to adhere to his truth, and to tread in his steps, Col.2.6;—by fath, to be habitually impressed with the realities of the eternal world, 2 Co.5.7.

Wallow, to roll in the mire, or to turn from side to side, 2 Sa. 20. 12; Je. 6. 26; 48.26; Eze.27.30; Mar.9.20; 2 Pe. 2.22.

Wander, to rove, or go without knowing whither, Ge. 20. 13; Nu. 14. 33; De. 27. 18; He. 11. 37, 38.

Want, poverty or indigence, De. 28. 48, 57; Job 30. 3; Lu. 15. 14;—to be borne with patience, Job 1. 21; Phi. 4.12.

Wantonness, or lasciviousness, censured, Ro. 13. 13; Ja. 5. 5; 2 Pe. 2. 18.
War, the laws of it, De. 20. 1, &c.;—

Ne.10.31; 13.16,20; Je.10.17; Eze.27.

Ware, to be aware, Ac. 14.6; 2 Ti.4.

Warfare, a state of war, 1 Sa. 28. 1.

—the Christian life is a warfare with spiritual enemies, 1 Co.9.7: 2 Co. 10.

4: 1 Ti. 1.18:—the flesh, Ro. 7. 23. 1 Co.9. 25-27; Col. 3.5;—the world, Jn. 16. 33: 1 Jn. 5. 4, 5:—the devil, 2 Co. 2.11; Ep. 6. 11:—powers of darkness, Ep. 6. 12;—the armour described, 13-17; Ro. 13. 12: 2 Co. 6.7: 1 Th. 5. 8.

—how to be conducted. He. 2.10: 1 Ti. 1. 18, 19: 1 Pe. 5. 8: 1 Th. 5. 6: 2 Ti. 2. 4; Jude 3.

Warning, to be given to sinners, Eze

Warning, to be given to sinners, Eze 3.17,18: Col.1.28; 1 Th.5.11.
Warrior, a man for war, 1 Ki. 12, 21

Is.9.5. Wars of the Lord (Book of The), a document quoted, Nu.21.14.

Washing, the feet of strangers, customary in eastern countries, where they journeyed barefoot, or only with sandals, Ge. 18.4: 19.2: 24. 32: 43.24;—the hands, the superstition of the Jews with respect to it, Mar. 7. 3; Lu.11.38:—figuratively, the purification of the soul both from the guilt and the defilement of sin, 1s.4.4: Ep. 5.26: This reflects

5.26; Tit. 3.5; Re. 1.5.

Wash-pot, the vessel in which the feet were washed;—applied to Moab, to point out its abject and degraded state, Ps. 60.8.

Waste, a desolate place, De. 32.10: Job 30.3; Is. 24.1;—loss, not to be made, Pr. 18.9; Jn. 6.12.

Waster, one who spends lavishly, Pr. 13. 9:—anything which destroys, as a desolating army, &c., Is.54.16.
Watches, the Jews in ancient times divided the night into three: the evening, the middle, and the morning, each including four hours, Ex. 14.24; Iu., 19:1 Sa.11.11;—after the captivity they adopted the Roman custom, and divided the night into four watches, Mat. 14.25; Mat. 6.48:—to a person sleeping soundly the time between the watches seems but a moment, Ps. 90.4.

Watchfulness, vigilance, or care to avoid surrounding enemies and dangers; a duty, Mat. 24.42; 25.13; Mar. 13.37; Lu.12.35; 21.36; 1 Co.10.12; 16.3; Ep. 5.45; 1 Th. 5.6; 1 Pe. 5.8; Re. 3.2; 16.15.

Water, turned into blood, Ex.7.19;—made to appear as blood, 2Ki 3.28;—bitter made sweet, Ex. 15. 23;—turned into wine, Jn. 2. 3;—brought out of a rock, Ex.17.6; Nu. 20.7;—miraculously brought to supply an army, 2 Ki 3.20;—divided and made to stand on an heap, Ex.14.21; Jos. 3. 13; 2 Ki 2.8,14;—supports iron, 2 Ki. 6.6;—Jesus walks on it, Mat.14.25; Mar.6.48; Jn.6.12;—of jealousy, Nu. 5.17, &c.;—of purification, 19.1, &c.;—of life, Re.22.1.

1;—a multitude of people, 1s.8.7; the doctrines and ordinances of the gospel, 55. 1;—the refreshing influences of the Spirit, 12.3; 35.6,7; 44.3 Jn.7.37,35.

Water-spont, a large mass of water collected into a sort of column, one end of which is on the sea or land, and the other in the clouds; and by which water, in the former case, is sometimes raised into the clouds, and sometimes, in both cases, descends from them in torrents;—a phenomenon frequently seen on the coasts of Syria, Ps.42.7.

Waters, a vision of, Eze. 47. 1, &c.; living, Zec. 14.8; Jn. 7. 38; Re. 7. 17; 21. 6; 22. 1, 17;—of jealousy Nu. 5 11Mi.1.4.—(2) To grow or increase, Ge. 26.13; Ex.1.7.—(3) To become, Nu. 11.23; Jos. 23.1; 1 Sa. 2.5.

Way, is put for a journey, Ge.24.42; 42.25;—custom, or manner, 6.12; Je. 50.2:—human conduct, Is.59.8; Ps. 1.6; Pr.2.8.

Wayfaring, travelling, Ju. 19.17; 2Sa. 12.4; 1s. 35.8; Je. 9.2; 14.8.

Ways of the Lord, his laws and commandments, 2 Sa. 22. 22; Ps. 18. 21; 138. 5;—his providential allotments, 145.17;—are always right, Ho. 14.9; Ac. 13.10.

Weak in FAITH, how to be treated, Ro.14.1; 15.1; 1 Co.8.7; 9.22; 1 Th.5.

Weakness, a defect, feebleness, 1 Co.
1.25; 2 Co.12.9; He.7.18.
Wealth See RICHES

Wean, to deprive a child of the breast, Ge.21.8; 1 Sa.1.22; Ps.131.2; Is.11.8. Weapons, or arms of the Christian warfare, not carnal, 2 Co.10.4.

Weariness, fatigue, or lassitude; much study is, Ec. 12.12;—wicked men account the service of God, Mal. 1.13. Wearisome, tedious, tiresome, Job

Weasel, a small well-known animal, but in Lc. 11. 29 supposed to be the

Weather, the state of the air, Job 37.22; Pr.25.20; Mat. 16.2, 3.

Weaver, one who works webs of cloth, Ex.35.35; 1 Sa. 17. 7; Job 7. 6; Is.38.12.

Wedding, the marriage ceremony, Lu.12.36; 14.8:—garment, furnished by the host, Mat.22.3,8,11.

Wedlock, the marriage state, Eze. 16.

week, natural, the space of seven days, Ge. 29. 27, 28. The Jews gave no special name to the days of the week, simply designating them as first, second, &c.:—prophetical, Dn. 9.24;—feast of weeks—feast of Penterost.

Wesping, accompanying contrition, Ps.6.6; 69.10; Joel 2.12, 17; Mat.26.

of Hagar, Ge. 21. 16;-of Esau, 27.38;—of Esau and Jacob, 33. 4:-of Jacob, 29.11:-for the loss of Joseph, 37.35:—of Joseph on seeing his brethren, 42.24; 43.30; 45.2,14;on meeting his father, 46.29;-over him when dead, 50.1; -of the daughter-in-law of Naomi, Ru.1.9,14; of Elisha before Hazael, 2 Ki. 8. 11:of Hezekiah, 20.3; -of the old Jews, Ezc. 3. 13;-of the disciples of Jesus, Mar. 16. 10; -of Jesus at grave of Lazarus, Jn. 11.35; - over Jerusalem, Lu. 19.41;-of Peter, Mat. 26.75; Mar. 14. 72; Lu. 22. 62; -- of the elders of Ephesus, Ac.20.37; -of Paul, Phi.3.18, Weigh, to find the heaviness of any-

weigh, to find the heaviness of anything by balance, or scales, r Ch.20. 2; Ezr.8.29;—to determine the worth of a character, or an action, r Sa. 2. 3; ls.26.7; Da.5.27.

Weights, required to be just, Le. 19.35: Pr. 11.1; 16.11; 20.10,23; Eze. 45.10; Mi. 6.10;—diverse kinds of, prohibited, De.25.13.

Weifare, happiness, success, Ge. 43. 27; Ex. 18.7; Ps. 69. 22; Je. 38. 4.

Well, of Jacob, Jn. 4, 6, 12 (it is dug in the rock, and is about 75 feet deep and 9 feet in diameter).—Beer-lahairoi, Ge. 16. 14!—Bethlehem, 2 Sa. 23. 15! 1 Ch. 11. 17!—Beersheba, Ge. 21. 30. 31:—Elim, Ex. 15. 27:—Hagar, Ge. 21. 19:—Haran, 29. 3.4;—Marah, Ex. 15. 27:—Rehoboth, Ge. 26. 22.

Wells, of water, of great value in eastern countries, where the people are much exposed to heat, Ge.21.30; 26.15,18; Ex.15.27; Nu.20.17; Jn.4.6.—of salvation, or the word and ordinares.

Wheat, a well-known grain, of which bread is usually made, Ex.9.32; Ju.6.
11;—parable of it, mixed with tares,
Mat. 13.25.

Wheels, for chariots, &c., to roll upon, Ex. 14.25; Ju. 5.28;—a species of punishment inflicted by, Pr. 20.26;—employed by potters, Je. 18.3;—seen in wision, Ezc. 1.15, 16; 10. 10.

Whet, to make sharp, De. 32.41; Ps. 7.12; 64.3; Ec. 10.10.

Whirlwind, a strong wind which moves rapidly about in a circular manner: and which sometimes raises heavy bodies from the ground, carries them to a distance, and produces great devastation, 2 Ki. 2. 1.11; Job 37. 9; 38. 1; 40. 6; Ps. 58. 9; Pr. 1.27;—figuratively, destruction by foreign armies, &c., Je. 25. 32; Eze. 1. 4; Da. 11. 40.

Whisperer, one who secretly bears tales, an odious character, Pr. 16.28; Ro. 1.29; 2 Co. 12.20.

Whit, the least point, jot, or tittle, 1 Sa. 3.18; Jn. 7.23; 13.10; 2 Co. 11.5.

White, stone, the token of acquittal from a charge of guilt, Re. 2. 17:—
raiment, the emblem of complete victory, immaculate purity, and festive joy, 3.4; 4.4; 7.9,13; 15.6; 19.8,

Whithersoever, to whatsoever place, Pr. 17.8; Mat. 8.19; Re. 14.4.

Wholesome, contributing to health, Pr. 15.4; 1 Ti.6.3.

Whore, described, Pr. 2. 16; 5.3; 7.5; 9.13.

judged, Re. 17.1; 19.2.

Whoredom, every species of illicit commerce between the sexes, forbidden (see ADULTERY, FORNICA-TION, and INCEST); this sin disgraces and destroys the body, Job 31. 12; Pr. 5. 11; 1 Co. 6. 18; - stupifies the conscience, and hardens the heart, Ec.7.26; Ho.4.11; -blots the reputation, Pr.6. 32, 33; -wastes the estate, 5.10; 6.26; -leads to all manner of impiety and villainy, 5.8-14; -involves whole families in shame and misery, Ge. 34. 1-7;-brings many to an untimely end, Pr. 6. 26; 7.26; exposes to the wrath of God, and to everlasting perdition, He. 13. 4; Re. 21. 8; 22.15;-to guard against this sin. we ought to be deeply impressed with its evil nature and consequences, Ge. 39.9;-to watch against indulging it in thought, Pr. 4. 23; Mat. 15.19;-to avoid seeing or hearing what might prove an incentive to it, Job 31. t; Mat. 5.28;-to shuo idleness and intemperance, Pr. 23.31,33; I Co. 9.27;to cherish the belief of the presence and all-seeing eye of God, Pr. 5. 20, 21;-to meditate often on death, the grave, and the final judgment, Job 30.23; Ro. 14. 10; to be frequent in prayer for the help of the Spirit, Ps. 19.13;-and when circumstances render it proper, to marry, 1 Co. 7.9;often signifies the idolatrous practices of the professing people of God. Je. 3.9; 13. 27: Eze. 16. 33; 23. 8, 17; 43.

7.9, &c.
Whoremongers, they who converse with fornicators, 1 Ti. 1.10; He.13.4; Re.21.8; 22.15.

Whosoever, any without restriction, Mat.11.6; 13.12; Ro.2.1; Re.22.17. Wicked, or ungodly persons, characterized, 2 Ki. 19.26; Job 24.2; Ps.10.3; 22.12; 36.1; 37.21; 50.17; 58.3; Pr.21.10; 24.2; Is. 122; 4.16; 6.12; 16.27; 21.10; 24.2; Is. 59.3; Eze.18.10; 22.6-12; Ro.1.29; 3.11, &c:—compared to despicable things, Ps.1.4; 58.4; 59.6; Is. 57.20; Je.6. 30; Eze. 2.6; Ho.13.3; Mat.7.6, 26;—not to be envied, Ps.37.1; 73.2; Pr.23.17; 124.19; Je.12.1;—no peace

146. 9; Pr. 15. 25; Je. 49. 11;—proper objects of chanty, Ex. 22. 22; De. 24. 17; 27.19; Job 22. 0; Is. 1.17, 23; Je.7, 6; I Ti. 5. 3; Ja. 1. 27;—their qualifications for offices in the Christian church, 1 Ti. 5.4, &c.

Wife. See MARRIAGE, and WIVES. Wilderness, the Heb. word midbar, usually translated 'wilderness,' is derived from a root which signifies 'to lead to pasture;' and means a pastoral country or district as distinguished from an agricultural. The midbar of Syria and Arabia was inhabited for the most part by nomads, who lived in tents. Mention is made of the wilderness of Arabia, Shur, Paran, Jericho, Judah, Engedi, Ziph. Maon, Beersheba, &c., Ex.14.3; 15. 22; Nu. 10. 12; 13. 3; 14. 2, 29; De. 1. 19; 32. 10; Lu. 8. 29;-the Hebrews thus named the common ground near cities and villages, which remained uncultivated, and was destined for feeding their cattle, 1 Ki. 19. 15; Is. 40. 3; Mat. 3. 1; 15. 33; Lu. 15. 4;figuratively, the world, Ca.8.5.

Wiles, crafty tricks, Nu. 25. 18;—enticing temptations, Ep.6.11.
Wilily, artfully, Jos. 9.4.

Will or God, his sovereign pleasure, Da.4.35; Ac.21.14; Ep.1.5;—his purpose and decree, Ep.1.11;—his written word and law, Mat.7.21; Ep.5.17; 6.6; 1Th.4.3; 5.18.

OF MAN, that faculty of the soul by which he freely chooses or rejects, Le.1.5; 19, 5;—as he sees not the excellency and importance of divine things, till his mind be enlightened by the Spirit of God; so, till this be the case, he cannot choose them, Ps.110.3; 1 Co.2.14; Ro.8.5-8.

Willow, a well-known plant, which grows in moist places, and by the brinks of rivers, Le. 23, 40: Job 40. 22; ls.15.7; 44.4; -the 'weeping willow,' called the 'Babylonian willow,' with reference to Ps. 137.2.

Will-worship, religious rites and services not commanded, Col.2.23.
Wimples, hoods or plaids, Is.3.22.

Wimples, hoods or plaids, Is.3.22. Wind, a sensible motion of the air, Ge.8.1; Ex.15.10:—figuratively, destruction, Je.49.36; 51.1; Da.7.2.

-, a most destructive, called the simoom or samiel, which appears like a purple haze, advances with great rapidity, and, though it rarely lasts more than seven or eight minutes, is so poisonous in its effects. that it instantly dries up and withers everything over which it passes, and suffocates all who inhale it. Camels and other animals instinctively perceive its approach, and bury their mouths and nostrils in the ground; and travellers throw themselves on the sand, with their faces wrapped in their clothes, till it be past. Though not mentioned in Scripture by either of the above names, yet it is plainly referred to by its awful effects, 2 Ki. 19.7,35; Ps. 103.15,16; Je.4.11.

Windows, passages for admitting light into houses, were made of latticework before the invention of glass (see LATTICE), and opened not upon the street, but upon the court within, Ge. 6.16.8.6: 26.8! Jos. 2.15,21; Ju. 5.28:—of heaven, the clouds, Ge. 7.11; 8.2:—abundant effusion of blessings, Mal. 3.10.

Wine, the juice of the grape, prepared by fermentation, forbidden to the priests while officiating in the tabernacle, Le. 10.9;—intoxicates Noah, Ge. 9.21;—the proper use of it, Ju. 9. 13; Ps. 104. 15; Pr. 31.6; Ec. 10. 19; I. Ti. 5. 23;—a type of God's anger, to be drunk by all nations, Je. 25. 15;—by mystical Babylon, Pa. 65.

army, 1s.8.8;—the swift motions of the wind, Ps.18.10; 104.3.

Winking with the eye, is expressive of mockery, or of giving a token to hurt others, Pr.6.13; 10.10; Ps.35-19; —of God at the times of ignorance, his patient bearing with the heathen world, Ac.17,30.

Winnow, to clean corn from chaff by wind; the grain being taken up in a shovel, and thrown in the wind, Ru. 3.2; 1s. 30.24.

Winter, in the Holy Land, extends from the beginning of December to the end of January, when the weather is variable, and often remarkable for its heavy rains, falls of snow and hail, and excessive cold and frost in the mountainous parts, though in the lower ground it is comparatively mild, Ge.8.22; PS.74.17; Ca. 271: Mat.24.20; 2 Ti.4.21.

Wisdom, prudence and discretion to perceive what is proper, Ec. 2.13,14; -knowledge of sciences and arts, Ac. 7. 22;-quickness of invention, and dexterity in the execution of curious works, Ex. 31. 2, 3;-craft and cunning, 2 Sa. 13. 3; Job 5. 13:-genuine piety, Ps.90.12; Job 28.28;-this described, De. 4. 6; Job 28. 28; Ps. 111. 10; Pr. 9, 10; 28, 7; Je. 9, 24; Mat. 7.
24; Ja. 3, 13, 17;—the advantage of gnining it, Job 28, 12, &c.; Pr. 3, 13; 8.11; 16.16,24; 3.14; Ec. 7.11; 12, 11; -better than folly, 2. 13; 7. 19; 9.13; -the way to obtain it, 1 Ki. 3.9: Ps. 119. 98; Pr. 2. 1, &c.; Ec. 2. 26; Da. 2. 21, &c.; Ja. 1. 5; - personified, her complaint, Pr. 1. 20; -her invitation, 8. 9:—her promises, 2.3:—a spurious and deceitful kind, Je. 8.9; 9.23; 1 Co. 1. 19; 2 Co. 1. 12; Ja. 3. 15; -the marks of, in the works of God. Ps. 104. 1, 24; 136.5; Pr. 3. 19; Je. 10. 12;of God, the gospel so called, 1 Co. 1. 24; 2. 7;-creatures accounted wise. Pr.6.6; 30.24.

men celebrated for it in different respects, Bezaleel and Aholiab, Ex. 31.2, &c.;—Ahithophel, 2 Sa. 16. 20, &c.;—Solomon, 1 Ki. 4.30;— Ethan, Heman, Chalcol, and Darda, 31;—Hiram from Tyre, 7.13;—Daniel, Ezc. 28.3.

Wise Men, or MAGI, come from the east to Jerusalem, to see Christ, Mat. 2.1.2;—were sent for by Herod, who attempted to deceive them, 7.8;—were guided by a supernatural star or meteor, 9, 10:;—worshipped the Saviour, and presented to him gifts, 11;—were warned of God not to return to Herod, 12.

Wishes, good and commendable, 2 Co. 13. 9; 3 Jn. 2;—vil, to be suppressed, Job 31.1,30; Ps.40.14.

Wist, thought, knew, or understood, Ex.16.15; 34.29; Le.5.17; Jos.2.4; 8. 14; Ju.16.20; Mar.9.6; 14.40; Lu.2. 49; Ju.5.13; Ac.12.9; 23.5.

Wit, we do you to wit, we inform you, 2 Co.8.1.

Witchcraft, sorcery, or wicked arts and cheats, 6a. 5. 20; Rc. 18. 23;— strictly forbidden, Le. 19. 26, 31; 20. 6; De. 18. 10; Mal. 3.5; Re. 21. 8; 22. 15;— instances of it, and of similar acts, 1 Sa. 28. 7; 2 Ki. 9. 22; 17. 17; 21. 6; 2 Ch. 33. 6; Ac. 8.9; 16. 16; 19. 19.

Witches are women, and WIZARDS are men, who practised secret arts, and pretended to do so by the assistance of some evil spirit, who was ever ready at their call, 2 Ki.9.22; Is. 8.19; 29.4; 47, 9.12; Mi. 5.12;—associated with idolatry, De. 18.9-14; 2 Ch. 33.5, 6;—of Endor, 1 Sa.28.7;—'a woman who had a familiar spirit,' literally, 'a mistress of the Ob,' to be cut off, Ex.

Witness, a person who gives his evidence or testimony, ]n.1.7; AC.1.22, 2.32; 7,58; 10: 43;—a martyr for the truth, or one who suffers death for his testimony, Re.1.5; 3.14;—a testimony, evidence, or proof. Ex.22.13; De. 31. 19; Mar. 14. 55;—fatse, laws against it, Ex. 23. ; De. 19. 6, Ac.:—strictly forbidden, Ex. 20.16; Pr. 6.16, 19; 19.5, 9.28; 21.28; 25.18;—Christ the 'faith-indiand true witness,' Re.1.5; 3.14.

ful and true witness,' Re.1.5; 3.14. Witnesses, not to be fewer than two, Nu. 35.30; De.17.6; 19.15; Mat.18.16; 2 Co.13.1; Ti 5 19:—two, that prophesy, Re.11.3, &c.

Wittingly, knowingly, by design, Ge. 48.14.

Witty, ingenious, skilful, Pr.8.12.

13:—when not to cohabit with, Le.
12.1-5; 20.18;—their duty, Ge.3.16; Ep.5-22; Col.3.18; Tit. 2.5; 1Pe.3.1;
—good ones are of the Lord, Pr.18.
22; 19.14;—a blessing to their hus.
bands, Pr. 12.4; 31.10-12, 23;—good ones mentioned, Ju.13.10; Sa.25, 3;
Es. 2.15-17; Lu. 1.6; Ac. 18. 2.25; 1
Pc.3.6;—bad ones mentioned, Ju.14.
15-17; 2Sa.6.16; 1 Ki.21.25; Job 2.9;
Mar.6.17.

Wizards. See WITCHES.

Woe, pronounced upon the covetous oppressors, &c., 1s. 5. 8-22; Hab. 2.9; by Jesus on Chorazin, &c., Mat. 11.21,&c.;—on the scribes, Pharisees, and hypocrites, 23. 13-29;—on the rich, full, &c., Lu. 6. 24-26;—three upon all the earth, Re. 8. 13;—the first of them past, 9.12;—the second past, 11.14.

Wolf, a fierce and cruel beast of prey, of the dog kind, is of a quick smell, can loug hear hunger, and which inhabits the forests of Palestine, and of every country of Europe except the British Isles, from which it has been exterminated, Ge.49.27; Is.11.6; Je. 5.6; Jn.10.12;—wicked rulers, judges, persecutors, and false teachers, compared to undres, Ecc. 22.27; Zep. 3.3; Mat.7.15; 10.16; Ln.10.3; Ac. 20.29;—the rapacity of Benjamin compared to that of wolf, Ge.49.27.

Woman formed, Ge. 2.21:—a virtuous one described, Pr. 31. 10, &c.;—the mischief arising from a wicked one, Ec. 7. 26:—one clothed with the sun, or the *church*, Re. 12.1:—one clothed in purple and searlet, sitting upon a beast, 17. 3.

Women, immodest, punished, De.25, 11:-how they should behave in assemblies for public worship, 1 Co.11. 5, &c.: -power (exousia) on the head of, i.e. the kerchief or head covering, the sign of her dependent or subordinate position, 11.10;-not to speak in public, 14. 34; 1 Ti.2.11; aged, their duty, Tit. 2. 3; -young, theirs, 2. 4; 1 Ti. 5.14; - how to adorn themselves, 2.9; 1Pe.3.3:—wise and prudent ones, Deborah, Ju.4.4, &c.; -Abigail, 1 Sa. 25.3,14, &c.;-the woman that interceded for Absalom, 2 Sa. 14.2, &c.;one that advised the surrender of Sheba to Joab, 20.16;-the queen of Babylon, Da. 5. 10; - pious ones, Elizabeth, the wife of Zacharias, Lu. 1.6: -Mary, the mother of Jesus, 27;-Mary Magdalene, and others that attended Jesus, Mar. 15. 40; Lu. 8. 2;-Martha and Mary, the sisters of Lazarus, Jn. 11. 5;-Dorcas, Ac. 9. 36;-Lydia, 16.14;-Priscilla, 18.26;-artfulones, Rebekah, Ge. 27.6; - Michal, 1 Sa. 19. 13; -wicked ones, Jezebel, 1 Ki. 21.7, &c., 25; -Athaliah, 2 Ki. 11.1. Wonderful, surprising or astonishing: -God's testimonies are, Ps. 119.129; -things that are so, Pr. 30. 18;-Christ

so called, Is 9 6.

and interpreter of the disine rank and will Jn.1.1,14; I Jn.5., Re.10. 13:—the Holy Scriptures, Lu. 4. 4, Ep. 6. 17; I Pe. 1. 23;—the gospel of Christ, Lu. 5.1; Ac. 4.31; 6.7; 8.14; 13. 7;—a revelation of some particular message from God, I Ki. 12.22; I Ch.

Words of Men, shall be judged by God, Mat. 12.36,37.

Workmanship, manufacture, skill, r Ch. 22.15 1s.44.11; Ac. 19.25.

Works of God, in creation and providence, great and unsearchable, Job 5.9; 37.5; Ps.89.5, &c.; 104.1; Ec. 8. 17; Je 10.12; -lead to their Author, Ps. 13. 1; 75. 1; 145. 10; Ac. 14. 17; Ro. 1. 19:-in redemption, Ac. 2. 11; -great and marvellous, Ps. 139.14; Re. 15.3. - or MEN, they are to be judged by them, Job 34.11; Ps.62.12; Pr.24. 12; Is.3.10; Je.17.10; 32.19; Eze.7.8, 27; 21. 14; Mat. 16.27; Ro. 2.6; 2 Co. 5. 10; 1 Pe. 1.17; Re. 2.23; 20.12; 22 12. -, good, must be such as are required of God, De.6.24; -must spring from love to him, 11.1; -be performed from the heart, 10. 12;-and must be done to his glory, 1 Co 10.31; Phi.1. 11;-are wrought by God, Is. 26.12; Phi.2.13;-only spring from abiding in Christ, Jn. 15. 4, 5; -are evidences of the goodness of men's principles. Mat. 7. 17; 12.33;—absolutely required, 5.16; 2 Co.9.8; Ep.2.10; Col. 1. 10; 1 Ti.2. 0; 2 Ti.2.21; 3.17; Tit.2.14; 3. 8,14; He.13.16,21; Ja.2.17. See OBED-

OF THE LAW, will not justify, Ro. 3.20; 4.2; 11.6; Ga. 2.16; Ep. 2.8,9; —men said to be justified by, Ja. 2.

24. See JUSTIFICATION.

World, the whole material universe, Jn. r. 17: —this globe which we inhabit, 1 Sa. 2,8; Ps. 24, 1; 90, 2;—the Roman empire, Ln. 2, r; Re. 13, 3;—Gentiles, Rc. 11, 12, 25;—earthly and sensual possessions and enjoyments, 1 Jn. 2, 15;—the corruptions which prevail on earth, Ga. 1,4; Ep. 2,2; Ja. 1 27;—ungodly men, Jn. 7,7; 14, 17, 19,22,27; 15, 18, 19;—to it the followers of Christ are not to be conformed, Ro. 12, 2, Ga. 6,14; Ja. 1,27; 4,4; 1, ln.

Worldly, human, bent upon the world, Tit. 2.12: He. 9.1.

Worms, Job's flesh was covered with, Job 7. 5;—Herod was eaten of, Ac. 12. 23;—one which dieth not, or an accusing conscience, Mar 9.44,46,48. Wormwood, an herb of the genus Artemista, distinguished for its extreme bitterness of taste; destructive to worms;—anything bitter and painfut compared to, Dc. 29. 18; Pr. 5. 4; Je. 9. 15; 23. 15; La. 3. 15, 19; Am. 5.7; Re. 8. 11.

Worship, civil, the honour and reverence given to a superior, Mat. 18. 26; Lu. 14.10:—religious, to be paid to God only, Ex. 30. 14; Mat. 4. 10; Lu. 4.8; Ac. 10.25; 14. 13; &c.; Re. 10 10; 22.8;—not to be given to angels, Col. 2. 18:—refused and reproved when offered to them, Re. 19. 10; 22.8.9.

-, family, in which all the members of a household meet to read the Holy Scriptures, and to join in prayer and praise; exemplified by Joshua, Jos. 24. 15;—by David, 2 Sa. 6.20; -by Daniel Da. 6.10; -by Christ and his disciples, who were his household, Lu. 9. 18; -its obligation is plainly acknowledged, in the judgment threatened for its neglect, Je. 10. 25,public, required, De. 26. 10, 11; 2 Ki. 17.36; Ps. 22. 22, 25; 35. 18; 95. 6; 107. 32; 116. 14; 122.1,4; Mat. 18.20; Ac. 1. 14; 10. 33; He. 10. 25:-ought to be solemn, not light and triffing, Le. 10. 3; Ps. 89. 11; Ec. 5. 1; - sincere, and

ueasure forgotten. and the poor meet on the same level with the rich, Pr. 22.2; Ja.2, 1-5;—brotherly love is promoted, Ps. 122.1; &c.;—we place our selves within the reach of many encouraging promises, Ex. 20.24; Ps. 36. 8; 92.13; 132.13-16; Is. 40.31; 56. 3-7; Mat. 18. 20;—sinners are thus converted, Ac. 16. 13, 14;—saints are refreshed and strengthened, Ps. 63.1-5; 84.1, &c.; Is. 40. 31;—the honour of Christ's ordinances is maintained, Ps. 72.17-19; Is. 56.4-7.

Worthy, deserving of, Ge.32.10; De. 25.2; 2 Sa. 22.4;—valuable, 1 Sa. 1.5;—suitable, or answerable to, Lu.3.8, Ep. 4.1; Col. 1.10;—good or pions, Mat.1.11,73; Lu.7.4.

Wot, to know, or be aware of, Ge. 21. 26; 39.8; 44.15; Ex. 32.1; Nu. 22.6; Jos. 2.5; Ac. 3.17; Ro. 11.2; Phi. 1.22.

Wrap, to roll up in a covering, Ge. 38.14 t Ki.19.13; Mat. 27.59; Lu. 2.7; —to roll together, 2 Ki. 2.8; Jn. 20.7. Wrath of Man, extreme anger, prompting to revenge, Ge. 49.7; Es. 2.1; 3.5; 7.10.—just punishment, Ro. 2.5; 13.4.5.

2.5; 13.4.5.

of God, his holy indignation at sin, and righteons punishment of it, De.9.7; Jos. 22.20; 2 Ch. 19.2; 24.18;—denounced on impenitent sinners, Ex. 22.24; Ezr. 8. 22; I.u. 21.23; Jn. 3.36; Ro. 1.18; 2.5,8; Ep. 5.6

Wreaths, a kind of net-work in the form of garlands or chaplets, with artificial sprigs, leaves, flowers, and fruit, Ex.28.14, &c.; 1 Ki.7.17; 2 Ch.

Wrest, to twist by violence, to tuin by force in a wrong way, Ex.23.2,6; De.16.19; Ps 56.5; 2 Pe.3.16.

Wrestle, to stringgle with one for victory, Ge. 30.8; 32.24,25; Ep. 6.12.
Wretched, miserable, Ro. 7. 24; Re,

Wring, to twist or turn round with violence, Le.z.15: Ju. 6.38: Ps 75 8

violence, Le.z.z; Ju. 6.38; Ps.75.8; Pr.30.33. Wrinkle, a furrow of the skin or face,

Wrinkle, a furrow of the skin or face, caused by age or emaciation from disease, Job 16. 8;—any roughness or deformity, Ep. 5, 27.

deformity, Ep. 5. 27.
Writing, was originally practised on hard substances, such as stones and metals;—the decalogue was written on two tables, or smooth flat pieces of stone, Ex. 34. 1: De. 10. 4. The book of Joh is supposed by some to be the most ancient written document in existence; others believe that the documents embodied in the first part of the book of Genesis are the earliest extant. See Books.

Wrong, an injury, Ge.16.5; Je.22.3, 13; La.3.59; Mat.20.13:—what is improper or unjust, De.10.16; Hab.1.4. Wrongfully, unjustly, Job 21.27; Ps. 35.19; 38.19; 119.86; Eze.22.29; IPe.

Wroth, angry or irritated, Ge. 4. 5; 31. 36; 40. 2; Ex. 16. 20; Is. 54. 9; 64. 5; Mat. 18. 34; 22. 7.

#### Y.

Yarn, linen, brought from Egypt by Solomon, 1 Ki. 10.28; 2 Ch. 1.14. Yea, YEA, and NAY, NAY, our speech required to be; or our affirmations and denials to be simple, and free

from eaths, Mat.5.37; Ja.5.72.
Year, is either solar, or lunar, or civil.
The solar year is measured by the apparent motion of the sun through the twelve signs of the zodiac, and consists of 365 days, 5 hours, and 48 minutes. The lunar is measured by

so that two months included two moons, and the one of these years 354 days, and the other no less than 383 days. As the former of these falls eleven days short of the true or solar year, they were compelled, in order to keep their festivals at the proper season, to add a whole month to the year as often as it was needful, commonly once in three, and sometimes once in two years. This intercalary month was added at the end of the year, after the month Adar, and was therefore called I eadar, or a second Adar. The year was also distinguished into the civil, and the sacred or ecclesiastical year. The civil year commenced on the fifteenth of our September, because it was an old tradition that the world was created at that season; and by it they computed their jubilees, and dated all contracts, the birth of children, and the reign of kings. The months of this year, consisting alternately of twenty-nine and thirty days, are exhibited in the following table, with the corresponding months of our year:-

1. Tisri, to part of Sept. and Oct.
2. Marchesvan or Bul, Oct. and Nov.
3. Chislen or Kisleu, Nov. and Dec.
4. Thebet, Dec. and Jan.
5. Sebat, Jan. and Feb.

6. Adar, Feb. and Mar.
7. Nisan or Abib, Mar. and April.
8. Jyar or Zif, April and May.

8. Jyar or Zif, 9. Sivan, 10. Thammuz, 11. Ab, 12. Elul,

Apriland May. May and July. July and Ang. Aug. and Sept.

Year, the sacred or ecclesiastical, began in March, or the first day of the month Nisan, because at that time they departed out of Egypt, Ex. 12.1; Re. 23.5;—by this year they computed their festivals, and the prophets also occasionally dated their oracles and visions, Zec. 7. I. The months of this, with the corresponding months of our year, are here pre-

sented:

1. Nisan or Abib,
2. Jyar or Zif,
3. Sivan,
4. Thammuz,
June and July
June and July

5. Ab, July and Aug.
6. Elul, Aug. and Sept.
7. Tisri, Sept. and Oct.
8. Marchesvan or Bul, Oct. and Nov.

9. Chislen or Kislen, Nov. and Dec. 10. Thebet, Dec. and Jan. 11. Sebat, Jan. and Feb. 12. Adar, Feb. and Mar.

Ex. 23. 10; Le. 25. 1; De. 15. 1; of jubilee, Le. 25.8. See JUBILEE.

Yearning of THE BOWELS, imports the movings of tender off, imports the movings of tender off, imports

the movings of tender affection and compassion, Ge.43.30; r Ki.3.26.
Yell, to cry like a young lion, Je.2.

15: 51.38. Yesterday, a thousand years are as, with God, Ps.50.4:—to-day, and for ever, Christ is the same during, expressive both of his eternity and immutability. He.12.8.

Yield, to produce, Ge.1.11; 4.12; Le. 19.25; 26.4,20;—to surrender or resign, 2 Ch.30.8; Pr.7.21; Mat. 27.50; Ro.6.10.

Yoke, a curved piece of wood laid on the neck or cattle, and bound to it by thongs, for drawing waggons, &c., Nn. 19. 2; De. 21. 3; — figuratively, bondage or servitude, Ge.27.40; Le. 26.13; Ac. 15. 10; Ga. 5. 1; 1 Ti. 6. 1; — calamity, La. 1.14; 3: 27:— a prophetical emblem, Je. 27. 2;—of Christ, easy, Market and St. 21. 22. 22.

Mat.11.30; Ro.12.1; 1 Jn.5.3. Younger, more young, Ge. 9.24; 19. 31,38; Job 30.1; Eze. 16,46,61; Lu.15, 12,13; 1 Tl.5.121 Pe. 5. evil from, Ge.8.21;—sins of, bewailed, Job 13.26; Ps.25.7;—wife of, Pr.5.18; Is.54.6; Mal.2.14,15;—husband of, Joel 1.8.

#### *Z*.

Zaanaim, 2ā-a-nā'im [removals], a 'plain' (or more correctly 'tere-binth'), where Heber, the Kenite, pitched his tent, on the border of Naphtali, not far from Kadesh; called also Zaanannim, Jos.19.33; Ju.4.

Zabad, zā'bad [God-given], one of David's mighty men, 1 Ch.11.41.
Zahdi, zāb'dī [gift of Jehovah], the father of Carmi, Jos.7.1.

Zahulon, zab'u-lon, Mat.4.13,15, the Greek form of Zebulun.

Zaccheus, zak-k. us [just], a chief publican resident in Jericho, seeks to see Christ, Lu. 19. 2-4;—is called by him, 5;—entertains Jesus, and avows concern for the poor, &c., 8;—is encouraged by him, 9.10.

Zachariah, zăk-a-rī'ah, or Zecha-RIAH [remembered of Jehovah], (1) The fourteenth king of Israel, succeeds his father Jeroboam the second, 2 Ki. 14. 29; -after a wicked reign of six months, was slain, 15. 9, 10.—(2) Son of Jehoiada, high-priest of the Jews, is supposed to be the same with Azariah, 1 Ch.6.10,11;-was put to death in the temple by order of Joash, 2 Ch. 24. 20, 21; Mat. 23. 35.-(3) The son of Jeberechiah, who understood the visions of God, 2 Ch. 26. 5;-attested Isaiah's writing, Is. 8. 2.-(4) One of the minor prophets, was born in Babylon, returned with the first band of exiles under Zerubbabel; and, while yet young, began to prophesy soon after Haggai, Ezr. 5.1;—greatly encouraged the Jews in huilding the second temple, Zec. 1.12, &c.; 8.1, &c.

Zacharias, an ordinary priest of the family of Abia, and the father of John the Baptist, his character, Lu.1.6;—his vision, 11;—his prophecy, 67.

Zadok, za'dok [just], (1) Son of Abitub, a priest in the time of David, whom he accompanied in his flight from Absalom, 2 Sa. 15. 24;—put in the place of Abiathar as high-priest, 1 Ki. 2. 35;—anoints Solomon, 1. 39;—is descendants to be high-priests in future time, Ezc. 44. 15.—(2) Also a priest, the ancestor of Ezra, Ezr. 7.2. Zair, za'ir [little], a city or place in the land of Edom, where Joram defeated the Edomites, 2 Ki.8. 21.

Zalmon, zal'mon [shady], a lofty hill near Shechem, which is often covered with snow, Ju.9.48;—called Salmon, Ps.68.14.

Zalmunna, zal-mun'nah [shelter is denied him], and Zeba, kings of Midian, after whom Gideon pursued, Jn. 8. 5,6;—conquered and slain by him, 10-21; Ps.83.11.

Zamzummims, zam-zum'mims [noisy people], a race of giants, dispossessed by the Ammonites, De. a.20;—called Zuzims, Ge.14.5.

Zanoah, zan-ō'ah [marsh], two towns thus named in Judah, Jos. 15. 34, 56; Ne. 3-13.

Zaphnath Paaneah, zăf'nath-pa-anë'ah [discoverer of secrets], the name which Pharaoh gave to Joseph, Ge. 41.45. Zaphon, ză'fon [the north], a city of

Gad, a few miles east of the Sea of

Galilee, Jos. 13.27; -called Shophan,

4.26. It is represented by the me dern village of Surafend.

Zaretan, zaré-tan [cooling], the placa where the waters of Jordan rose up in an heap, and its channel for a long time made dry, Jos., 3.16;—called also Zartanah, 1 Ki. 4.12;—Zarthan, 7.42.
Zaretda, 11. 26;—Zererath, Ju., 7.22.
Zareth. Shahar, zareth.-sha har[splendour of the dawn], a city of Reuben, a few miles south of Heshbon, Jos.

Zathu, ză'thū [lovely, pleasant], one who signed the covenant with Nehemiah, Ne. 10. 14.
Zeal, ardour of mind for or against

a person or cause, 2 Sa. 21. 2; 2 Ki 10. 16; - that which is good, commended, Nn. 25. 11; 2 Ch. 31. 21; Ec 9. 10; Mat. 5. 6; 1 Co. 16. 13; Ga. 4. 18; Tit. 2. 14; Jude 3; Re. 3. 19;-Chris. tian, includes scriptural knowledge of that for which we are zealous, Ro. 14.5; - unfeigned concern for the glory of God, 1 Co. 10. 31;-fervent desire to promote the spiritual interests both of ourselves and others. Ro. 10.1; - active exertions in the use of appointed means, 11.14; 1 Co.9.20-22; exertions proportioned to the importance of our object, Mat.23.34: -the motives to it, are: the divine command, Ga. 4. 17; Re. 3. 19;--God abhors and threatens the want of it. Am. 6. 1; Re. 3, 15, 16;—the example of Christ, Ps.69.9; Jn.2.17;-the importance of religion, Lu. 10. 42; Phi, 3-7-9:-the difficulties which attend our salvation, Ep.6.12;-the advantage of it to ourselves and others, 2 Co.9.2,6; Ja.5.20; -the glory which it brings to God, Jn. 15.8; Ga. 1.24: 2 Th. 1. 11, 12; -- commendable, examples of: in Moses, Ex.32.20;-Pl.ine. has, Nu.25.11-13;-Caleb, 13.30; 14. 6-9;- David, Ps. 119.139; - Paul, Ac. 20. 24;-Epaphras, Col. 4. 12, 18;-the Corinthians, 1 Co. 14.12; 7.11; 9.2;excessive, its had effects, Mat. 10.35; Lu. 21. 16; Jn. 16. 2; -improper, reproved, Lu.9.55; Ro. 10. 1,3; erroneous, examples: of Saul in slaying the Gibeonites, 2 Sa.21.1,2;-of the Jews against Stephen, Ac. 7. 55 :- of the heathens of Ephesus, 19.28; of the Jews at Jerusalem against Paul, 21, 28; 22. 22;-his own zeal for the law before his conversion, 9.1, &c.; 22.3; 26.5; Phi. 3.6; hypocritical, in Jehu, 2 Ki. 10. 16; - of God, his fixed and earnest concern for his own glory, and the good of his people, 2 Ki.10. 31; Is.9.7; 59.17; 63.15; Eze.5.13.

Zealous, ardent, Nn. 25. 11, 13; Ac. 21.20; r Co. 14.12; Tit. 2.14; Re. 3.19. Zealously, with passionate ardour, Ga. 4.17, 18.

Zebah, ze'bah [sacrifice], a Midianitish prince, Ju.8.5. See Zalmunna. Zebedee, zeb'e-dee, the father of the apostles James and John, Mat.4.21; 10.2; Mar.1.19,20.

Zehoim, ze ho'im, (1) The valley of [valley of hyenas], one of the wild ravines which run down the eastern slope of Benjamin into the Jordan plain, 1 Sa. 13. 18. — (2) The city of [city of roes], one of the five cities of the plain, and grouped with Sodom and Gomorrah, Ge. 10. 19; De. 29, 23; Ho. 11. 8. The names of the valley and of the city respectively are in the Hebrew radically different words.

Zehul, ze'bul [habitation], governor of the city of Shechem, Ju.9.28;—calls Abimelech to fight against Gaal, 30-

Zebulun, zeb'u-lun [dwelling], the sixth son of Jacob by Leah, Ge. 30. 20; 35.23;—his sons, 46.14; Nu.1.30;—prophetic benediction of his father

g Ki. 25. 4. &c.; Je. 39. 4; 52. 8.—(2) The size prophet, reproved, r Ki. 22. 21, 24.—(3) Another false prophet, awfully denounced by Jeremiah, Je. 29.

geb, ze'eb [wolf], and OREB, two princes of Midian taken and slain,

Jul. 1.5. Tallah [a rib, a side], a city of the tribe of Benjamin, probably the native place of king Saul, not far from Jerusalem:—here Saul was buried in the sepulchre of Kish his father,' 2

Sa.21.14.
Relophehad, ze-lö'fe-had [first-boro],
the son of Hephar, died without sons,
but left five daughters: their inheritance, Nu. 27. 1;—to whom married,

Eelotes, ze-10'tes [zealous], the surname of Simon the Canaanite, one of the apostles, Jul. 6.75. See Simon.
Zelzah, zēl'zai [shade from the sun], 2 place near Raciuel's sepulchre, on the boundary of Benjamin, 1 Sa.10.2.
Zemaraim, zem-a-rā'im [doublemoun forest], a city of the Benjamites, near Bethel, Jos. pl. 8.22;—near to it was a mount of the same name, at the foot of which 500,000 of Jeroboam's army were killed, 2 Ch. 13.4,

Zenas, zenas, a distinguished Christian mentioned in Scripture, Tit. 3.13. Called a 'lawyer, as being skilled in the lewish law.

Rephaniah, zef-a-nī'ah [defended of the Lord], (1) One of the minor prophets, who lived in the time of Josiah, king of Judah, Zep.1.1, &c.—(2) The deputy high-priest, under Seraiah, z. Ki. 25. 18; Le. 52. 24;—by him Zede kiah consulted the prophet Jeremiah,

Zu.1; 29.29: 37.3.

Zerah, zerah [rising], (1) The son of Simeon, and father of the Zarhites, called also Zohar, Ge. 46. 10; Nu. 26.

13.—(z) King of Ethiopia or Cush, invaded Judah with 1,000,000 of infantry, and 300 chariots, but was defeated by Asa, 2 Ch. 14.9-15.

Zered. See ZARED.
Zereda, zer-ë'da [cooling], a town in
Ephraim, i Ki. 11. 26]; 2Ch. 4.17:—probably the same as Zaretan, Jos. 3.16;
—Zererath, Jir. 22;—Zartanah, i Ki.
4.12;—and Zarthan, 2.46.

Zeruah, ze-rū'ah [leprons], the mother of Jeroboam, 1 Ki. 11.26,

Zerubbabel, ze-rub'ba-bel [born in Babylon], or ZOROBABEL, the son of Shealtiel, and of the royal race of David, Ezr. 3.2; Mat. 1.12; the same with Sheshbazzar, his Chaldean name, Ezr, 1.8, 11; 5.14, 16; -to his care Cyrus committed the sacred vessels sent back to Jerusalem which had been carried to Babylon, to the number of 5400, 1. 1-11; - with him went up from Babylon to Jerusalem 42,360 Jews, together with 7337 servants, 2.64,65; -was zealous in rebuilding the temple, Ezr. 5. 2; Hag. 1. 12;-was encouraged by the prophets Haggai and Zechariah, Hag. 1. 1, &c., Zec. 4 6-10.

Zeruiah, zer-n-l'ah [wonnled], one of David's two sisters, and mother of Joah, Abishai, and Asahel, 2 Sa. 2. 18: 3.39: 8.16; 16.10; 1 Ch. 2.16.

Ziba, ze'bah [statue], servant of king Saul, his treachery, 2 Sa. 16.1; 19.24. Zibiah, zib-7ah [seven], the mother of king Joash, 2 Ki.12.1.

Zichri, zik'ri [remembered], the name of several of the posterity of Benjamin, r Ch.8. rg. 23, 27; also 2 Ch. 17. 16. Zidkijah, zid.k'i jah [the justice of the Lord], one who sealed the covenant with Nehemiah, Ne. 10. 1. Zidon. See Sidon.

Zif [bloom-month], the second month of the Jewish sacred year, and the eighth of their civil year, agreeing to

part of our April, 1 Ki. 6. 1, 37; also called jyar.

Ziklag, zik'lag [pressed], a city in the south of Judah, allotted to Simeon, Jos. 1: 31. 1:9.5;—was given by Achish, king of Gath, to David for an asylum from the rage of Saul, 1 Sa. 27. 6;—was burned by the Amalekites, 30. 1: —David repaired and dwelt in it, 2 Sa. 1: 1.

Zillah, ril'lah [a shadow], one of the wives of Lamech, and mother of Tubal-Cain, Ge.4.19.

Zilpah, zil'pah [a dropping], the handmaid of Leah, and concubine of Jacob, Ge. 29. 24: 30.9, 10: 35. 36. Zilthai, zil'thi [shadow, i.e. protection,

of Jehovahl, one of the posterity of Benjamin, r Ch.8.20.

Zimran, zim'ran [celebrated in song], son of Abraham by Keturah, Ge. 25. 2. Zimri, zim'ri [celebrated in song], (1) A general in the army of Elah, king of Israel, murders and succeeds him, 1 Ki. 16. ro;—burns himself, 18.—(2) The son of Salu, a prince of a chief house of the Simeonites, slain by Phinehas for criminal connection with Cozbi, the daughter of Zur, a prince of Midian, Nu. 25. 14, 15.

Zin [a low palm-tree], a wilderness to the south-west of the Dead Sea:—the Israelites come thither, Nn. 20. 1; rebelled in, 27.14; De. 32. 51.

Zion, zi'on (dry, sunny mount), called Stow in the New Testament, the highest point in Jerusalem, being 2539 feet above the level of the Mediterranean. This height was the Salem of Melchisedec, and was afterwards occupied by the Jebnsites till it was taken by David, 2 Sa.5.9; I Ch.II.7; —sometimes denotes the whole city, Ps.149.2; 88.2; Is. 33.14; Joel 2.2;—after the captivity the name given to the eminence on which the temple was built. Symbolically given to the

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ZOBAH

habitation of the redeemed, He. 12.
22; Re. 14.1;—daughter of Jerusalem,
1s. 1.8.

Ziph, zif [a flowing], the name of a city of the tribe of Judah a few miles from Hebron on the borders of the wilderness of Ziph, where David concealed himself from Saul, 1Sa.23.14, 15.19; Ps.54. title.

Zippor, zip por [small bird], the father of Balak, king of Moab, Nu. 22.2; 23. 18; Jos. 24.9.

Zipporah, zip-po'rah [little bird], one of the seven daughters of Jethro, and the wife of Moses, Ex. 2.2:—bare to him two sons, 22; 4.20;—circumcised them, 25;—she with her sons were brought by her father to Moses in the wilderness, 18.7-6.

Zithri, zith'ri [protection of Jehovah], son of Uzziel, Ge.6.22.

Ziz [a flower], a hill in the south of Judah, near which the Moabites and Ammonites were destroyed by God, for the help of Jehoshaphat, 2Ch.20. 16-25.

Zoan, zo'an [low], a very ancient city of Egypt (built seven years after Hebron), not far from the Mediter ranean, near the mouth of the Tanitic branch of the Nile, and long of great note, Nu. 32.2; Ps. 78.12, 43; Is. 19. 11; 30. 4; Eze. 30. 14; — was called TANIS by the Greeks; now Sån, aa insignificant village.

Zoar, 20'ar [smallness], originally called Bela, one of the five cities which rebelled against Chedorlaomer, Ge. 14. 2:—for its safety Lot interceded, and to it he fled, 19.20-23:—it seems to have stood near the base of the mountain range at the s. E. corner of the Dead Sea, De. 34, 3; Is. 15 5.

Zobah, zo'bah [station], a portion of Syria constituting nne of the kingdoms of Aram, lying between Hamath and the Euphrates;—against the kings of which Saul fought, 1 Sa. 24 47.— David smote the king of, 2 Saul, 2 7 Ki. 11.24.

Zoheleth, zo'he-leth [a serpent], a stone by En-Rogel, 1 Ki.1.9.

Zophar, zofar [sparrow], one of Job's three friends who came to visit him called the Naamatkite, probably occause he came from Naama, probably some place in Idumea, Job = 11;—answers, Job 11. 1, &c.;—his second speech, 20.1, &c

Zophim, zo'fim [wateners], a place on the 'top of Pisgah' to which Balak brought Balaam, Nu.23.14.

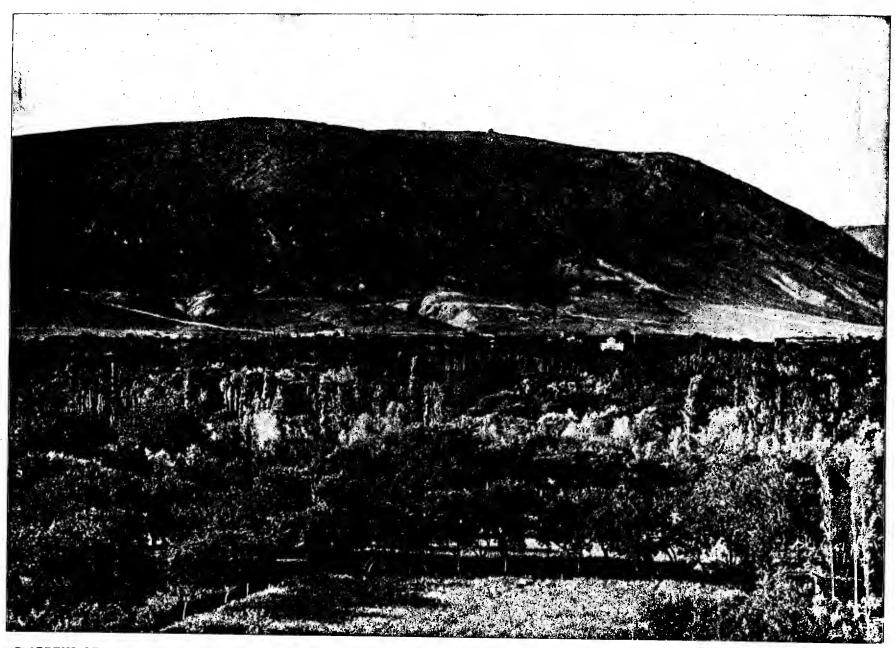
Zorah, 20'rah [hornet's town], a city of the tribe of Dan, near the border of Judah, not far from Eshtaol, Jos. 19.47:—here Samson was born, and buried, Ju.13.2-25; 16.31;—men sent from, to spy the land, 18.2:—rebuilt and fortified by Renbobam, 2Ch.11. 10;—called Zareah, Ne. 11. 29;—Zo reah, Jos.15.33.
Zuph, 20'f [hone-y-comb], (1) A Levite.

Zuph, zūf [honey-comb], (1) A Levite, the great-grandfather of Elkanah, the father of Samuel, 1 Sa.1.1: 1 Ch 6.34, 35.—(2) The place where his posterity dwelt was thus named, 1 Sa.9.5.

Zur [stone], a prince of Midian, whose daughter was killed by Phinehas for criminal connection with Zimri, Nu. 25.15;—was himself slain, 31.8.

Zurishaddai, zū'ri-shad'ī [the Almighty my rock], the father of Shalumiel, chief of the tribe of Simeon at the departure of the Hebrews from Egypt, Nu.1.6; 7.36.

Zuzims, zu'zims [the prominent ones], a race of grants who dwelt beyond Jordan, and who were conquered by Chedorlaomer and his allies, Ge. 14. 5:
—supposed by some to be the same with the ZAMZUMMIMS, De. 2. 20, 21
—were allied to the Rephaim and other gigantic races who originally inhabited Palestime.



GARDENS OF DAMASCUS. [Genesis, ii:8-14.]—"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." The Garden of Eden was located, it is supposed by some, in the northeast of Arabia, at the junction of the Euphrates and Tigris rivers. Its real position, however, is in doubt. The picture, "Gardens of Damascus," is given here because Damascus comes nearer illustrating for us what an Eastern garden is, than any other

city of which we know; and from the mountain we see here rising from the gardens of Damascus, an observer can see the mountains on the borders of the Eastern desert toward the confines of Mesopotamia, where the original Garden of Eden is supposed by some to have been situated. The gardens of Damascus are little enclosed plantations which encompass the city and extend for several miles into the plain.

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## THE FIRST BOOK OF MOSES, CALLED

# GENESIS,

That is, GENERATION (Heb. BERESHITH, in the beginning). In this book we have the writings of Moses covering 2369 years, viz. the creation of all things; the original happiness and fall of man; the expulsion from Eden; the progress of various arts, the general corruption of society, and the deluge sent to punish it; the preservation of Noah and his family in the ark, and their repeopling the earth; God's confounding of languages at the building of the tower of Babel, with his marvellous providences towards the families of Lot and Nahor, but especially of Abraham, Isaac, Jacob, and Joseph.

BEFORE CHRIST, 4004.—JULIAN PERIOD, 710.—INDICTION, 5.—CREATION FROM TISRI OR SEPTEMBER 1.

7 In the clouds.

8 From heave, be-

#### CHAPTER I.

1 The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the vaters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cuttle, 26 of man in the image of God. 29 Also the appointment of

TN the beginning God created the heaven and the earth.

- 2 And the earth was without form, and void; and darkness was upon the face of the as in a garment—C. deep; and the 'Spirit of God moved upon the face of the waters.
- 3 ¶ And God said, Let there be light: and there was light.
- 4 And God saw the light, that it was good: and God divided the light from the darkness.1
- 5 And God called the light Day,2 and the darkness he called Night.3 And the evening4 and the morning<sup>5</sup> were the first day.<sup>6</sup>
- 6 ¶ And God said, dLet there be a firmament in the midst of the waters, and let it divide the waters from the waters.
  - 7 And God made the firmament, and divided

B.C. 4004 CHAP. I.

- #Ps.33.6;136.5.Jn.1. -3. Col.1.16,17. He. cause the beavens, in relation to the earth, are heaved or expanded upwards.— 6 Job 26.13. c 2 Co.4.6.
- 9 The only instance in which the work of the day is not, at its close in the day is not, at its close in the day is not, at its close in the day is not, at its close in the day in the process of dividing continues into the next day, when the separation of earth and sea being completed, the whole is pronounced good.—C. 1 Heb. between the light and between the darkness. 2 i.e. shining warm-
- 4 Mingling, be-cause composed of light and darkness.—
- 5 Looking out, in reference to the san-

or uncertainty.

8 'And it was evening, and it was morning, one day. There
is manifest allusion
to the Jewish mode
of reckoning. Their
day is from sunset to
sunset. The word
translated 'evening'
signifies literally the
This
and dark. This
troduces one section
of the day—the
'morning' introduces
the other; the two
together constitute
the complete day. together constitute
the complete day.—

€ Job 38.8.Pr.8.29. 1 i.e. pressing low lownward.

2 i.e. straight spreaders.

spreaders.

3 Three distinct kinds of products are there specified at .

The 'grass;' that is, the green tender blade of that species which is perennial, and which grows without artificial aid.

"The herbs yielding seed, or the grain and vegetables, which must be sown or planted. 3 The tree, whose fruit is a promise the same artificial and

the waters which were under the firmament from the waters which were above the firmament:7 and it was so.

- 8 And God called the firmament <sup>8</sup>Heaven. And the evening and the morning were the second day.9
- 9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.
- 10 And God called the dry land Earth; and the gathering together of the waters called he Seas:2 and God saw that it was good.
- 11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.
- 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind:3 and God saw that it was good.
- 13 And the evening and the morning were the third day.

CHAPTER I. Ver. I. That is, in the beginning of time, God created the elements out of which all things in heaven and earth were formed. According to the teachings of chemistry there are about seventy different kinds of atoms which are the elements God used as material to build the universe. He. 11. 3, 'Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear;' Ps. 102.25, 'Of old thou hast laid the foundation of the earth, and the heavens are the work of thy hands; 2 Pe. 3. 5; Je. 10. 12; 51. 15; Ex. 31. 17; 20. 11; Ps. 33. 6, 9; 89. 11, 12; 146. 6; 148. 1-6; Is. 44. 24; Zec. 12. 1; Ac. 14. 15; 17. 24; 4. 24; ls. 42. 5; Re. 4. 11; 10. 6; 14. 7; Ro. 1. 19, 20; 11. 36. The word ELOHIM, here rendered God, is plural, and denotes the concurred in the creation of all things. I Co. 8. 6, 'The Father, of whom are all things;' Mat. II. 25, 'Heis Lord mals, and for the noblest of all—man. P.] of heaven and earth; Ep. 3. 9, 'God created all things

d Je.10.12;51.15. -a mere heading to the chapter; for it mentions the 'heaven' first, whereas in the following verses 'the earth' is first spoken of. This of itself is sufficient to show that ver. I refers to a prior act of God-an event anterior to those described in the subsequent part of the chapter. The terms 'heaven and earth' may mean the universe of mind and matter. Then heaven would include the celestial spheres with angels and spirits, and the earth would include all the animals which the researches of geology have brought to light, entombed in the various strata. The 'heaven and the earth,' whose creation is thus simply announced, embraced the whole pre-adamic universe. The fact of its creation at some undefined past age is recorded; and then it is indicated that from some cause the earth Worshipful Ones, the Divine Persons, who equally concurred in the creation of all things. I Co. 8.6, 'The creative power, and prepared it for a new race of ani-

Ver. 2. Earth, deep, and waters, signify the

observed laws of motion both on earth and in the heavens; but never can account for its origin. Moses, divinely instructed, ascribes it directly to the Spirit of God: From him originates also every spiritual movement of the soul in returning to God and entering his kingdom. Jn. 3. 5. C.—And the earth was, or had become, waste and desolate. Its physical features were reduced to utter confusion: its elements were in complete disorder—chaos reigned entirely. Darkness was upon the face of the deep. This implies that there was some dense mist or cloud hovering over the earth's surface, so as totally to exclude light from without. The introduction of light, and the succession of day and night, prove that at the very commencement of what is usually called the creative week the sun existed, and the diurnal motion of the earth on its axis was in operation. P.1

Ver. 3. 2 Co. 4. 6, 'God commanded the light to shine out of darkness.' It, as well as all things else, was produced by Christ

14 ¶ And God said, Let there be glights in the firmament of the heaven, to divide the day

the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth, 18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 \[ \begin{array}{c} And God said, Let the waters bring \end{array} \]

Processed of the light array the first day for both the lesses here. It similar that the day and between the day and between the day and between the day and between the light seasons, 5 and 6 and 18 first days for lights in the firmament of the beauth of the light array the first days for both the lesses here. It similar that the day and between the day and between the day and between the lag a

8 Or, creeping.

9 Heb. soul.

1 Heb. face of the irmamentoj heaven. 2 Here the word created is used for the first time some the record in the first werse. All that had been done in the interval was are-arrangement of matter; now life is introduced, and it requires not simply constructive, but creative perfections, preat whates, every tizing creative that moved, and cvery vizinged fowl are introduced fowl are introduced so as to embrace all so as to embrace all forms of aumul life in air and water.—P.

i ch.8.17;9.1.

3 The first blessing—that is a gift from a superior to an inferior, He-7-7, consisting in (1) fruitfulcation, (3) right to occupany in suitable places,—C.

forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.1

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God 'blessed' them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after

ness and of the light were the first day; for both the | sense here. It signifies 'land,' as contradistinguished | full of his riches,' minerals, vegetables, animals. 'So light and the darkness existed together at the same time, but on different parts of the mingled mass.

Ver. 6. This firmament includes the region of the sun, moon, stars, and comets: and the air or atmosphere which surrounds our earth, and separates between the water which is in the clouds and that which is in the seas and rivers. Ps. 33. 6, 9, By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. 11e spake, and it was done; he commanded, and it stood fast;' Job 37. mast done; he commanded, and it stood has; Job 37.

18, 'He spread out the sky, which is strong, and as a molten looking-glass;' Job 26. 13; Ps. 136. 5; Je. 10.

12; 51. 15; Zec. 12. 1; Je. 10. 13, 'There is a multitude of waters in the heavens, and he canseth the vapours to ascend from the earth;' Job 26. 8, 'He bindeth up the waters in his thick clouds, and the cloud is not rent under them.' 28, 23.26. 'Heart they proved in the heart of the control o under them;' 38. 22-26, 'Hast thou entered into the treasures of the snow, and of the hail, which I have reserved? Who hath divided a water-course for the overflowing of waters, to cause it to rain upon the earth?' Job 37. 11; Ec. 11. 3; Ps. 148. 4.-[The firmament, or more literally 'the expanse,' is the atmosphere. At first the body of water on the earth's surface seems to have been in contact with another form of water like a dense mist, hovering over the earth. By the atmosphere, and the light acting upon it, the mist was absorbed, and raised in the form of clouds high above the earth. The Hebrew word translated 'above' in ver. 7 signifies 'upon,' as a sustaining power, thus describing with scientific precision the action of the atmosphere in supporting the water. P.]

Ver. 7. [The use of the word 'made' in this and other parts of the narrative must be carefully noted. It must not be confounded with 'created.' 'In the beginning God created the heavens and the earth.' He called the universe into existence; but all his subsequent work upon inanimate matter was a work of rearrangement, which is expressed by the word made, or some such phrase as 'let there be.' P.]

Ver. 9. Job 38. 8-11, 'Who shut up the sea with

doors, when I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further?' 26. 10. 'He compassed the sea with bounds;' Ps. 24. 1, 2, 'The earth he founded upon the seas, and established it upon the floods; 136. 6, 'He stretched out the earth above the waters;' Ps. 104. 5-9; 33. 7; 2 Pe. 3. 5; Je. 5. 22; Pr. 8. 29. But the whole globe of earth and sea

from 'sea;' whereas in ver. I it signifies 'world,' as contradistinguished from 'heavens.' P.1

that he may bring forth food out of the earth, wine, and oil, and bread;' Job 28. 5. The purpose of the writer of Genesis was not to give a scientific description of the order of Creation, but it was to make it clear that God was the author of all things. Moses saw that God and not chance was the creator of all.

Ver. 14. According to verse 14 God appointed the sun to be the great light in the firmament and the moon to reflect that light. The sun is in itself a very extensive body of light; and the moon, though it hath no light in itself, enlightens our earth by reflecting the light or the sun; and both are called great lights, since by reason of their nearness they appear to us much larger than any of the stars. These lights not only form the day and night, but also form demption. - The image of God on man includes, (1) The or mark out the seasons of sowing, planting, reaping, sailing, travelling, or the like; and are for signs of the weather, and sometimes of remarkable phenomena. Ps. 136. 7-9, 'God made great lights—the sun to rule by day, and the moon and stars to rule by night;' 74. 16, 17, 'The day is thine, the night also is thine: thou 16, 17, 'The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast made Father, Son, and Holy Ghost, 'in the days of thy summer and winter, 104, 19, 20, 'He appointed the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night;' De. 4, 19, The sun, moon, and stars, even all the host of heaven, God hath divided unto all nations,' for use; Job 38. 12; Ps. 8. 3, 4; 148. 3, 5; 119. 91; Je. 31. 35; 33. 25; Mat. 16. 2, 3, "When it is evening, ye say, *It will be fair* weather, for the sky is red. And in the morning, *It* will be foul weather to-day, for the sky is red and low-ering; Ln. 21. 25, 26, 'There shall be signs in the sun, and in the moon, and in the stars: men's hearts failing them for fear, and for looking after those things which are coming on the earth; Mat. 24. 29; Is. 13. 10; Eze. 32. 7; Joel 2. 10-31; 3. 15; Ac. 2. 19, 20; Jos. 10. 13. Ver. 16. [The specific object of the two great lights is mentioned; that of the stars is not. The former had of vegetable and animal life upwards. Man, as the an important bearing upon the earth as the abode of

is this great sea, wherein are things creeping innumerable, both small and great beasts. There is that levi-Ver. 11. Ps. 104. 14, 15, 'He causeth the grass to grow for the cattle, and herb for the service of man; 50. 10, 11, 'Every beast of the forest is mine, and the 50. 10, 11, 'Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine,' by creation; Job 40. 15. God's blessing gave the animals a power to propagate their kinds. Ps. 107. 38, 'He blesseth them, so that they are multiplied greatly;'

Job 43. 12; Ps. 144. 13, 14.

Ver. 26. The plural is not here used for the singular in the manner of some modern kings. There is not in Scripture one instance of a sovereign's speaking of himself only in the plural number, we, us, our. But the plural us here denotes a consultation of the divine Persons concerning the production of that species of creatures which was to be the most perfect under heaven, and in which the glory of God was to be for ever most illustriously manifested in his work of reresemblance of his soul, in respect of spiritual substance, understanding, and will. (2) The happiness of his state, and his honourable dominion over the creatures. (3) And chiefly the moral conformity of his soul to God, in spiritual knowledge, righteousness, and holiyouth; Job 35. 10, 'Where is God my Makers?' Htb.; Is. 54. 5, 'Thy Makers, the Lord of hosts;' I Jn. 5. 7; Ec. 7. 29, 'God made man upright;' Col. 3. 10, 'Renewed in knowledge after the image of him that created him?' him;' Ep. 4. 24, 'The new man after God is created in righteousness and true holiness; 2 Co. 3. 18 with Ex. 15. 11; Ge. 5. 1; 9. 6; Ps. 8. 4–8, 'Man—thou hast made a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea; and whatsoever creeping thing passeth through the paths of the sea; Ge. 2. 19, 20; 9. 2; Job 5. 23; Je. 27.6.—[The order of creation was from the lowest forms highest of all, was made last. But man's creation is man; the latter had not, and consequently the writer simply mentions them to show that they are the work complished by a divine thought—it was also of God. In the 17th and 18th verses allusion is made mainly, if not exclusively, to the sun and moon. They are the rulers of the day and of the night—regulating are the rulers of the day and of the night—regulating are the rulers of the day and of the night—regulating are the rulers of the day and of the night—regulating are the rulers of the day and of the night—regulating the rulers of the rulers of the day and of the night —regulating the rulers of

his kind, and cattle after their kind, and every thing that creepeth upon the earth after his 4 Vegetables and animals are are

thing that creepeth upon the earth after his kind: and God saw that it was good.

26 ¶ And God said, ILet us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him: \*male and female created he them.

28 And God blessed them; and God said unto them, 'Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that fowl of the air, and over every living thing that should be at the fowl of the air, and over every living thing that the consess, and holically and the fowl of the air, and over every living thing that the fowl of the air, and over every living thing that the first of the sea, and over the fowl of the air, and over every living thing that the fowl of the air, and over every living thing that the fowl of the air, and over every living thing that the first of the sea, and over the fowl of the air, and over every living thing that the fowl of the sea, and over the fowl of the sea, and over the fowl of the air, and over every living thing that the fowl of the sea, and over th

fowl of the air, and over every living thing that moveth<sup>5</sup> upon the earth.

29 ¶ And God said,6 Behold, I have given you every herb bearing seed,7 which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; "to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, 8 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 | Soul. 18 |

B.C. 4004.

fch. 5. 1; 9.6. 1Co.

t1.7. & Mat.19.4. ! ch.9.1. fch.9.1.

8 Heb. creepeth.

6 His to be remarked.

6 His to be remarked.

10 His to be remarked.

10 His to be remarked.

10 His to be remarked.

10 His to be remarked.

10 His to be remarked.

11 His to be remarked.

12 His to be remarked.

13 Heb. creepeth.

13 Heb. creepeth.

14 Heb. creepeth.

15 Heb. creepeth.

16 His to be remarked.

16 His to be remarked.

17 Heb. creepeth.

CHAP. II.

Ps. 33 0, 9; 89. 12. 1 Ps. 33 0, 9; 89. 12. 1 106 20;130. 5-8;146. 6 15. 40.20;42.5;45.12;48 13. Je.10.12;16. Ze. 12 1. Ac. 4. 24. See ch.

1 Host. The stars, &c., De. 4. 10, which are marshalled as a host or army is on earth; also, angels, Lu.2.13, who are the armies of heaven. Da.4.35.—C.

2 In this verse the historian takes as it were a retrospective look at all that had been done as related in the preceding chapter;—the creation of the universe in the beginning, and the rearrangement of the control o

3 Not resting, as opposed to weariness, for that is impossible with God; but ceasing, as opposed to working.—C.

a ch.r.19. Ex. 20.11; 31.17.2 Ki. 19.15. 2 Ch. 2.12. Ne. 9. 6. Job 12.9.

b Ex. 20. 11; 31, 17 De.5.14.He.4.4.

4 Heb. created to

5 Account of the beginning. — (Order and manner of production.)—C.

6 Time. c Ps. 104.14.

I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

#### CHAPTER II.

1 The first sabbath. 4 The manner of the creation. 8 The planting of the garden of Eden, 10 and the river thereof. 17 The tree of knowledge only forbidden. 19, 20 The naming of the creatures. 21 The making of woman, and institution of marriage.

THUS athe heavens and the earth were 

- 2 And on the beeventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made.
- 3 And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.4
- 4  $\P$  These are the generations of the heavens and of the earth when they were created, in the day 6 that the LORD God made the earth and the heavens,
- 5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it

Ver. 28. Pr. 10. 22, 'The blessing of the Lord maketh rich,' i.e. numerous and happy; Ps. 128. 1-4, 'Blessed is every one that feareth the Lord—thou shalt eat a Christian philosopher? Let me, as I have access, vine, thy children like olive plants round about thy table, many, healthful, comely, and prosperous; I Ch. 26. 4-8. Obed-edoin had a large and happy family, for God blessed him. And I Ch. 4. 10; Job 42. 12; Ps. 107. 38; Ge. I. 22; 8. 17.—[The second blessing, adding to the former (ver. 22), conquest over the earth, and universal dominion over the living creatures. C.]

Ver. 29. Ac. 17. 25, 28, 'He giveth all things. In him we live, and move, and have our being;' Ps. 104. 14, 15, 'He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring food out of the earth—wine, and oil, and bread; Ps. 145. 15, 16, 'The eyes of all wait upon thee, and thon givest them their meat in due season,' 147. 9, 'He giveth to the beast his food;' Pr. 30. 8; Ps. 111. 5; Mat. 6. 11, 25, 26; Ac. 14. 17; Is. 33. 16. But it doth not appear that either men or animals would have eaten flesh during the state of innocency.

Ver. 30. [There is a difference between the food assigned to man and that given to the lower animals. The former had the higher classes of vegetable products —the cereal grain and fruits; the latter had 'every green herb.' There is no mention of animal food having been permitted. P]

REFLECTIONS.—Stand still, my soul, and consider this wonderful work of God! O how his eternal power and Godhead shine forth in forming so vast, so well furnished worlds of creatures, rational and irrational, animate and inanimate! What infinite wis-

contemplate the creatures of God, in their almost infinitely diversified natures, qualities, and uses! Light and celestial luminaries, in their mysterious nature, extensive range, prodigious but duly proportioned distance, rapid motions, and powerful influences—Air, fixed and unfixed, inflammable and uninflammable, in its fluidity, weight, elasticity, and usefulness for forming of wind, promoting of animal life, transmission of light, and the like—Water, in its fluidity, plenteousness, dispersion, saltness or freshness, penetration, and fitness for forming rains, dews, sea-productions: and for promoting trade and intercourse between nations— Earths, stones, metals, moulds, in their adhesion, ductility, forms, colours, and uses-Vegetables, in their structure, growth, curious parts, almost infinitely diversified forms, colours, and uses-Animals, in their curious parts, connected structure, mysterious life, and dependence on food; their motions in limits, fitness for procreation and self-preservation, beautiful forms, melodious, awful, or plaintive sounds, exquisite and diversified smell and taste: and, along with these, the unlimited divisibility of matter, the laws of air, attraction, gravitation, electricity, magnetism, of muscular motion, and of nervous influences-Rational spirits, in their powers of thinking, willing, recollection, sociality, and union with bodies—as proofs of the existence and manifestations of the mysterious nature and manifold perfections of God, my God in Christ, of whom, through whom, and to whom, are all things. Let me always consider his creatures as memorials of his creature, preserving dom appears marked in the vast variety, the comely and ruling powers, and as means of delightfully and order, and the mutual subserviency of all things to the good of one another, and to his glory! What goodness, in forming such multitudes of beings to partake of his bounty as their all in all! and especially towards

CHAPTER II. Ver. 2. [This signifies that God ceased from his work during the seventh day, having completed it in six days. The whole of the seventh day was a rest, as is stated in the second clause of the verse. P.1

Ver. 3. [Blessed. This is the third recorded blessing, see ch. 1. 22, 28; and when applied to the Sabbath-day, endows it with the gift of peculiar fruitfulness and multiplication of good. The honour or dishonour of the Sabbath has ever been the means and the evidence of a fruitful or barren, a growing or a withering, church. -Seventh. Here commences that remarkable reference to the number SEVEN, that will be found to continue to the end of the Scriptures. Six days of blessed work, closed by a seventh of sanctified rest, is the original week of creation, and well represents every form of perfection exhibited in the subsequent working of God. -Sanctified. This sanctification includes the separation of the day from common uses, and the dedication of it to the service of God. C.]

Ver. 4. [This is the commencement of a new section, and also, as it appears, of a new narrative, to a large extent complete in itself. It is a narrative of creation from a human point of view; whereas the first section of the book contains a narrative of creation from a divine point of view. The first narrative embraces the universe, giving a full account of the origin of the vege-table and animal world. The second is mainly concerned with man, and those things necessary for his support. In the first the divine Being is uniformly called *Elohim*, a name expressive of *infinite power*; in the second he is called *Jehovah Elohim*, expressing power in conjunction with immutability, so as to inspire man with implicit faith. Jehovah is the incommunicable name of God; it is not, and it cannot be, given to another. In our version it is almost universally rendered LORD.—This section terminates with the

to rain upon the earth, and there was not a

man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the Lord God formed man dof the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And hout of the ground made the Lord God to grow every tree that is pleasant to the sight. and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first in Pierre of life work.

11 The name of the first in Pierre of life work and the work.

12 The name of the first in Pierre of life also and became into four heads.

13 The name of the first in Pierre of life with the water the work.

14 The name of the first in Pierre of life work.

15 Two things were wanting to the earth, and the ground.

7 Two things were wanting to the contain at this, period.

7 Two things were wanting to the contain at this, period and this, period of creation at this, period and this, period reading to the same of the same wanting to head this, period and the place of the same wanting on the same wanting on the same of the same wanting of the same wanting the carried about by company the wanting of the work in the work is not to what is commonly called nature, but the garden is the same wanting of the same wanting out translation, by contain at this, period and the place of the saming of our translation, by contain at this, period and the place of the saming of our translation, by contain at this, period and the place of the saming

parted, and became into four heads.

parted, and became into four heads.

11 The name of the first is Pison: that is it which compasseth² the whole land of Havilah, where there is gold;

12 And the gold of that land is good: there is bedellium³ and the onyx-stone.

13 And the name of the second river is was a weaked and recorded as a wonderful example of the work in the work whist it is no doubt in the work in the whist it is no doubt in the work

4 Runs along the side of.
5 Heb. Cush.
6 Or. eastward to Assyria
7 Or. Adam, which signifies red earth, beautiful, or joined in love.
8 Heb. eating thou shall eat.

9 We are accustomed to say, a many stromed to say, a many stromed to say, a many strome, and the say a fire is dying, the say a fire is dying, the say a fire is following, till finally the whole expires. Just an other is following, till finally the whole expires, flus and the tend by sin. Every moment of his life, some part of the youngest and the healthiest is actually dying; and this produced, the light of life is extinguished, and sure the series of the sakes its own burning has produced, the light of life is extinguished, and dust from which he was taken.—C. The peculiar grammatical construction of the Hebrew here—the fueled by his cowning the say of the sakes and the say of the sakes and the say of the sakes and the say of the sakes and the say of the sakes and the say of the say of the say of the sakes and the say of t

1 Heb. as before f See ch. 1. 20,21,24,

25. \$ ch.1.26,28; 9.2. Ps. 8.4-8. 2 Or, the man,

Gihon: the same is it that compasseth the whole land of Ethiopia.<sup>5</sup>

14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria.6 And the fourth river is Eu-

15 And the Lord God took the man,7 and put him into the garden of Eden, to dress it, and to keep it.

16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:8

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 ¶ And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.1

19 And jout of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought them kunto Adam,2 to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and

without his help, and they produce, by their dil-tusion, a universal fruitfulness, which no plan of human of its fruit, and because it was made a sacramental Ethicited in Africa. The form remarks a sacramental Ethicited in Africa. wisdom and no combination of human agency could ever possibly effect. Springs (Jn. 4. 14), rivers (Jn. 7. 38), rain (Js. 55. 10), dew (Ho. 4. 5), are appropriate. C.

This clause may be translated, 'No plant of the field was yet in the land, and no herb of the field put forth shoots; for,' &c. The meaning is, that while herbs and plants had been originally formed by an immediate exercise of supernatural power, they were left to propagate and spread naturally. Hence moisture and cultivation were requisite. This explanation appears to be given as introductory to the account of the planting of the garden of Eden, and the arrangements made for its irrigation and culture. P.]

Ver. 7. God, with most exquisite art and skill, formed man's body of the dust, and created, in personal union with it, a rational soul; and so made him a human person, capable of exercising the functions of all sorts of life. 1s. 64. 8, 'Lord, thou art our Father; we are the life. 1s. 64. 8, 'Lord, thou art our Father; we are the clay, and thou our potter; and we are all the work of thy hand;' Ro. 9. 20; Ps. 100. 3, 'God made us, not we ourselves;' Ps. 130. 14, 15, 'I am fearfully and wonderfully made;' 1 Co. 15. 47, 'The first man is of the earth, carthy,' Job 33. 6, 'I am formed out of the clay;' 4. 19, 'Men dwell in houses (bodies) of clay; their foundation is in the dust;' Job 33. 4, 'The Spirit of God hath made me, and the breath of the Almighty hath given me life:' 27. 2. 'The spirit or breath, of hath given me life; 27. 3, 'The spirit, or breath, of God is in my nostrils,' Zec. 12. 1, 'The Lord formeth the spirit of man within him;' hence he is called (He. 11. 9) 'the Father of spirits;' Nu. 16. 22; 27. 16, 'The God of the spirits of all flesh.'—[From a divine point of view, man is created in the image of God—his sonl immortal, his moral, patture property.

of its fruit, and because it was made a sacramental pledge of man's eternal life in heaven, provided he kept the command which God made to him; - and the tree of knowledge of good and evil, so called, because, by the fruit thereof, God tried Adam's obedience, and by the eating thereof man knew the good he had fallen from, and the evil he had fallen into.—[Ver. 8. The topographical notice here, though very brief, is definite.

Eden was a large district. The garden was in the eastern part of it. A river flowing through Eden entered the garden; and either in the garden, or after emerging from it, separated into four distinct channels. Two of these bear the names of two well-known rivers, the Euphrates and Tigris; but by no legitimate mode of interpretation can they be identified with those rivers as they now exist. There is no known spot whose physical features accord with the description of the text; it is vain therefore to speculate about the site of Eden. P.—Ver. 9. Tree of life. The tree of life is an emblem of Christ, 'that eternal life that was with the Father, and was manifested to us,' I Jn. 1. 2. Knowledge of good, as emanating from obedience; evil, as emanating from disobedience.—Ver. 10. Eden. Nothing with certainty is known of the precise situation of Eden, but two points: that it was situated some-where on the banks of the Euphrates and Tigris. To the Euphrates Moses refers, ver. 14, as to an object of perfect familiarity to the people whom he was leading from Egypt; and Hiddekel is identified (Da. 10. 4) with the Tigris. The Pison has been supposed to be the Phasis, a river running into the Euxine; the Gihon, to be the Araxes, which runs into the Caspian. This of view, man is created in the image of God—nis soun immortal, his moral nature pure and perfect, his intellect capable of apprehending truth. From a human point of view, he is composed of a body of dust human point of view, he is composed of a body of dust from the kindred dust of the earth, and of a large from the kindred dust of the earth, and of a large from the kindred dust of the earth, and of a large from the kindred dust of the earth, and of a large from the fruit of the tree of knowledge of good and from the fruit of the tree of knowledge of good and the whole law of God written on man's heart, or the most ancient specimen of geography on record.

Ethicpia) in Africa. The former was the original home of the Cushites; the latter was the country to which the great body of the nation migrated, and in which they permanently settled.—Ver. 14. The Hebrew word is radically identical with the modern Arabic

name of the Tigris. P.]

Ver. 16, 17. Here we have God entering into a covenant of works with Adam, and with all his natural posterity in him. This is the covenant afterwards published from Sinai, and which gendereth to bondage, Ga. 4. 24. This is the covenant which Adam transgressed, Ho. 6. 7. The breach of this covenant was necessarily supposed by the remedial one, published after the fall, Ge. 3. 15; Ro. 5. 12-21. The annexing of death to a positive command of abstinence from fruit, indifferent in itself, by an infinitely good, gracious, and wise God, inferred likewise the annexing of a glorious reward to his obedience: and in this the form of a covenant consists. The adjoining of the tree of life, and of knowledge of good and evil, to this transaction, as confirmatory seals of life or death; the frequent republication of the moral law, in a covenant form, to men, when they could not keep it as such, Le. 18. 5; De. 27. 26; Mat. 19. 17; Ga. 3. 10, 12; Ro. 10. 5; 3. 27, but especially the crediting of Adam's first sin to his natural posterity Ro. 5. 12-19, plainly establish this point. Here we have the parties of a covenant: God, manifesting his supreme authority, his unbounded goodness, and infinite condescension, on the one hand; and Adam, as without sin and righteous, capable of performing whatever God required, Ge. 1. 26, 27; 5. 1; Ec. 7. 29, and as the common head and representative of all his posterity, Ro. 5. 12-19; 1 Co. 15. 22, on the

to the fowl of the air, and to every beast of the field:3 but for Adam there was not found an

field: but for Adam there was not found an help meet for him.

21 And the Lord God caused a 'deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead to the slept of thereof.

22 And the rib, which the LORD God had taken from man, made4 he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman; because she was otaken out of man.

24 Therefore <sup>p</sup>shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not gashamed.5

1 The word serpent

/ ch. 15. 12. 1 Sa. 26. 12. Job 4. 13; 33. 15. Pr.

4 Heb. builded, i.e. skilfully formed most comely and delightful.

n Pr.18,22. He.13.4. o 1 Co.11.8.1Ti.2.13.

q De.28.48.

5 Where there is no sin, there is no shame.—C.

sgniles oreching; and is, in oronary language, used to describe the manner of progression of a great variety of aminals—some venomous, and some innocious and some in

c ch.2.17. d 2 Co.11.3.1 Ti.2.14.

CHAPTER III.

1 The serpent deceiveth Eve. 6 Man's shameful fall. 9 God arraigneth them. 14 The serpent is cursed. 15 The promised seed. 16 The punishment of mankind. 21 Their first clothing. 22 Their casting out of paradise.

NOW the serpent was more subtile than any beast of the field which the LORD God had made. And bhe said unto the woman, Yea,2 hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye 'touch it, lest ye die.

4 And the description said unto the woman, Ye shall not surely die:

5 For God doth know, that in the day ye eat

mark that, even in paradise, he held all which he en- | on the part of man, of a moral faculty capable of comjoyed of God as his great Creator and Father, and ought to do nothing without his allowance. (4) To be a standing monitor to Adam, that he was fallible, and needed to take heed to his ways, and watch against every spiritual enemy; that he was not come to his full happiness and rest, since, even in paradise, he was under remarkable restraint; that his happiness lay in God himself alone; and that nothing was to be desired, but in submission to his will, and for his sake. (5) To be a summary of the law of nature, by obedience to which he might honour God, loving him with all his heart, soul, mind, and strength, and loving himself, and his posterity as himself. Here is a penalty threatened in case of disobedience-certain, manifold, and dreadful death, viz. (1) Death legal, or a sentence of condemnation fixing upon the covenant-breaker in the very moment he begins to transgress. (2) The execution of this sentence in real death; which is either spiritual, comprehending everything relative to the soul's loss of God's favour and image, and to its defilement and misery in this life, Ro. 1. 28-31; 3. 10-18; 8. 7, 8; Ep. 2. 1, 3, 12; or natural, which comprehends every calamity on the body, and whatever its comfort depends upon in this world, Ge. 3. 16, 19; De. xxviii.; Ec. 12. 7; 2 Pe. 3. 12; or eternal, comprehending all the misery of loss or of pain, to which the lost are for ever subjected in hell, Mat. 25. 41; Re. 14. 10, II.—In the express annexing of so great a death especially to the breach of the positive part of the law of the covenant, a promise of a life directly opposite as the reward of perfect fulfilment of the condition was implied; comprehending the continuance of the natural and spiritual life, which he had, in all the vigour, comfort, and prosperity of it; and the enjoyment of a more glorious and eternal life in heaven, in consequence of his finishing his course of unfailing obedience. Thus the sum of the covenant was, Mat. 19. 17, 'If thou wilt enter into life eternal, keep the commandments; Ga. 3. 10, 12, 'The man that doeth these things shall live in them;' 'Cursed is every one that continueth not in all things written in the book of the law to do them;' Eze. 18. 4, 'The soul that sinneth, it shall die.' The fruit of the tree of life, as a seal of the covenant, confirmed the promise of life upon condition of perfect obedience; and the fruit of the tree of knowledge confirmed the threatening of had been formed, and perceiving her complete adapdeath annexed to disobedience. The representation tation to his felt want, exclaimed, with joyful and and Adam's natural posterity in him was most reasonable and kind; as it was the shortest, and, humanly bone of my bone, and flesh of my flesh.' P.]

prehending that law, and of a will capable of obeying

Ver. 18. [A help suitable to man, intellectually, morally, and physically. P.]

Ver. 19. [Their bodies were formed of dust. So far it was a formation, not a creation; but the life was a

Ver. 20. [Gave, Heb. called. It is amazing how answerable their Hebrew names are to their appearance

and nature. C.]

Ver. 21-24. God formed the woman of a rib, with the flesh thereon, out of Adam's side, to note the wife's equality with her husband, and that she is his comto marry by the disposal or consent of their parents, and all only in the Lord, ch. 21. 21; 24.4; 28.2; Ju. 4.2; 1 Co. 7. 38, 39; Adam accepted her as a help met for him, suitable to his nature, acceptable to his person, and useful on all occasions for their mutual comfort and the propagation of their species. And God, by Adam, declared the general law of marriage, requiring the most affectionate cohabitation, inseparable union, and intimate communion during life, as if the parties were but one person. I Pe. 3. I, 7, 'Wives, be in subjection to your husbands. Husbands, dwell with them according to knowledge, giving honour unto the wife as to the weaker vessel, and as being heirs together of the grace of life; Ep. 5. 22-28, 'Wives, submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife. Let the wives be subject to their own husbands in everything. Husbands, love your wives: as Christ loved the church, and gave himself for it, so ought men to love their wives as deep sleep of suffering and death in this world, his their own bodies. He that loveth his wife loveth himtheir own bodies. The that hoven his whe lovern himself.' Ge. 3. 16; I Co. 14. 34; 7. 16; Tit. 2. 5; Col. 3. 18, 19; I Ti. 5. 8; 2. 11, 12; Mal. 2. 14-16; Mat. 10. 3-9; I Co. 7. 14, 15.——[Ver. 23. The 'deep sleep' must have been, in its effects on the whole system, the state are produced by chloroform. somewhat similar to the state produced by chloroform. The man was unconscious of all that occurred. But it would seem that immediately after awaking the Lord revealed to him what had been done, and at the same time presented the woman. Adam, knowing how she

ship him in the beauty of holiness. How easy is it for him to work, with or without means, as he pleaseth! But O how great his kindness to man! In him the animal and the angelical natures were united; the best of this world was allotted him for his residence; and while its choicest fruits were assigned him for his food, the multitudes of its animal inhabitants were subjected to his dominion and service. A woman, everyway perfect, was provided for his comfort, and for the inperiect, was provided for his comfort, and for the increase of mankind. Nay, God himself entered into familiar fellowship and a gracious covenant with him, in which everlasting happiness was promised to him and his posterity upon the easiest terms. But in this first Adam, as in a figure, do I not behold the second, panion, and to be treated with the ntmost kindness and affection. He brought her to Adam, to honour the institution of marriage, and to teach us that children ought | Father's person; the image of the invisible God; the new thing created in the earth, and the blessed fruit of it, excellent and comely. He, as Mediator, is the great product of Jehovah's counsels, the illustrious ornament and glorious centre of all his works. He is our head and representative in the second and better covenant, established upon better promises. He is our spiritual parent, who communicateth to us his indelible image, and entitles us to all the fulness of God. He is our great Prophet, Priest, and Governor, to whom all things in heaven and earth are subjected for our sake. Having by his blood purchased and by his Spirit planted a gospel church, he dwells there, and cultivates the same; and having regained the celestial paradise, there we shall be for ever with the Lord. In him are hid all the treasures of wisdom and knowledge; and having all life and fruitfulness in his own person, he giveth to us power to eat of himself, the Tree of life. Being by the infinite love of God cast into the church was formed out of his broken body and pierced side. She is divinely brought and espoused to him; and to her he cleaves, at the expense of once leaving his Father in heaven, and of now leaving his mother. the people of Israel.

> CHAPTER III. Ver. 1-6. Serpents in general have a natural subtlety beyond other creatures. Mat. 10. 16, 'Be wise as serpents.' But this one had an extraordinary measure of it, being actuated by a fallen angel who had just apostatized from his holy and happy state. Re. 20. 2, 3, 8, 'The dragon, that old serpent, the devil and Satan, goeth out to deceive the nations; 2 Co. 11. 2. The sement

thereof, then 'your eyes shall be opened; and ye shall be as gods, knowing good and evil.

6 ¶ And when the woman saw¹ that the tree was good for food, and that it was pleasant? to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they were paked, and the states.

and they knew that they were naked; and they

and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. 

8 And they heard the "voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9 And the Lord God colled wate Adam.

9 ¶ And the Lord God called unto Adam,

9 ¶ And the LORD God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said. Who told thee that thou

11 And he said, Who told thee that thou reason naked? Hast thou eaten of the tree records the tree representation.

e ver.7.Ac.26.18.
/Sight often tempts.
Jos.7.21. Ju.16.1,2.1 Jn.
2.16.

whereof I commanded thee that thou shouldest k ch.2.22. / Ge. 44. 15; 31. 26; 1 Sa.13.11. 2 Sa.3.24, Jn. not eat?

12 And the man said, The woman, kwhom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman. What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 ¶ And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise

7. This is the first instance of a curse; and from the details of its several parts. has no doubt contributed still further than the word serpent to suggest the idea of the curse were than the word serpent to suggest the idea of the curse were pronounced against a mere animal, the seed the curse were pronounced against a mere animal, the seed the curse were pronounced against a mere animal, the seed the curse series the same animal must bruss his heel. Besides the cursed series has a seed at earnity with the seed are seed the curse series that it is not seen to be considered to see the curse of the curse of the curse of the curse series of his curse. It is applicable to any mere animal. Let us examine the constituents of his curse. It is applicable to any mere animal. Let us examine the constituents of his curse. It is applicable to any mere animal. Let us examine the constituents of his curse. It is applicable to any mere animal. Let us examine the constituents of his curse. It is applicable to any mere animal. Let us examine the constituents of his curse. It is applicable to any mere animal. Let us examine the constituents of his curse. It is applicable to any mere animal. Let us examine the constituents of his curse. It is applied to signify replactant yielding to a conqueror, as in Ps. 72-9. An unholy enmity of Satan against the human against the further which unholy emmity is curse. 16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire shall be8 to thy husband, and he shall "rule over thee.

The bruising of Satan's head, the seat and emblem of his usurped dominion over the world.—C. m Ge.49.17. 8 Or, subject to they husband. n 1 Co.14.34.

it is more certain that he moved the doubt relative to | able covenant of friendship with himself. (3) It was | God's prohibitory charge in such ambiguous terms that it was hard to discern whether he intended merely to ask if God had really forbidden the use of that fruit,or to insinuate that the forbidder could not be the true God, who had kindly created them but just before.-or to suggest that God was a hard master, who had forbidden them to eat of the fruit of the trees of the garden in which he had placed them. (4) Finding that the woman adhered to the command, he endeavoured to make her believe that the threatening was dark in its meaning, and uncertain or false with respect to its execution. (5) He pretended a great regard for her and her husband's welfare, as if he had been extremely desirous of promoting their knowledge and happiness. (6) Perhaps he pretended that himself had acquired what knowledge he had above other brutes by eating of that prohibited fruit. It is certain he attempted to confirm his contradiction of the threatening by a solemn appeal to God. (7) Having prevailed with the woman, he by her means tempted her husband, who complied, not from any such fondness for her as rendered him willing to transgress with her, but as deceived: and the rather as he saw she did not immediately die upon her eating of the fruit. This sin of our first parents, in eating this forbidden fruit, was exceeding great. It contained, (1) Horrid unbelief to such a degree that the devil, in the form of a beast, was believed in opposition to the solemn declaration of God. (2) The most presumptuous pride, ambition, and bold curiosity; they were in paradise, and lords of the lower worldthey knew and enjoyed very much-but nothing would content them but to be as God in knowledge and happiness. (3) The most shocking ingratitude and discontent; God had given them everything proper for conveniency and delight—he had made them the lords of animals and earth, the companions of angels-and they revolted at the inconsiderable reserve of a tree. (4) The most contemptuous apostasy from and tree. (4) The most contemptuous apostasy from and rebellion against God; they renounced his covenant of that Eve here stated the first untruth, by adding to the friendship, and threw off all subjection to and professed | commandment of God (ch. 2. 16, 17); but there is no

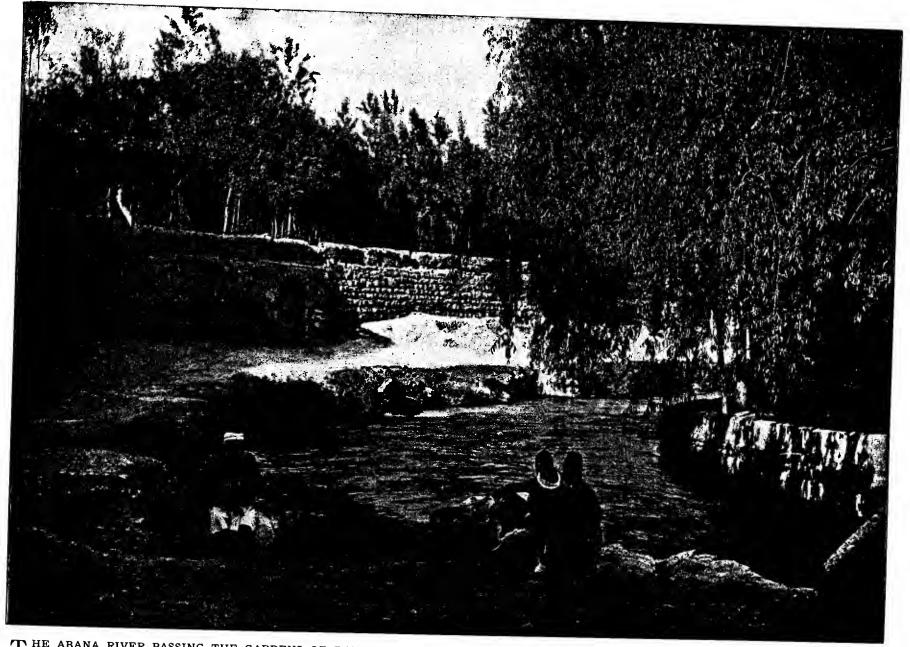
very early committed, perhaps on the same day they were created, Ps. 49. 12. (4) It was committed against God's most express command, and when they had the fullest warning of the danger thereby incurred to them and their seed. (5) It was committed in paradise, where God dwelt as in his temple; and where every thing concurred to proclaim his infinite kindness to mankind, and invite to obedience. (6) It was committe upon a very slight and but one single tempta-(7) It was occasioned by an object of very small importance, which man had no need of in paradise. (8) It respected what had been solemnly separated to the service of God, and so amounted to a sacrilegious robbing of him. In this manner, 1 Ti. 2.14, 'The woman being deceived, was first in the transgression,' Ro. 5.12-19, 'By one man sin entered into the world, and death by sin; and so death passed upon all men, and death by sin; and so death passed upon all men, for, or in whom, all have sinned. - Death reigned over them which had not sinned actually after the similitude of Adam's transgression. Through the offence of one many be dead.—The judgment was by one to condemnation.—By one man's offence death reigned by one.— By the offence of one, judgment came upon all men to condemnation.—By one man's disobedience many were made sineers; I Co. 15. 22, 'In Adam, by his first sin, all die.'—[Ver. I. The character of the temptation strikingly illustrates the wiliness of the 'old serpent.' There is nothing at first to awaken suspicion, or to shock the moral sense. There is a sly insinuation calculated to excite natural curiosity. Then there is an assertion embodying a direct lie, combined, however, with just enough of truth to give it plausibility 'Ye shall not die; for God doth know,' &c. The temptations of Satan still exhibit the same fatal craftiness—the same knowledge of the weakness of human nature. —It will be observed that while by the historian

consciences being touched with a sense of the beinousness of their sin, whereby they had defiled their souls, and of the greatness of that misery which they had brought upon themselves and their posterity, they began to be ashamed of their nakedness, which they now found to be an occasion of sinful motions and affections; and covered with fig-leaves those parts by which the corruption of nature is propagated, upon which, for that reason, God hath put the deepest impression of shame, that fruit of sin; and to which he appointed circumcision, the sacrament of remission, regeneration, and mortification, to be applied, ch. 17. 11. (2) When the Son of God, probably in human shape, as a presage of his future incarnation, came to seek and to save them, they, sensible of guilt and dreading punishment, foolishly sought to hide themselves from him. But 'there is no darkness, nor shadow of death, where the workers of iniquity may hide themselves,' Job 34. 22; Am. 9. 3; Ps. 139. 7-9; Pr. 15. 3; Je. 23. 24. (3) When, o convince them further, he questioned them concerns ng their conduct, they attempted to excuse themselves, nd shift the blame upon their tempters; and Adam ppears inclined to lay the blame of his fault upon God himself, as if he had given him a tempter under the himself, as if he had given him a tempter under the character of an helpmeet for him, Job 31. 33; Pr. 19. 3.

—[Ver. 8. 'The voice of the Lord' may signify, as in Ps. 29. 3, some manifestation of his presence in terrible commotion of the elements, which filled the guilty pair with fear; or it may perhaps be the name of the second person of the blessed Trinity, and thus equivalent to the Greek Logos.—'The wind of the day' is in the East the evening, when a cool refreshing breeze always springs up, and makes walking agreeable. P.1

springs up, and makes walking agreeable. P.]

Ver. 14-19. In this condemnation of the criminals, the serpent, which had been only an irrational instrument, is cursed, as a mark of God's high detestation of the crime; as Ex. 21. 28, 29; Le. 20. 15. Perhaps he had formerly moved upon the hinder part of his body, and so was numbered among the wild beasts which eat herbs, and are distinguished from creeping things, ch.



THE ABANA RIVER PASSING THE GARDENS OF DAMASCUS—THE. CITY KNOWN TO ABRAHAM. [Genesis, iii:23.]—"Therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken." In the blooming season, the trees which stand in the Gardens of Damascus are very attractive, because of their great variety and the luxuriance of their foliage and flowers. The Damson or Damascene plum gets its name from growing in the Gardens of Damascus. Here we have the orange, the apricot, the

white mulberry, and alternating with these fruit trees, rose bushes and other flowering shrubs stand thick upon the ground. Because of this it is not difficult to persuade one's self that Damascus represents more in a living way the paradise in which our first parents lived for a while, than any other city upon earth. The Garden of Eden was created and perpetuated by the rivers of Mesopotamia, and Damascus is created and kept green by the Abana river.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life:

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou preduce the field through

bread, till thou return unto the ground; for out of it wast thou taken: for odust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve;3 because she was the mother of all living.

21 ¶ Unto Adam also, and to his wife, did

B.C. 4004. B.C. 4004.

2 Heb. cause to bud.

o ch. 2, 7; 18, 27, Ec. 12,7, Job 17, 13–16, Ps. 22,15,29

3 Heb. Chavah. i.e. lively, or quickener.

the Lord God make coats of skins,4 and clothed

the Lord God make coats of skins, and clothed them.

22 ¶ And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. God drives him from the garden, and by cherulin and a the garden of Christ, Re. 22. it he cherulin, wing eat and for Christ, Re. 22. it he cherulin, wing eat and powers of the from the garden of Christ, Re. 22. it he cherulin, wing eat and powers of the from the garden of Eden, to till the ground at the east of the garden of Eden cherulins, wing eat angle intelligences and powers of the from the garden of Eden cherulins, wing eat angle intelligences and powers of the from the garden of Eden cherulins, wing eat angle intelligences and powers of the from and trouble against the low the Great speed of the words of Eden and trouble against the low the Great speed of the words of Eden the words of Eden and trouble against the low the Great speed of the words of Eden the words of Eden and trouble against the low the Great speed of the words of Eden the words of Eden and trouble against the low the Great speed of the words of Eden and trouble against the low the Great speed of the words of Eden the words of Eden and trouble against the low the Great speed of the words of Eden the words of E

His power is restricted to earthly men, or to killing of the bodies of believers—for their souls he cannot kill; nay, their temporal death promotes the destruction of sin in them. He takes such pleasure as he is capable of in seducing reprobates to the basest wickedness, and in vexing the godly with his abominable temptations. God further threatens that the very woman whom he had seduced, and many of her posterity, should, by their free justification and their reconcilement and conversion to God, be made stated enemies to him and his friends, and enabled, through Jesus Christ, to tread on his policy, power, and his life of permitted authority on earth, to his great grief and agony of mind, notwithstanding all he should be able to do to oppose them by temptation or persecution. But the principal part of Satan's curse lay in the ruin brought on him by Jesus Christ, the eminent seed of the woman, in his redemption of mankind. Jesus Christ is called the seed of the woman, not only to import the reality of his manhood, and his close connection with believers-who are also called her seed, as followers of her in faith and holiness-but chiefly to signify that he was none of Adam's natural posterity represented in the covenant of works, and that he would be born of a virgin. He, by fulfilling the broken law-which is the strength of sin-in our stead, by making atonement for sin, and by removing the curse, has undermined the whole power and authority which Satan had over the world as the execuhoner of God's justice. And as by the word of his power he dislodged him from the bodies of multitudes -and by the word of his grace in the ministration of the gospel did and will expel the worship of him from multitudes of nations; so by the powerful application of his word, Spirit, and blood, to men's consciences and hearts, he casts him and his works down from their throne in them, and by the influences of his grace enables his people to resist the devil, and make him flee from them; and to mortify the deeds of the body that they may live. Thus, I Pe. 5. 8, 'Our adversary the devil goeth about seeking whom he may devour;' Job 1.7, 'Going to and fro in the earth, and walking up and down in it; Jn. 8. 41, 44, 'Wicked men are of their father the devil, and the lusts of their father they will do;' Ac. 13. 10; 1 Jn. 3. 8, 10; Mat. 13. 38; Ro. 9. 8, 'Only the children of the promise are counted for Eve's seed, Ga. 4. 29; Pr. 29. 27, An unjust man is an abomination to the just; and he that is upright in the way is an abomination to the wicked; Jn. 15. 18; Mar. 13. 13; but, I Jn. 3. 5, 8, 'The Son of God was manifested to take away sin—to destroy the works of the devil;' Is. 7. 14, 'A virgin did conceive, and bring forth a Son-Immanuel; Da. 9. 24, 26, 'The Messiah shall be cut off, not for himself, but to finish transgression, and make sin are not pronounced or executed solely upon rational an end of sins, and to make reconciliation for iniquity, beings; irrational creatures, and even the fruits of the and to bring in an everlasting righteonsness; Ps. 91. 13, field, and the very earth itself, are visited 'The lion, adder, and dragon shall be trampled under judgments. The serpent is cursed because S field, and the very earth itself, are visited by divine

tations, stirs up persecution and trouble against the human nature of Christ, and against his people, while shall bruise thy head,' after a conflict. P.] they continue on the earth: or their bodies, crushed to the dust of death by his influence, lie in the grave. But at the last day he and his agent death shall be quite overthrown and swallowed up in eternal victory. He. 4. 15; 2 Co. 13. 4; Is. 53. 4, 5; Jn. 16. 33; Ac. 14. 22; Is. 25. 8; I Co. 15. 25–57. The woman was condemned to a multitude of sorrows and pains, particularly in the conception, bearing, and bringing up of her children; and to a further degree of subjection to her husband, whom she had overlooked in parleying with the serpent as her instructor. 1 Ti. 2. 12, 15; 1 Co. 7. 28; 14. 34; Tit. 2. 5; 1 Pe. 3. 6; Ep. ii. iv.; Mat. 19. 8, &c. To punish Adam, the proprietor, the whole ground was cursed with respect to its soil and product. The whole lower world, being defiled under its inhabitants, was devoured by the curse, and subjected to the bondage of corruption. 1s. 24. 5, 6; Ro. 8. 20-22; Ge. 5. 29; Job 31. 40; He. 6. 8; Je. 12.13. Himself was condemned to much grief and sorrow. Ps. 127. 2. To eat the herbs of the field, instead of the delicious fruits of paradise; and to be occupied in hard the agency and success of Satan the destroyer, and of the incarnation, office, state, and work of Jesus our Redeemer; and in fine, of the whole fate of this lower world, particularly of mankind, from the fall of Adam till the end of time. Nor can any one seriously review the state of the world-of fields, of persons, of families, of churches, or nations, for almost six thousand years past, but he must perceive a constant and exact accomplishment thereof. Nor are the subsequent predictions, whether of mercies or judgments, anything else but a gradual opening and explication of this; the latter always pointing out more clearly and circumstantially what had been contained in the former; nor are the histories aught else but an account of the fulfilment. But one thing is remarkable, that in this declaration of Jehovah now before us the first intimation of a Saviour, and salvation through him for mankind, is not directed to Adam or Eve, but is included in a threatening directed to Satan, plainly intimating that the work of our redemption remarkably aggravates the misery of our original destroyer, and that we are not immediate parties in the covenant of our recovery, nor doth it, either in point of reality or application, depend on our work, but on the blood of Jesus Christ, and the faith we exercise in it. Ro. 5. 20, 21; Ép. 2.1-8. [Ver. 14. It is worthy of observation here, as elsewhere in Scripture, that the curses consequent upon

Ver. 20. Having heard, and perhaps believed, the promise relative to the seed of the woman, Adam gives his wife a new name, importing her being the mother of Jesus, the quickening spirit, and author of eternal life, and of his living members. Jn. 10. 10; 11. 25.

Ver. 21. The Lord, who had taught them to offer animals in sacrifice, as a figure of Jesus' oblation of himself for the salvation of men, taught them to make coats of the skins, as a memorial that by sinfully hearkening to the serpent they had made themselves as the beasts which perish, and that there could be no salvation from shame and danger but by the garment of Jesus' blessed atonement. 1s. 61. 10; Ro. 13. 14.

Ver. 22. Perhaps we have here no ironical derision of man's folly in attempting to become wise as God: but God's affectionate lamentation over his ruined condition, and gracious resolution to turn him out of paradise, lest his vain hopes to fortify himself against death, by eating of the tree of life, should tempt him to neglect the great sarvation which was one red to min in the coverage in the great sarvation which was one red to min in the coverage in the cultivation of them till he died. 2 Th. 3. Io; Ep. 4. 28; Ec. 1. 1, 2, 13, 14; 2. 11, 17, 21, 26. Thus in these few verses we have a predictory description of the counsel of the Divine Elohim, or Holy and the counsel of the Divine Elohim, and the counsel of the Divine Elohim, and the counsel of the Divine Elohim, and the counsel of the Divine Elohim, and the counsel of the Divine Elohim, and t the great salvation which was offered to him in the cove-Trinity, in the formation of man is revealed. When in ch. 3. 22 God says, 'The man is become as one of us, to know good and evil,' the word 'us' must refer as in the former case to the Godhead, but who in the Godhead had knowledge of good and evil? even the Son, whose eternal delights were with the children of men (Pr. 8. 31), who loved his people 'before the foundation of the world,' and who in the fulness of time was 'made a curse for us, that we might be made the righteousness of God in him.' The word evil here does not signify moral evil, but that sorrow, toil, and death, inflicted as natural evils, with which alone he that 'knew no sin,' yet who 'bore our griefs, and catried our sorrows,' was acquainted. C.—The plural form of the name of God, Elohim; the expression, 'Let us make man;' and here again the statement, 'The man is become as one of us;' all appear to shadow forth the wondrous doctrine of plurality in unity-three persons, and yet one God.-It would undoubtedly appear from this statement that there was some inherent virtue in the fruit of the tree of life calculated to preserve life indefinitely. It would seem too as if man before the fall was rendered immortal by eating of the tree of life; for if he was created immortal, the tree of life was unnecessary. P.]

Ver. 23, 24. The words used for the turning of man out of paradise import that he was turned out as a divorced woman from the house of her husband, never to be admitted back to a state of happiness under the broken covenant of works. Perhaps while the flaming sword turned every way to keep men from the tree of

### CHAPTER IV.

1 The birth, trade, and religion of Cain and Abel. 8 The murder of Abel. 11 The curse of Cain. 17 Enoch the first city. 19 Lamech and his two wives. 25 The birth of Seth, 26 and Enos.

ND Adam knew Eve his wife: and she con-A ceived, and bare Cain, and said, I have 45,32,34;37.13 gotten a man from the LORD.

2 And she again bare his brother Abel.2 And Abel was a keeper3 of sheep, but Cain was a tiller of the ground.

3 And in process of time4 it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

4 And Abel, he also brought of the firstlings of his flock,5 and of the fat thereof. And the Lord had respect unto Abel and to his offering:

5 But unto Cain and to his offering he had

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the Lord said unto Cain, "Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted?" and if thou doest not well, sin hier his desire, and thou shalt rule over him.

8 Panishment.

9 Magee and others understand oby sin of the content of the content of the content of the content of the counter o

8 ¶ And Cain btalked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and 'slew him.

9 And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not:2 Am I my brother's keeper?

▲.M. 2. B.C. 4003.

CHAP, IV. 1 i.e. getting. 2 Heb. Hebel, i.e.

4 Heb. at the end of days, perhaps on the Sabbath.

z Pr.3. 9. Ex. 13. 12. Nu. 18. 17. 5 Heb. sheet, or

a Mat.20.15. Job5.2. a Mat. 20,15, Joog. 2.
6 For a sinner, as
Cam was, to do well,
is to apprehend the
revealed mercy of
God in Christ, and to
God. Then is the
chief of smners accepted in the Beloved.
—C.

8 Punishment.

1 Or, subject unto thee, ch.3.16. b Ps.55.21;36.3.2Sa. 3.27;20.9,10.Mi.7.6.

c Mat.23.35. Juderr. 1 Jn.3.12. d ch.3.9.

e Jn.8.44. Pr.28.13.

2 This is a direct falsehood, and proves that Cain was a true child of the devil, I.In.3.12, who was the father of lies, Jn.8.44.

—P.

A.M. 129. B.C. 3875.

f ch. 3.13. Jos. 7.19. 3 Heb. bloods, ch. 18. 20. Re. 6.10. 2 Ki. 9. 20. Job 16.18. He. 12.24.

20. Job 16.18. Hel. 12. 24.
g Ga. 3.10. De. 28. 16.
2027. 16. 20.
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# Re. 12. 16. Job 16. 18. 1 ch. 3.17. De. 28. 23. 24. Ro. 8. 20.

24. Ro. 8.20, & Ps. 109. 10. Mat. 8. 20. Is. 57. 20.21. Ps. 107. 4;109. 23. De. 28.65. 5 Or, Mine inequity is greater than that it may be forgiven, Re. 16.9, 11, 21.

it may be forgiven, Re. 16.9, 11, 21.

I Ps. 109, 10. De. 28.
65. See ver. 12.

6 The earth being now about its 190th year (compare ch. 4.
25 with 5.3 the number of inhabitants may readily have small the second of the second years of the years of the second years of the years of t

m Ho.1.4. 1 Ki.16.7. Mat.26.52.

7 with great severity, ver. 24. Ps. 79. 12. Pr. 6. 31. Le. 26. 18,21, 24,28. 8 gave a sign to.

n 1 Jn. 1. 3 with Ps. 96.6,8.1Ch.16.29, from God's ordinances and church.

9 i.e. wandering. 1 Heb. Chanoch, i.e. dedicated. o Ps. 49. 11. 2 Sa. 18.

10 And he said, 'What hast thou done? the voice of thy brother's blood3 crieth unto me from the ground.

11 And now art thou gcursed4 from the earth, which hath opened her mouth to receive

thy brother's blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength: 'a fugitive and a vagabond shalt thou be in the

13 And Cain said unto the Lord, My punishment is greater that I can bear.5

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, that every onc6 that findeth me shall slay

15 And the Lord said unto him, "Therefore, whosoever slayeth Cain, vengeance shall be taken on him seven-fold.7 And the LORD set a mark8 upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out \*from the presence of the Lord, and dwelt in the land of Nod,9 on the east of Eden.

17 And Cain knew his wife; and she conceived and bare Enoch:1 and he builded a city. and ocalled the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad

that they had a human face, the body of an ox, and | divine arms of infinite and everlasting love, shall for | as affectionate as ever. While they talked in the field, to the great human-headed winged bulls which Layard discovered in the palaces of Nineveh. P.]

REFLECTIONS.—Be sober, be vigilant, my soul, lest thine adversary the devil get an advantage of thee, and beguile thee through his subtlety. Never encounter him, separated from Jesus, or in thy own strength. Never dally with, but boldly and immediately resist him, and he will flee from thee. Never indulge the smallest doubt of the veracity or importance of what the Lord hath spoken. Let me always be content with such things as I have. It is not in becoming a god, but in enjoying God, as my ALL AND IN ALL, that my happiness consists. In what shame, what misery, sin always issueth!-Behold how the offended majesty of heaven flies on the wings of infinite love and mercy for the immediate relief of self-ruined men, and to proclaim, offer, and bestow upon them redemption through the blood of his Son! But alas! how they flee from him, and by covering their transgression, endeavour even to evade his favours! Blessed Jesus, if thou arraignest me, let me always fly into thy bosom of mercy and kindness; let me gladly entertain thy convictions, and acknowledge my offence, that I may not fall into the condemnation of the devil! Let all the troubles which affect this world call my sin to my remembrance, and deeply affect me with it! Blessed be Jehovah that his only-begotten Son became the seed of the woman, Immanuel, God with us-that he had his heel bruised, travailed in pangs of woe at Love'

ever shut me up to the most immediate fellowship of Jesus the Tree of Life, which beareth twelve manner of fruits every month, and whose leaves are for the healing of the nations.

CHAPTER IV. Ver. 1. If Eve thought that in Cain she had gotten THE MAN—JEHOVAH, THE MES-SIAH, as the words in the Hebrew may bear, she found herself sadly mistaken. —[Some translate 'I have gotten a man—Jehovah,' and believe that Eve supposed him to be the promised seed, who was to bruise the serpent's head. But the passage will not bear such a rendering. The emphatic word is kanithi, 'I have gotten;' hence the son was called Cain, which comes from the same root; and the sense of the whole is, 'I have gotten a man from (or with the assistance of) Jehovah.' P.]

Ver. 3. By instruction from God, more or less express, several of the Mosaic rites were practised long before the giving of the law at Sinai; as the distinction between clean and unclean beasts, Ge. 7.2; priests, altars, burnt-offerings, and drink-offerings, 8. 20; 14. 18; 22. 13; 35. 14; abstinence from blood, 9. 4; oil for consecration, 28. 18; 35. 14; marriage of brothers' widows, 38. 8, 9, 20,

Ver. 4. He. 11.4, 'By faith—as to the divine an pointment, of which their father had informed them, and by faith in the promised Messiah, signified thereby—Abel offered unto God a more excellent sacrifice than Cain; Ver. 7. Rule over him. There is no cause for jealousy, (perhaps more proper in its matter, and certainly so in its for Abel, though spec

Cain, still enraged in his heart, murdered his righteous brother on account of his piety, Ps. 55. 21; 1 Jn. 3. 12. Abel's blood cried to God for just vengeance upon Cain, He. 12. 24. God, notwithstanding Cain's denial and insulting pretence that he had given him no charge of his brother, condemned him to punishment, and cursed the fields which he should cultivate into a further degree of barrenness, Ps. 9. 12. Cain never lamented the heinousness of his sin, but complained that it could not be pardoned, and that his punishment was too great; and that now everybody would be ready to kill him, as the public enemy of mankind, and devoted of God to destruction. But God marked him with some visible token, and denounced a still heavier vengeance against the person who should kill him. Thus, Job. 18. 11; 15. 20-24. Terrors made him afraid on every side, and drove him to his feet. He travelled in pain all his days, &c.—Le, 26, 17, 36. 'But God slew him not, lest kis people should forget,' Ps. 59. II.—[Ver. 5. Why was this? The apostle Paul replies, 'By faith Abel offered unto God a more excellent (literally, a fuller) sacrifice than Cain.' The faith was shown in the nature of the offering. Cain's was an acknowledgment of God's sovereignty-it was the offering of a Deist. Abel's, in addition, was an acknowledgment of guilt, of the necessity for an atonement—it was the offering of a humble, conscience-stricken sinner. P.

begat Mehujael: and Mehujael begat Methusael: | A.M. 1944 B.C. 3810. | and Methusael begat Lamech.2

19 ¶ And Lamech took unto him two wives:3

the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have

21 And his brother's name was Jubal: he at the father of all such as handle the hour.

4 i.e. First inventor and teacher of making tents and order. was the father<sup>5</sup> of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an instructor6 of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.7

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.8

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.9

25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth. For God, said she, hath appointed me another seed<sup>2</sup> instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos.3 then began men to call upon the name of the Lord.4

#### CHAPTER V.

1 The genealogy, age, and death of the patriarchs from Adam unto Noah. 24 The godliness and translation of Enoch.

THIS is the book of the generations of 1 Adam. In the day that God created man, in the blikeness of God made he him:5

2 Male and female created he them; and beginning of a new document which goes back to the creation

A.M. 1. B.C. 4004. 2 Heb. Lemech, not the same as ch. 5. 25, t.e. depressed and stricken.

of Adam, and gives a genealogical table extending down to Noah. It commences, 'This is the book or avriting of the generations of Adam,' leaving the impression that it was originally a monograph, and would be not seen that the property of

5 First inventor and

6 Heb. whetter.

7 Lamech's family was remarkable. His sons were celebrated for their inventive genins, and his daughter was distinguished for personal beauty, as the name Naamah implies.—P.

8 Or, I would slay a man in my wound, and a young man in my hurt.

9 With far greater severity, Mat.18.22. 1 Heb. Sheth, i.e appointed. 14.1 Co.15.21,22.

2 Father of saints. 3 Heb. Enosh, i.e.

CHAP. V.

A.M. I. B.C. 4004.

a History, Mat.1.1

4 Or, to call them-selves by the name of the LORD.

# See ver.5.

b See ch. 1. 26, 27. Job 15. 14; 25.5. Ec. 7. 6 3514 8 We have here the

c cb. 2.23. Ac. 17. 26.

I Red, earthy, beautiful, joined in

d Job 14.4. Ps. 14.2, 3;51.5.Ro.5.12, 3874. e 1 Ch.1.1-3. Lu.3.36

f Ge. 1.28;0.7; 11.11 Ps. 127. 3; 128.3,4; 144

g ver.8,11,14,17,&c. with Ps. 90. 10. De.30.

# He. 9. 27. Job 30. 23. Ec. 12.5,7; ver. 8,11, 14, &c. 2 Sa. 14,14. Ps. 49.7-10; 89.48. Ec. 9.5. 6. Ezc. 18.4. Ro. 5, 12-

2 3667. 8 3679.

4 Heb. Kenan, i.e. lamentation, 1 Cb.1.2. Ezr.9.4;ch.6.11. ¿See ver.4.

<sup>5</sup> Or, *Maleleel*, Lu. 3.37, i.e. the praising of God.

7 Heb. Fered,1 Ch. 1. 2, 1.c. the coming lown.

blessed them, and called their name Adam,1 in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat a son in his down likeness, after his image; and called his name 'Seth.

4 And the days of Adam, after he had begotten Seth, were eight hundred years; and he begat sons and daughters.

5 And all the days that Adam lived were gnine hundred and thirty years: and he "died.

6 ¶ And Seth² lived an hundred and five years, and begat Enos.

7 And Seth lived, after he begat Enos, eight hundred and seven years, and begat sons and

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enoss lived ninety years, and begat Cainan.4

10 And Enos lived, after he begat Cainan. eight hundred and fifteen years, and begat sons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel.<sup>5</sup>

13 And Cainan lived, after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and "he died.

15 ¶ And Mahalaleel lived sixty and five years,6 and begat Jared.7

16 And Mahalaleel lived, after he begat

Ver. 15. Sevenfold. Why was not Cain sentenced to death, according to Ge. 9. 6? Simply because his crime, however aggravated, was not murder, but manslaughter. C.1

Ver. 19. Contrary to God's original institution of marriage, and the stated equality preserved by his providence among the males and females of mankind, Lamech, the descendant of Cain, to gratify his intemperate lust, first took a plurality of wives, and introduced a custom which still remains in many places of the world; and with which not a few of the pious Hebrews, inadvertent to the sinfulness thereof, complied; Ge. xvi. xxix.; 2 Sa. iii. v. 1 Ki. xi., &c. But Christ fully laid open the iniquity of this practice, and restored marriage to its original form: Ge. 2. 18-24; Mal. 2. 14, 15; Mat. 19. 8.

Ver. 20. [Houses were of earlier origin than tents. The tent is here connected with the keeping or rearing of cattle as a trade. The reason of this will be apparent to those acquainted with the East. Large flocks require a constant supply of grass throughout the year, This cannot be had in one locality. Shepherds therefore must move from place to place—southward in winter, northward in summer. A wandering life requires a movable habitation; hence the necessity for,

and the invention of, the tent. P.] Ver. 23, 24. To deter his wives from hurting him

on other occasions.—[It is evident from this passage] that at the birth of Enos some remarkable change took place in the manner in which the people of God paid their homage to the divine Being. It would seem that hitherto the worship had been chiefly ritualistic—by sacrifices and oblations; and that this had largely degenerated into a cold and heartless formalism. Now, however, the true nature of God, as expressed by the name Jehovah, began to be fully apprehended; and the consequence was that spiritual worship was given to him-'Then it was begun to invoke the name of Jehovah.' The phrase is impersonal. In the Hebrew there is no equivalent to 'men.' The mode of invocation was doubtles by prayer, both private and social; and God was invoked as JEHOVAH—the immutable, promising, and faithful God. The descendants of Cain devoted themselves to the pursuit of the arts and sciences, but the children of Seth rose to a true sense of man's dignity as an accountable and immortal being.

esteem children, or anything else, lest what I regard others, the area

a just God! No falsebood can deceive him, nor force withstand him. Nor can all the carnal expedients on earth relieve a conscience divinely charged and burdened with guilt. Never let me envy the pros-perity of the wicked, their cities erected, their numerous and thriving families, their artful inventions, or pleasures of sense! But when Jesus adds to his church, or reforms the worship of it, let me rejoice thereat. Meanwhile, in the name, the employ, the sacrifice, and death of Abel, let me behold Jesus appearing in the likeness of sinful flesh, and sullied with the vilest reproach!-Jesus, as the great Shepherd of his Father's church :- Jesus, as the faithful offerer of himself unto God for a sacrifice of a sweet-smelling savour: - Jesus, the hatred and murder of whom, by his brethren the Jews, issued in the curse of their country, the rejection of their church, and the scattering and misery of their nation, as a lasting monument of the justice of heaven!

man's dignity as an accountable and immortal being. They saw that God was a Spirit; and they worshipped him in spirit and in truth. P.]

REFLECTIONS.—Let me believe the promise of God; but never sinfully hasten to obtain the promised cies to evil in bim. He was shapen in iniquity, and the cies to evil in bim. He was shapen in iniquity, and the cies to evil in bim. blessing, lest I grasp a devil, a murderer, instead of the great God my Saviour! Never let me partially of disobedience—by nature a child of wrath, even as



HE PILGRIMS—TENTING IN THE CITY WHERE CHRIST WAS BROUGHT UP. [Genesis, iv:20.]—"He was the father of such as dwell in tents." In the twentieth verse of the fourth chapter of Genesis, tents are mentioned for the first time in the Bible. Many people continue to live in tents in Palestine, and the tents used by the natives to-day do not vary much from such as were used in the early history of the country. They are woven of goat's hair and last a long time. The picture given above is of the traveling tent used by the parties

who were sent to Bible lands to get the pictures of Bible places which illustrate this work. This modern tent, with apartments, carpets, iron bedsteads, and every convenience necessary to comfort, is as far from the tents of the Bedouins in Palestine, as Western civilization is from the primitive civilization of the crude sons of the desert. The modern tent we here see stands in Nazareth, near the Greek Church, and just above the Fountain of the Virgin.

Jared, eight hundred and thirty years, and begat<sup>n</sup> sons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred and sixty and two years,8 and he begat Enoch.9

19 And Jared lived, after he begat Enoch, eight hundred years, and pbegat sons and daughters.

20 And all the days of Jared were nine hun-

20 And all the days of Jared were nine hundred sixty and two years: and the died.
21 And Enoch lived sixty and five years, and begat Methuselah.
22 And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters begat sons and daughters.

hundred sixty and five years.

24 And Enoch walked with God, and he was not: for God took him. 

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat Lamech. 

26 And Methuselah lived, after he begat Lamech, seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah were nine hundred sixty and nine years: and the word, what in the hands of a fabilist word, where the word word word.

A.M. 1086. B.C. 2918. # See ver.4.

8 3382. 9 r.c. the dedicated ≠ See ver.4. @ See ver.5. # See ver.4.

1 3317. 2 Gr. Mathusala, Lu. 3. 37, t.e. at his death shall be the breaking out, viz. of the flood. # See ver. 5. 2 2448.

r He. 11.5. Jude 14,

3 The briefest and

4 3130.

8 Gr. Noe, Lu. 3.36; 17.26,27. Eze.14.14.20; 15.54.9. He.11.7. 1 Pe. 3. 20; it signifies rest and comfort. 9 ch.3.17-19;4.12. 1 2353.

CHAP. VI.

CHAP, VI.

3 Cain's posterity
[The sons of men,
born of the flesh, Jin.
1.333,6.—C.;
4 Seth's posterity.
[The sons of God,
born of the Spirit,
Jin. 3, 6, by Jatth,
Ga. 3, 26, have been
froin the beginning
the only real diviacce. But care gather only
men, so hypocrites
and unbelievers are
by \_\_temptation, and unbelievers are by temptation, Mat. xiii., discovered amongs: the sons of Cool, their appstassy of Cool, their appstassy generates into sensuality of practice, and whilst power is extended, riches increased, and luxury indulged, mercy is pleading with them, predictions of the cool of the c

a 1 Pe. 3. 18,19. Ga. 5.16,17.

5 Before the flood

s Before the flood come.

6 The word translated grants, is derived from a root that signifies to fall on fall upon; and conveys the idea of apostary from true tringion; and conveys the idea of the fall of the f

28 T And Lamech lived an hundred eight and two years,7 and begat a son;

29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.9

30 And Lamech lived, after he begat Noah, five hundred ninety and five years, and begat sons and daughters.

31 And all the days of Lamech were seven hundred seventy and seven years:1 and the died.

32 ¶ And Noah was five hundred years 20ld: and Noah begat Shem, Ham, and Japheth.

## CHAPTER VI.

1 The wickedness of the world, which provoked God's wrath, and caused the flood. 8 Noah findeth grace. 14 The order, form, and

ND it came to pass, when men<sup>3</sup> began to A multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God4 saw the daughters of men that they were fair; and they took them wives of all which they chose.

3 And the Lord said, "My Spirit shall not always strive with man, for that he also is flesh: yet his days 5 shall be an hundred and twenty

4 There were giants in the earth in those 7 God's warning, days; and also after that,7 when the sons of

supporting grace, De. 13. 4; Ca. 1. 4; 8. 5. He walked before God, as his Master, Witness, and future Judge, always deeply impressed with a lively sense of his are the principal subject of Moses' writings; for the authority, presence, and purity, ch. 17. 1; 24. 40; Ps. 16. 8; 116 9. He walked worthy of the Lord, fruitful in every good word and work, answerable to what God was to him, and had done or had promised to do for him, Col. 1 10,—answerable to his clear foresight of the future judgment, Jude 14, 15; 2 Pe. 3, 11, 14. He walked in Christ, living by faith on him, and through the grace of God 'denying ungodliness and worldly lusts, and living soberly, righteously, and godly,' Col. 2. 6; Ga. 2. 20; Tit. 2. 11, 12. Publicly to approve and reward his holiness, and to render him a type of Christ's ascension, and a pledge of the complete and eternal glorification of the saints, God took him out of this world to heaven, both soul and body: He. 11. 5, 'By faith Enoch was translated, that he should not see death, and was not found on earth, for God had translated him to heaven; for he had this testimony—that he pleased God.'—[Ver. 22. There is a peculiarity in the Hebrew word here. It has the article; 'Enoch walked with the Elohim.' Probably this may be intended to about the ideal translation and the show that ideal translations are shown that ideal translations are shown that ideal translations are shown that ideal translations are shown that ideal translations are shown that ideal translations are shown that ideal translations are shown that ideal translations are shown that ideal translations are shown to be shown that ideal translations are shown to be shown that ideal translations are shown to be shown that ideal translations are shown to be shown that it is the tended to show that idolatry was already practised, and that false gods were worshipped by many. Enoch devoutly worshipped and faithfully followed the true God. P.]

world and church did rest and was saved, Ge. vii. viii.

are the principal subject of Moses' writings; for the same reason Abram, though born sixty years later than Haran, is put first in the family of Terah, ch. 11. 26 with 12. 4. In the early ages of the world Providence wisely ordered it that people should live long, for the speedy replenishing of the world, and for the more effectual propagation of the true religion and other useful knowledge; and, no doubt, the superior wholesomeness of the air, and of their diet, and their temperance in the

use of it, contributed to promote this longevity.

REFLECTIONS.—Whilst I read, let me with deep concern cry out, 'How is the gold become dim, and the most fine gold changed!' Behold how death reigns, through sin, from Adam to Noah; and how sure, though sometimes slowly, it strikes! Ah! what a nothing must I, my age, and all my labours be in his sight, before whom the long, long lives of ten patriarchs and replenished world make so insignificant a figure! To be born, to breathe, to rear up a family, and give up the ghost, how mean! Yet this is all of man! and how few, in a replenished world, are worthy of God's lovel Let theretore Enoch, who walked with God, or rather Jesus, the dedicated servant of God,—Jesus, who set the Lord always before him, and did always the things which pleased the Father—Jesus, who fore-Ver. 29. Noah brought rest and comfort by the building of his ark, in which the seminary of both the Judah, and the world of the nigodly—Jesus, who clearly predicted the last judgment, and the procedure ix. And by his inventions in husbandry he freed men from much of their toil occasioned by the curse on the ground. Ge. 9. 20 with 3. 17, 18. And, as a type and a preacher of righteousness, he was a mean of directing them to everlasting test and consolation in Christ, I Pe.

clearly predicted the last judgment, and the procedure in it, and who, 'having by himself purged our sins, sat down on the right hand of the Majesty on high'—be my pattern in life, and my forerunner to glory! And let him be my rest and consolation to comfort me concerning my labour and toil to take away the number of the Bible. P.]

Ver. 4. These grants, or huge-bodied men, in the pride and confidence of their stature and strength, became concerning my labour and toil to take away the number of the Bible. P.]

on the daughters of Cain, who seem to have been extremely handsome and iovial, Ju. 14. 1; 2 Pe. 2. 14; Mat. 5. 28; and, regardless of God's direction or allowance, they followed their fancies, and married them. Such unequal marriages of professors with the carnal and profane are expressly prohibited by the law of God, and protane are expressly prohibited by the law of God, and have been a common plague to families, nations, and churches, I Co. 7. 39; 2 Co. 6. 14, 15. Mal. 2. 11; De. 7. 3, 4; Ex. 34. 16; Jos. 23. 12; Ge. 24. 3; 26. 34. 35; 27. 46; 28. 1, 2; xxxviii.; 2 Sa. 3. 3; with 13. 28, 29; xx.; 1 Ki. xi.; Ezr. 9. 1-3, 12; Ne. 13. 24-27. Ver. 3. God's Spirit strove with them by his inward good motions, by the checks which he caused their consciences to give them, and by the coursels and

consciences to give them, and by the counsels and warnings given them by Noah, the preacher of righteousness, or others, I Pe. 3. 18, 19; 2 Pe. 2. 5; Ne. 9. 30. They were flesh, not only frail and weak in their nature, but exceedingly and obstinately corrupt, carnal, and sensual in their heart and life—under the reign of actual sin, which is called flesh, Ro.8.1,4,7,8; Jude 19-and mad on practising the manifest works of the flesh: adultery, fornication, &c., Ga. 5. 19-21. -[The action of the divine Spirit upon inert matter is mentioned in ch. 1.2—he originated motion. His action upon man is here indicated. He strives with his sinful nature by internal, moral suasion; or, as it is called, the voice of conscience. God left man to himself; he 'gave them over to a reprobate mind,' Ro. I. 28. The doctrine of the Holy Spirit is thus developed in the opening chapters of the Bible. P.]

1 Zohar, translated

1 Zohar, translated window, signifies also splendour. light, and never occurs in the singular but in this one piace. The Septuagint translators have declined to fix its meaning in Greek, perhaps for want of a Correstyndon

God came in unto the daughters of men, and A.M. 1556. B.C. 2448. they bare children to them, the same became 7 For strength and mighty men which were of old, men of renighty men which were of old, men of rebywn. 5

5 And God saw that the wickedness of man

as great in the earth, and that every imagine

1 S Or, the whole imagination. The Hetrew word significant in the control of the street in the earth, and that every imagine.

1 S Or, the whole imagination of the street in the word in the word in the street. nown.7

was great in the earth, and that every imagination 8 of the thoughts of his heart was only evil continually.9

6 And it repented the Lord that he had made man on the earth, and it grieved him at

7 And the Lord said, I will destroy man, whom I have created, from the face of the earth, both man and beast,2 and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 ¶ But Noah found grace in the eyes of the

9 These are the generations of Noah: Noah and perfect in his generations, generations, and perfect in his generations, zero and perfect in his generations, zero and 9 These are the generations of Noah: Noah and Noah bwalked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt: 'for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is afilled with violence through them: and, behold, I will

destroy them with the earth.<sup>5</sup>

14 ¶ Make thee an ark<sup>6</sup> of gopher-wood:
pitch it within and without with pitch.

15 And this<sup>8</sup> is the fashion which thou shalt

A.M. 1556. B.C. 2448.

9 Its length was an hundred and eighty-one yards and a half, its breadth near thirty-one yards, and its height eighteen yards and one-fourth part. It could well contain the animals and their food.

9 Heb. every day.

1 We must remember in interpreting this passage that language is intended to express human idease. So the same intended to express human idease, so the tendent of the sort of God, it must not be interpreted in its exact literality. The rependance of God is particular of as the interpreted in its exact literality. The rependance of God is prepared to the same process of the Eternal Spirit — a process, too, in a measure analogous to what we call rependance of God in the same time, in perfect harmony with the eternity of the divine purpose. We cannot understand it, for it is beyond the range of our intellect.—P. perhaps for want of a correspondent word. In a case where the description is so general, may be not shown to be considered to the construction of the many count the supper stories of the ark, and serving at once for light and ventilation? Query, Does not the County of the construction

4 Or, upright.

b See ch. 5.24; 17.1; 48.15.1 Ki.3.6. Lu.1.6.

5 Or, from the

6 It typified Christ and his church. He. 11.7.1 Pe.3.20.

7 Heb. nests.

e Ps. 29.10; 93.4;107. 34;ch.9.9. Job 22.16. 2 Pe.2.5. L.u. 17.27. Mat. 24.39. He.11.7. 1 Pe.3, 20. Is. 54.9; ch.7.4,21– 23.

f Ro. 6.23; 5.12;8.20, 22. See ver.7. 8 History, see ch. 5. g ch.9.9,11;17.4.7.

<sup>2</sup> Of preservation.

A ch. 7. 1. Is. 26, 20. Mat. 11. 28. He. 6. 18, 19;11.7. Is. 4.6. 1 Pe.3. 20.2 Pe.2.5. 8 At least.

c ver. 4, 5, 11, 13. Job 22. 15, 16. 1 Pe. 3, 19, 20, 2 Pe. 2. 5. i ch. 1, 24; 2, 19; 7.9. Ac. 10, 11, 12 with Ps. d ch.49.5. Hos.4.1,2; er.4,11,12.

22.30.1s.11.10. Re.7.9. 1 Co.6.9.11. & ch. 7. 2. Ps. 36.

Zch.7.5.Ex.40.16 19, 21, 23, 25. De.12.32. 1 Jn.5.3.

CHAP. VII.

α Is.26.20. Eze. 9. 4, 5.2 Pe. 2. 5. 1 Pe. 3. 20. He.11.7. ver.13; ch. 17. 10. Ac.2.39.

δ ch. 6. 9. Ps. 33. 18.
Phi. 2.15.16. Pr. 10. 6.7,
95.11. 4-8. Thee only have i found, in this corrupt and depraved age, free from the common infection of wickedness, and sincere-hearted towards me.—Εβ. Hall.

make it of: the length, of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall

18 But with thee will I establish my covenant:2 and thou shalt home into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, 3 two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

20 Of fowls 'after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive.

21 And kake thon unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

# CHAPTER VII.

1 Noah, with his family, and the living creatures, enter into the trk. 17 The beginning, increase, and continuance of the flood.

ND the Lord said unto Noah, Come thou,  $oldsymbol{A}$  and all thy house, into the ark: for thee have I been righteous before me in this generation.

enmity against God, and is not subject to his law, neither indeed can be;' Mat. 15. 19, 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, straight from the womb; they go astray as soon as they are born; 53. I-3, 'The fool hath said in his heart, There is no God. Corrupt are they, they have done abominable iniquity. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. were any that did understand, that did seek God. Every one of them is gone back, they are altogether become filthy; there is none that doeth good, no, not one; Ps. 14. 1-4; ls. 1. 2-6; Ho. 4. 1, 2; Mar. 7. 21-23; Ro. 1. 28-31; 3. 10-19; 8. 8; Ga. 5. 19-21; Ep. 2. I-3; Tit. 3. 3.

Ver. 6, 7. God's repentance denotes not any change of his purpose or will within himself. In this respect

blessed righteonsness of Christ: Hab. 2.4; He. 11.7; Ro. I. 17; 3. 22, 24; 5. 1; 8. 33; Ro. 5. 19, 'By the obedience of one (Christ) shall many be made righteous; 2 Co. 5. 21, 'For God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him;' Is. 14. 24, 25; Je. 23. 6; 33. 16; Phi. 3. 9. He was perfect, upright, and sincere, a man of great integrity and godly sincerity, having his heart wholly consecrated for God, entire in his obedience to all God's commandments, and watchfully keeping himself unspotted from the world, as ch. 17. 1; De. 18. 13; Job 1. 1, 8; Ps. 37. 37; 119. 1, 5, 6; Pr. 2. 21; Mat. 5. 48; Lu. 8. 15; 2 Co. 13. 11; 2. 9; Ep. 4. 11, 12; Phi. 3. 15; Col. 1. 28; 2 Ti. 3. 17; He. 13. 21; 1 Pe. 5. 10; Re. 3. 2; Lu. 1. 6, 'Righteous before God, and walking in all the commandments of the Lord blameless;' 2 Co. 1. 12, 'In simplicity and godly sincerity, not with fleshly wisdom, he is unchangeable, and cannot repent, Mal. 3. 6; Nu. 23, 19; 1 Sa. 15. 29; Ja. 1. 17. But it denotes the change in this world.' Noah was perfect in his generation, of his providence correspondent with his fixed purpose, amidst men extremely wicked, and notwithstanding 1 Sa. 15. 11; Ps. 106. 45; Je. 18. 10; De. 32. 36; Ho. their evil counsels, examples, and persecutions. Phi. 2. It is a word suited to our capacity; and here it 15, Be blameless and harmless, the sons of God with

God in an open and presumptuous manner; without any fear of him; nay, in defiance to his justice. So the wickedness of Nimrod and the Sodomites was committed, ch. 10. 9; 13. 13; 19. 13.

Ver. 13. The end of all flesh is come before me. The time for the destruction of mankind and animals, fixed in my purpose, is near at hand; as Je. 51. 13; Eze. 7.

, 3, 6; Am. 8. 2. Ver. 22. He. 11. 7, 'By faith Noah, being warned of God of things not seen as yet, moved with fear' of the approaching flood, and notwithstanding manifold scoffs from his neighbours, 'prepared an ark to the saving of his house,'

REFLECTIONS.—Behold the dreadful fruits of professors' intimacy and matrimonial connections with the carnal and profane! How sin transforms this world into a kind of hell, filled with corruption, wickedness, and disorder! Behold how quickly it ripens it for a destructive deluge of divine wrath! How long and how patiently God bears with the manners of these monsters of impiety, after they seem ripened for ruin! But how

o Bearing down everything before them,

4 Nine yards and a

A ch. 6. 7, 13, 17, Lu. 17.27. Job 22.10.2 Pc. 2 5;3.6. Ro. 5.12.14; 6.23; 8. 23, 22. Is. 24. 1-6, 19.

Je.4.22-27; 12.3,4. Ho. 4 3 Joel 1. 17-20; 2. 3. Zep.1,3,

5 Heb. the breath of the spirit of life.

q See ver.21,22.

r 2 Pe. 2.5, 9. Eze. 14. 14. Pr. 11. 4. 1 Pe. 3.20. He. 11.7. Job 5 19. Ps. 91.1, 9, 10. Is. 20. 20.

s ver. 11. Ge. 8. 3, 4 Ps 29.10.

CHAP. VIII.

a Ps. 36. 6. Jonah 4 1. Ro.8. 20-22,

c Job 38.37. Mat. 8.9.

d ch.7.11,24.

e Armenia, Is.37.38 Je.51.27.2 Ki.19.37.

province. including in the highlands of Armenia, around and between the sources of the Euphrates and Araxes. It is mendant to the sources of the Euphrates and Araxes. It is mendant to the sources of the Euphrates and Farat, which is 379. Ref. 15, 379. Re

1 Heb. were in zoing and decreas-ing.

g 1 Ki. 17. 6. Job 38 41. Ps. 147.9.

- 2 Ofe every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female.4
- a Of fowls<sup>5</sup> also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

  4 For yet seven days, and d will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will. I destroy from off the face of the courth. will I destroy from off the face of the earth.
- 5 And Noah did according unto all that the Lord commanded him.
- 6 And Noah was six hundred years old when the flood of waters was upon the earth.
- 7 ¶ And f Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.
- 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,
- 9 There gwent in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.
- 10 ¶ And it came to pass after seven days,7 thath the waters of the flood were upon the earth.
- 11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the 39 month, the same days were all the fountains of the great deep broken up, and the windows9 of heaven were opened.1

12 And the rain was upon the earth forty days and forty nights.

13 Int the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.2

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD "shut him in.

17 ¶ And the flood³ was forty days upon the earth; and the waters increased, and bare up

the ark, and it was lift up above the earth. 18 And "the waters prevailed and were A. M. 1656, B.C. 2348, 11

c De.14. Le 11.ch.6. 19-21. Ac. 10.11,12,

q See ver.21,22,
6-11 conclude that
if there be a fact well
established in genlogy, it is this, that
the surface of our
globe has suffered a
great and sudden revolution, the period
of which cannot be
dated farther back
than five or six thonsand years, —curver.

<sup>5</sup> Clean ones,

d ch.6,17;2-5, Am.4, . Job 28, 25; 22-10; 30, 17,28,32;37,11,12,

6 Heb. blot out, Job 22.16.ch.6.7,13,17;ver

e Ex.39.32.42; 40.16, with Mat. 3. 15. Jn. 5. 28,29. Phr.2.8.He.5.8.

δ Ex.14.21 Pr.25.23. Ps.104.7,8,9, f i Pe.3.20. Pr. 22. 3. He. 11. 7. Mat. 24. 38. Lu.17. 27. ver.13-15. 2 Pe.2.5.

7 Heb. in going and returning. 8 One of them, ch.

g ch.2,ro. Je.8.7. Is. 11.6. ver. 16. Ac.10.11, 12. Ps. c2.27-31. Ga. 3. 28.Col.3.11. Re.7.9.

<sup>7</sup> Oτ, on the seventh day. 9 Supposed to be a mountain of Armenia. C.—The Ararat of the Bible is a province. including the highlands of Armenia.

# Job 22.16. Zec. 1.5, 6.ch.6.17; ver. 4.17-20, Ln.17. 27. Mat. 24. 38,

8 About Nov. 28,

r Ps. 33.7;74. r5. ch. r. 7. Is. 24. 19. 2 Ki. 7. 2, 19. Mal. 3. 10. Ps. 78. 23.

8 Or, flood-gates.

1 The causes of the terrible immedation are described in the case of the case of the East. The first clause conveys the idea of the Sea-the great deep swelling beyond its natural boundaries, and, in consequence of some physical convolution, covering the case of the case

& De.9.9,18.r Ki. rg. 8. Mat.4.2, ver.17.

/ See ver. 7-9.

2 Heb. wing.

m Ps.91.1-10. Jn.10. 27-29.1Pe.1.5. Jude 1.

8 Deluging rain.

<sup>3</sup> Heb. in going forth and returning. A ver.10,11,12. Mat. # Ps. 104.6. Job 22. 16.Ex.14.28,29. 10:16 Song 2.11,12.

. E -- -

creased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters oprevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered.

20 Fifteen cubits4 upward did the waters prevail; and the mountains were covered.

21 ¶ And pall flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils was the breath of life,5 of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth:6 and Noah only remained alive, and they that were with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

## CHAPTER VIII.

1 The waters assuage. 4 The ark resteth on Ararat. 7 The raven and the dove. 15 Noah, being commanded, 18 goeth forth of the ark. 20 He buildeth an altar, and offereth sucrifice, 21 which God accepteth, and promiseth to curse the earth no more.

ND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made ba wind to pass over the earth, and the waters assuaged:

2 The fountains also of the deep, and the windows of heaven, were stopped, and the rain from heaven was restrained:

3 And the waters returned from off the earth continually;7 and dafter the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains8 of Ararat.9

5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah Jopened the windows of the ark which he had made:

7 And he sent forth a graven, which went forth to and fro,3 until the waters were dried up from off the earth.

8 Also he sent forth ha dove from him, to see if the waters were abated from off the face of the ground:

her foot, and she returned unto him into the A.M. 1656, B.C. 2348. ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took A. Is. 8. 17; 26. 3. Ps. her, and pulled her<sup>5</sup> in unto him into the ark.

10 And he \*stayed yet other seven days, and again he sent forth the dove out of the ark:

- 11 And the dove came in to him in the evening; and, lo, in her mouth was 'an oliveleaf pluckt off. So Noah knew that the waters were abated from off the earth.
- 12 And he "stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.
- and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

  14 And in the \*second month on the soven and selected the selected are shad been calendar of the care and the first day and the first day shad been calendar of the care and the selected are shad been calendar of the care and the selected are shad been calendar of the c

the ground was dry.

14 And in the "second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying, 16 Go° forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that "they may breed abundantly in the earth, and be fruitful, and multiply, 2 leasy so Roll. I. I have been and land beasts on earth plants. The covering this covering this covering this covering this contained the state of the property of the dantly in the earth, and be fruitful, and multiply

- upon the earth, and be truttul, and multiply upon the earth.

  18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

  19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

  20 ¶ And qNoah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

  1 P.E. 25.9.

  1 The larguage of the original is here altar was dedicated took of every creeping thing, and site of the arms and took of every creeping thing, and the second of the latar. The larguage of the original is here altar was dedicated took of every creeping thing, and site of a now experiment of the arms and the latar was dedicated to concern the latar. The larguage of the original is here altar was dedicated took of every free ping thing, and the second of the arms and the latar. The larguage of the original is here altar was dedicated took of a now experiment of the arms and the latar was dedicated took of every earth, after the larguage of the original is here altar was dedicated took of every expensive. The altar was dedicated took of every expensive and the latar was dedicated took of every expensive and the latar was dedicated took of every expensive and the latar was dedicated took of every expensive and the latar was dedicated took of every expensive and the latar was dedicated took of every expensive and the latar was dedicated took of every expensive and the latar was dedicated took of every expensive and the latar was dedicated took of every expensive and the latar was dedicated took of every expensive and the latar was dedicated took of every expensive and the latar was dedicated took of every expensive and the latar was dedicated took of every expensive and the latar was dedicated took of every expensive and the latar was dedicated took of every expensive and the latar was dedicated took of every expensive and the latar was dedicated took of every expensive and the
- 21 And the Lord smelled a sweet savour;<sup>2</sup> thet. a savour of rest. Let. 19.13 (7.E.D. 19.13). Savour of rest. 19.13 (7.E.D. 19.13). Savour of rest. 19.13 (7.E.D. 19.13). Savour of rest. 19.13 (7.E.D. 19.13). Savour of rest. 19.13 (7.E.D. 19.13). Savour of rest. 19.13 (7.E.D. 19.13). Savour of rest. 19.13 (7.E.D. 19.13). Savour of rest. 19.13 (7.E.D. 19.13). Savour of rest. 19.13 (7.E.D. 19.13). Savour of rest. 19.13 (7.E.D. 19.13). Savour of rest. 19.13 (7.E.D. 19.13). Savour of rest. 19.13 (7.E.D. 19.E.D. 19.E.D. 19.E.D. 19.13 (7.E.D. 19.E.

/ Ne.8.15. Ro.10.15, 20. Ps. 89. 15. Ep.1.13.

20. Ps. 89, 15. Ep.1.13. Is. 57.19.
6 For this reason the olive leaf or branch is the emblem of peace, and the dove the emblem or joy.—P.

78 Ja. 5. 7. 8. Job 35. 14. Ps. 27. 14; 130. 5. 0. Is.8.17;30.18.

n ch. 7. 11, 13, 14. About the beginning of December.

o Zec.9. 10. Ps.91.11;

# ch.1.22, Ps.144.13, 14;107.38.

8 Heb. families.

9 He.13.10.Ro.12.1. 1 Pe.2.5,9.

A.M. 1657. B.C. 2347.

3 So curse. r ch.6.5. Mat. 15.19. Ro.8.7.8. Ps.51.5. Ep. 2.1-3. Je.17.9. 2 Pe.3.6, 7. Job 22. 20.18.5.4.9. \$ 2 PC.3.0, 7. 100 22. 20.18.54.9. 4 Heb. as yetall the days of the earth. Ps. 74.16.17. Song 2.11,12

CHAP. IX.

a ch 1, 22, 28; 8, 17; ver.7-Ps.128, 3,4111.1. b ch 35.5. Le 26.6, 22. Jol.5.23. Ho. 2, 18; ch.1.28, Ps.6.4-8; ch.1. 2812.19. Eze. 34.25. Fit for eating, Le.22, 811.2.2 Le.22.8;11.2.3. cch.1.29.30. Ps.104

6 Our first parents

"Our first parents in Paradis were evidently restricted to very control of the paradist of the

and the Lord said in his heart, I will not again curse3 the ground any more for man's sake; for the 'imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22 While the earth4 remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

# CHAPTER IX.

1 God blesseth Noah. 4 Blood and murder are forbidden. 8 God's covenant, 13 signified by the rainbow. 18 Noah replenisheth the world, 20 planteth a vineyard, 21 is drunken, and mocked of his son, 25 curseth Canaan, 26 blesseth Shem, 27 prayeth for Japheth,

ND God ablessed Noah and his sons, and  $oldsymbol{A}$  said unto them, Be fruitful, and multiply, and replenish the earth.

2 And bthe fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea: into your hand are they delivered.

3 Every moving thing that liveth shall be meat<sup>5</sup> for you; even as the green herb<sup>6</sup> have I given you all things:

4 But flesh with the life thereof,7 which is the blood thereof, shall ye not eat.

- 5 And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of 'every man's brother will I require the life of
- 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
- 7 And you, \*be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.
- 8 ¶ And God spake unto Noah, and to his sons with him, saving,
- 9 And I, behold, I establish my covenant with you, and with your seed after you;

days; and the whole period from the time Noah entered | abound; that as sin had reigned unto death, grace | is the gate of access to him revealed in the gospel! and

just one solar year of 365 days. P.]

Ver. 20. It was common for the patriarchs to erect altars and offer sacrifices of thanksgiving for mercies received, and for the expiation of their own guilt, as in the case of Abraham, ch. 12. 7, 8; 13. 18; Isaac, 26. 25; Jacob, 35.7; and Moses, Ex. 17. 15. These were typical of Christ our New Testament altar, as the sacrifices were of his oblation of himself, He. 10. 10-15.

Ver. 21. The Lord accepted it as a thing pleasant and delightful, proceeding from faith and gratitude, I Sa. 26. 19; Le. 26. 31; Am. 5. 21. God would hereafter improve the sinfulness of mankind as an occasion of manifesting his patience and mercy, Ps. 103. 11-14; 25. 21; Ex. 34. 9; Is. 43. 24, 25; 44. 22; 48. 8. 0: 7

might reign through righteousness unto eternal life, through Jesus Christ our Lord.'

Ver. 22. How remarkably exact over all the world hath been the fulfilment of this prediction for more than 4000 years past!

REFLECTIONS.—How graciously God remembers, and in mercy visits, his people in due time: Therefore, though the vision tarry, let me wait for it. How easily, and often gradually, the Lord accomplishes his merciful designs! As he never wants instruments ing my conscience and heart, let me in all my ways acknowledge God, and wait for his direction out of

what abundant room is there in his saving power, his love, his blood, his intercession, his covenant, and promise, for endangered sinners of mankind! His stories are his ancient undertaking, his humiliation, and his endless glory. No light is in him but what is of a spiritual and heavenly nature. By exposing himself to the deluging rains, the fearful billows, of his Father's wrath; to depths wherein was no standing, till at last he rested in his grave, and at his Father's right hard he bears up and saves sinners. How many despise of affliction and ruin, so neither of gracious deliverances. him and his atonement! But by the power of God all who believe, both of Jews and Gentiles, are saved by him, and made heirs of new promises, inhabitants

10 And with kevery living creature that is with you: of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And <sup>1</sup>I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the nd every living creature that is with you, for erpetual generations:

13 I do set my bow in the cloud, and it shall

3 for a token of a covenant between covenant which I make between me and you, and every living creature that is with you, for perpetual generations:

be for a token of a covenant between me and the earth.1

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:
15 And I will remember my covenant, which is between me and you and every living creations.

1. The Hebrew verb is in the past tense, the standard of the past tense, the past tense is the past tense. The past tense is the past tense of the past tense in the past tense is the past tense of the past tense. The past tense is the past tense in the past tense is the past tense in the past tense is the past tense in the past tense is the past tense in the past tense is the past tense in the past tense is the past ten 14 And it shall come to pass, when I bring

ture of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the

A.M. 1657. B.C. 2347. A.M. 1657. B.C. 2347.

2 Heb. Chanaan. ₱ Ps. 145.9;36.6. Joh

xxxviii xii, Jn.4.11.

σ Pr. 12. 11. ch.5.29 4.2.Is.28.26.Ες.5.9.

p ch.6.9. 1 Co.10.12, Pr.20.1, Lu.21.34. / Is.54.9;ch.8.21,22.

q Pr. 10.7;30.17, with Ga. 6. 1. Pr. 25. 9, 10. Mat 18.15.

r Gal.6. 1,2.1 Ti.5.1.

s ch.48.15.De.28.18. Jn.8.34. 4 We find in Jacob,

4 We find in Jacob, chap. 37, 37, 42, 38, if not a distinguishing partiality at least at tachinent, to Joseph, as the son of his old age. May not this furnish us with the reason why the prophetic denunciation of Noah is not against Canaan, ch. 10. 6, as his youngest son? The wickedness of the father is punished by the bad education he gave to his son, and the conducted both him and his posterity. Note.—The good or evil in parents is not merely personal, but is propagated by education through remote generations.

mote generations. t Ps. 144. 15. He.11.

5 Or, servant to 6 Or, persuade, Ep. 3.6,13; 2. 14,10, Ro.11. 12; 15, 12, with He.11. 9,10. Mal.1.11. Is.11.10.

token of the covenant which I have established # ch.5.32;10.1. 7 Ch. between me and all flesh that is upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were "Shem, and Ham, and Japheth: and Ham is the father of Canaan.2

19 These are the three sons of Noah; and of them was the whole earth overspread.

20 ¶ And Noah began to be an husbandman, and he planted a vineyard:3

21 And he drank of the wine, and was <sup>p</sup>drunken; and he was uncovered within his tent

22 And Ham, the father of Canaan, saw the nakedness of his father, and atold his two brethren without.

23 And Shem and Japheth took a garment. and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, \*Cursed be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.5

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

cutting away part of the flesh for food while they are

Ver. 9. [By covenant, we are not here to understand a mutual compact and agreement, but a simple and gracious promise, see Nu. 18. 19; 25. 12. C.]

Ver. 18. [The last clause of this verse is manifestly inserted as introductory to the painful incident which is narrated below. The mind of the writer being specially directed to that incident, he naturally connects Canaan with Ham. It would seem, too, from the tenor of the whole narrative, that Canaan must have been in some way implicated. Probably he was the first who discovered Noah, and then told his father. P.]

Ver. 24. [Some suppose that this expression, which may be translated 'his little son,' applies to Canaan, Noah's grandson. This, however, is contrary to the idiom of the Hebrew. There can be no doubt that the words apply to Ham, and ought to be rendered 'his youngest son,' thus indicating Ham's position in the family of Noah. P.]

Ver. 25-27. These predictions are greatly extensive: almost every prediction in Scripture relative to the Egyptians, Canaanites, Tyrians, and Sidonians, is comprehended in this repeated curse of Canaan. Almost every prediction relative to the Assyrians, Chaldeans, Persians, and Arabs, and especially what relates to the Jewish nation and Jesus Christ, is included in the blessing of Shem. Almost every prediction relative to the Greeks, Romans, Goths, Tartars, and Turks, and espemuch of the history of nations

prohibits the cruel practice of mutilating animals by | Vandal descendants of Japheth. For eleven hundred | have been remarkable. The most rich or fertile parts years past they have been enslaved by the Ishmaelite Saracens descended from Shem, or by the Seljukian and Ottoman Turks descended of Japheth. And what multitudes of the Western Africans were formerly bought for slaves by the English, and further by the Spaniards, the French, Portuguese, and Dutch, and condemned to the hardest drudgery in their American plantations! It was Canaan, I suppose, who first saw the nakedness of Noah, and told his father of it. His posterity first settled in the west of Asia, and the curse hath pursued them in a still more remarkable manner. About A.M. 2079 Chedorlaomer and his Elamite descendants of Shem rendered tributary the Canaanitish kingdoms of Sodom and Gomorrah, Admah, Zeboim, and Zoar. Upon their revolt he invaded and pillaged their country, Ge. xiv. Not long after they, Zoar excepted, were destroyed with fire and brimstone from heaven, for their unnatural lewdness and other abominations, Ge. xix. The Hebrews, chiefly under Moses, Joshua, and Barak, cut off most of the other Canaanites, and seized on their country, Nu. xxi.; Jos. vi. -xix.; Ju. iv. The Gibeonites and others, whose lives were spared, were subjected to slavery, Jos. ix.; Ju. i.; 2 Sa. v. Solomon had more than 150,000 of them employed as slaves in the building of the temple, I Ki. 9. 20, 22; 5. 15, 16. They who settled in the north-west of Canaan, and formed the once flourishing states of Tyre and Sidon, were by the Assyrians, Chaldeans, and Persians, but chiefly by the Greeks, Romans, Saracens, and Turks, cially what relates to the gospel-church among the Gentiles, is contained in the blessing of Japheth. The were totally ruined, Is, xxiii.; Eze, xxvi, xxviii. They were totally ruined, Is. xxiii.; Eze. xxvi. xxviii. They fulfilment of these predictions is no less remarkable. who fled from Joshua, or afterwards to Northern Africa, Much of the scriptures of the Old and New Testaments, and formed the Carthaginian and other states, were,

of the world fell to their share. They formed the Assyrian, Chaldean, Persian, and Saracen monarchies. which in their turns enslaved the offspring of Canaan. For two thousand years, from the death of Noah to that of Christ, the knowledge of the true religion and the new covenant relation to God, as his church and people, were almost wholly confined to them, particularly to the Jews; and from them the Messiah, the Lord from heaven, had his human descent; and from them the apostolic founders of the gospel church did spring. The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Their descendants, the Celts or Gauls, the Tartars, Medes, Greeks, Romans, Goths, Turks, &c., prodigiously multiplied, and peopled the whole of Europe, the northern half of Asia, and I suppose most of America. For many ages they have been settling themselves in the original habitations of the posterity of Shem. The Medes, assisted by the Chaldeans, overturned the Assyrian empire; and afterwards, assisted by the Persians. whom they had subdued, ruined the Chaldean. Perhaps it was their Scythian brethren who about two hundred years after founded the powerful monarchy of the Parthians in Persia and the places about; while multitudes of the overstocked Gauls from Europe invaded Asia, and partly took up their residence in Mesopotamia. About three hundred and thirty years before the birth of our Saviour, the Greeks, under Alexander, overran Asia to the river Indus, and for several ages held it in subjection. Next the Romans pushed their conquests into Syria, Assyria, and Canaan; and for more than seven hundred years retained what they could of it. For many ages the Tartarian Huns and

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were "nine hundred and fifty years: and he died.6

## CHAPTER X.

1 The generations of Noah. 2 The sons of Japheth. 6 The sons of Ham. 8 Nimrod the first monarch. 21 The sons of Shem.

NTOW these are the agenerations of the sons N of Noah; Shem, Ham, and Japheth: and Greeks. unto them were sons born after the flood.

2 The bons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Mi.5.6 About 2218. Riphath, and Togarmah.

4 And the sons of Javan;7 Elishah, and Tarshish, Kittim, and Dodanim.

shish, Kittim, and Dodanim.

5 By these were the 'siles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And d the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod; he began to be a mighty one in the earth.

a mighty one in the earth.

a mighty one in the earth.

9 He was a 'mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord; hunter before the Lord.

hunter before the Lord.

hunter before the Lord.

considering the service of the condition of the mighty hunter before the Lord.

service to Nimrod a training regard to the Lord; where the local in the condition of the mighty hunter before the Lord.

A.M. 1557. B.C. 2447. 2 ch.5.5.20,27; 11.11 -25, with Ps 90.10. 6 B. C. 1998. CHAP. X. a Historical ac-count, ch. 2.4; 5.1; 6.9. Mat.1.1. δ1 Ch. 1,5-7. Eze. 38.
2, 6.15; 27.13,19. 1s.66.
19. From these sprung
the Gomerians. 1 artars, Medes, Greeks, Italians, &C. c Zep.2.11, Je.25.22, Is.42.4;49.1;60.9;59.18, d 1 Ch.1. 8-16; 4. 40.
Ps.105-23/106.22;76.51.
From these sprung the Ethiopians or Cushites, the Egyptians, West Africans, and Canaanites. e Je. 16. 16. Re. 17. 6. Eze.13.18. ch.6.11; 25.7.2 Ch.28.22, 9 Nimrod is de-scribed as a hunter,

A.M. 1786. B.C. 2218. √ Mi.5.6. Je.50.21. 1 Gr. Babylon, Mi 4.10.1s.39.1. g Is.10.9. h ch.11.2;14.1. Zec. 5.11. 2 Or, he went into Assyria. i Na.2.8; 3.7. Jonah 3.3 ls 37.37. 3 Or, the streets of the city.

4 Father of the Egyptians, &c. & 1 Ch.1.11,12. Jc.46 9. Eze.30.5.

/ Is.11.11. Je.44.1. m Je. 47.4. Am.9.7. De.2.23. n 1 Ch. 1.13. Jos. 11. 3.1s.23.4. e ch. 15. 18-21. Ex. 3. B; 34.11, with Jos. 12.8-24. Nu. 34. 2-15.

# Eze. 27. 8. Jos. 18. 24. 2 Ch. 13. 4. Is. 10.9. Eze. 47. 16.17.

5 The Hitties (from Heth), Jebusites, Amorttes, Girgastes, and Hivites, settled in Palestine, and remained there till the exodus. The Arkites the part of Lebartheth of the Hether the Sinites dwelt beside them; the Arvadites occupied the Island of Arvad on the Swim coast; the Swims coast; the Swims coast; the Swims coast; the Swims coast; the Swims coast; the Swims coast; the Swims coast; the Swims coast; the Swims coast; the Swims coast; the Swims coast; the Swims coast; the Swims coast; the Hether the Swims coast; the Jewis coast of the J

9 De.32.8, ch.15.18-21. Nu. 34. 2-15. Jos. xiv.xxi. 6 Heb. Azzah. r ch.14.2.

7 They peopled Africa and part of the south-west of Asia.

8 Black or burnt.-

10 And the beginning of his kingdom was Babel,1 and Erech, and Accad, and Malneh, in the hland of Shinar.

11 Out of that land went forth Asshur,2 and builded 'Nineveh, and the city Rehoboth,' and

12 And Resen, between Nineveh and Calah: the same is a great city.

13 And Mizraim<sup>4</sup> begat <sup>k</sup>Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came <sup>m</sup>Philistim,) and Caphtorim.

15 ¶ And Canaan begat Sidon his first-born, and Heth.

16 And the Jebusite, and the Amorite, and the Girgasite.

17 And the Hivite, and the Arkite, and the

18 Andp the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.5

19 And othe border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza;6 as thou goest unto \*Sodom, and Gomorrah, and Adma, and Zeboim, even unter

20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 ¶ Unto Shem also, the father of all the

and founded an empire in Persia, and another in Westem India, which still subsists under the Great Mogul. For about three hundred years the Ottoman Turks have been masters of Assyria, Syria, Canaan, and the places about; while the Portuguese, the Spaniards, the English, the Dutch, the Danes, and French, have been rendering themselves masters of islands or settlements, almost innumerable, in the East Indies. Thus there is scarce one single country of note which originally pertained to the offspring of Shem but is now possessed or governed by the enlarged posterity of Japheth, Arabian Hejiaz excepted. Multitudes too of the posterity of Japheth in Asia and America, but chiefly in Europe, have been persuaded of God to embrace the true religion, and become his church, ever since the Jews were rejected. The far greater part of that race known to us do, and for many ages have, at least in word, made profession of the Christian faith, while very few of the descendants of Shem or Ham have so much as pretended it. Nor do I remember that the Christian religion ever had a public establishment from one of them, the Abyssinians excepted. What an exact, an explicatory, and confirming counterpart is the whole providence of God to his word! What understanding of the divine authenticity of the scriptures, and of the love and faithfulness of God, may 1 attain by a wise and careful observation thereof!—[Ver. 27. This remarkable prophecy is given in the form of a short poem, and consists of three parts—a curse upon Canaan, and a blessing upon Shem and Japheth. But it will be observed that

shouldst be so mindful of him and his concerns! that | most remarkably to confirm its strict accuracy, and to thou shouldst so care for his welfare and his life! that thou shouldst so familiarly covenant with him, and so often repeat thy declarations for the strengthening and confirmation of his faith! May I always accept thy favours with thankfulness, and obey thy command-ments with cheerfulness! But ah, how quickly do we forget his mighty works! how fearfully do the best stumble and fall, if the Lord uphold them not mightily How readily do fools trample on every tie of relation or duty, in order to make a mock of sin! But dreadful is the curse, lasting and extensive the disfavour, which awaits those who contemn and deride their aged parents! whire blessings shall be on their head who regard them, and cover their infirmities. But let me not bid adieu to the dying patriarch, till in him I contemplate the great God my Saviour! His name is a bed of rest and source of comfort. He is the distinguished favourite of Heaven. In the midst of a crooked and perverse generation he dared to be singularly good: at once he gave an unblemished pattern of uprightness, and boldly preached righteonsness in the great congregation. To him mankind owe their recovery from ruin. By him the church is gradually built up as the mean of our salvation, and his believers are rendered true members thereof. Upon the savour of his sweet-smelling sacrifice God hatb promised no more to curse the world. With him and believers is the new covenant for ever established; and to them are the inheritance and rules each blessing embodies, while it illustrates, the first church, the vineyard of the Lord of hosts, planted and of the new covenant state conferred. By him is the curse. Canaan appears to be mentioned as the representative of the whole Hamites—the head of that section | everlasting fate of his fait

illustrate its statements. P.]

Ver. 2. [Japheth was Noah's oldest son. Of his children Gomer was the ancestor of the Cimbri and Celts; Magog of the Scythians and Mongolians; Madai of the Medes; Javan of the Ionians and Greeks; and Meshech of the Muscovites or Russians. P.]

Ver. 5. Europe, Lesser Asia, and the islands of the Mediterranean Sea, are these isles of the Gentiles. The Jews called countries situated on the sea-shore, or parted from their own by sea, isles, Je. 47.4, 'Country (Heb. isles) of Caphtor; 25.22. To these isles of the Gentiles the gospel promises are peculiarly directed, and on their inhabitants they have been peculiarly fulfilled, Ps. 72. 10; 97. 1; Is. 24. 15; 42. 4, 10, 12; 49. 1; 51. 5; 60. 9; 66. 19; Zep. 2. 11, &c.

Ver. 6. [The word Ham signifies 'warmth;' and Ham's descendants all migrated southward. Of his sons Cush was ancestor of the Ethiopians; Mizraim of the Egyptians; Phut of the Lybians; and Canaan of the Canaanites, of whom there were many sub-tribes. P.]

Ver. 8, 9. Perhaps Nimrod first made himself popular by hunting down the wild beasts which began to infest the country, and then openly, and without fear of God, he usurped the government over his neighbours, and became so cruel an oppressor or persecutor, Je. 16. 16; La. 4. 18; Eze. 13. 18, that his name became a proverb of reproach; comp. 2 Ch. 28. 22.

Ver. 10. [Babel is Babylon; Erech is the ruin Warka, about 90 miles S.E. of Babylon, on the banks of the Euphrates; and Calneh, now called Niffer, is situated about 60 miles N.E. of Erech. in the plain

g ver.4,9. De.32.8.

6 That is, confu-sion. Is. xiii. xiv Je.lii He made them to forget their wonted terius, and affix new namesto things. Such as spoke the same language went with one another, ch. 10.5, 20,31.

A 1 Ch. 1.17-27. Lu

7 2346.

i ch.1,28;9.7; 5.4.Ps (27 3;28.3,4;144.12.

8 23II.

\$ 228t

& 1 Ch. 1. 19. ch. 10

1 2247.

<sup>2</sup> Called, Lu. 3. 35,

children of Eber,8 the brother of Japheth the elder, even to him were children born.9

22 The children of Shem; Elam. and Asshur, and Arphaxad, and Lud, and Aram.2

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

26 And "Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah, 28 And Obal, and Abimael, and Sheba,

29 And Ophir, and "Havilah, and Jobab: all these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These are the sons of Shem,5 after their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

# CHAPTER XI.

1 One language in the world. 3 The building of Babel. 5 The confusion of tongues. 10 The generations of Shem. 27 The generations of Terah the futher of Abram. 31 Terah goeth from Ur to Haran.

AND the whole earth was of one language,6 A and of one speech.

2 And it came to pass, as they journeyed from the east,8 that they found a plain in the land of Shinar;9 and they dwelt there.

3 And they said one to another, "Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city and a tower, whose top may reach cunto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.2

5 And the Lord dcame down to see the city and the tower, which the children of men builded.

6 And the Lord said, Behold,3 the people is one, and they have all one language; and this they begin to do: and now nothing will4 be restrained from them, which they have imagined to do.

7 Go to, let 'us go down, and there con-

A.M. 1786. B.C. 2218. A.M. 1758. B.C. 2246. 8 From Eber is derived Hebrews, a

distinguishing name of the Jews.—C. 9 2346. s t Ch. 1. 17-27. Ac. 2.9. 2 Ki. 15. 19. Job 1. 17. From these sprung the Persians, Assyri-ans, Chaldeans, Lyd-ians, and Syrians. the confusion was caused by creating a variety in the forms, inflections, and pronunciation of words, and not by introducing an entirely new set of more continuous and confusion of the same. The more advanced researches in philology tend to confirm this opinion.—P.

I Elam colonized the country on the cast bank of the Tigns, between Assyna and the Persian Gulf. It was afterwards called Shuckan, and by the Greeks Susana.—P.

3 The country of Aram embraced northern Mesopotamia and north-eastern Syria.—P

4 Heb. Shelah. f 1 Ch. 1. 19. ver.21; ch.11.1-9.

# 1 Ch.1.20-23. v 2 Ch. 9. 10,13. Job 22.24;25.18,

20 1 Sa.15.7.cb.2.11 4 In Arabia Felix.

5 They peopled the southern half of Asia. x ver 5, 20, 31; ch.9 1,7,19. Ac.17.26,

> CHAP. XI. B.C. 2246. 6 Heb. lip.

7 Heb. words. 8 Not from east di-

8 Not from eard directly user, but from a country that lay to the east of Arabia, where Moses wrote, or of the Euphrares, the great boundary with which it is evident, ch. 2. 14, the Israelites were most familiar.—C.

rie. shaking out, ver.9. Zec.5.11. ch. 10. ro; 14.1.Is.11.11. Da.1. 2. a Pr.1.11. Ps.xi.; 64. 5.Is.41.6,7, not as He. 10.24,3.13.

b Ex.1 14; 5.7-18. 2 Sa. 12. 31. Na. 3. 14. The buildings of the East are generally brick or clay.

brick or clay.

1 There are various kinds of bitumen, but all, more or less, akin of the more or less, akin of the more or less, akin of the more of less, akin or contained deriver of these bitumens, the silme used in the building of Babel, is believed to have been the asphaltum found in great abundance around the Dead Sea (see Ge. 14, 10), and in Albania, the island of Trinidad, &c.—C e Very high, De. z.

¢ Very high, De. 1. 28;9.1.Da.4.11.

280.t.Da.411.
2 God's blessing and direction to man was to proceed the earth, here with the earth, here will be to the fulfilment; an unnatural resolution, that must soon have led to unnatural resortaints upon the growth of popularion, and the exercise of the control of the c

13. 2 In derision, as Ju 10.14. t Ki, 18.27. Ec 11.9. 4 May not the sentence be taken interrogatively, thus:
Will nothing be restrained from them?

ø Jos.24.2.1 Ch.1.26. ch.12.4.5; 22.20-24; 20. 4.5 e ch.1.26; 3.22. Is.6. f )ob 12.20; 5. 12, 13.

found their language, that they may not understand one another's speech.5 6 It would seem from the real signifi-cation of the original words in this and the preceding verse, that the confusion was

8 So the Lord \*scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel; because the Lord did there confound the lan. guage of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

10 These<sup>h</sup> are the generations of Shem; Shem was an hundred years old, and hegat Arphaxad two years after the flood.

11 And Shem lived,7 after he begat Ar. phaxad, five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty syears. and begat Salah.

13 And Arphaxad lived, after he begat Salah, four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years,9 and begat

15 And Salah lived, after he begat Eber. four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty 'years, and begat Peleg 2

17 And Eber lived, after he begat Peleg, four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years,3 and begat

19 And Peleg lived, after he begat Reu, two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years,4 and begat <sup>m</sup>Serug.

21 And Reu lived, after he begat Serug, two hundred and seven years, and begat sons and daughters.

22 And Scrug lived thirty years,5 and begat

23 And Serug lived, after he begat Nahor, two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat "Terah.

25 And Nahor lived, after he begat Terah, an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years,8 and 6 begat

8 2217.

l Ragau, Lu.3.35.

\$ 218<u>5.</u>

m Lu.3.35, Saruck

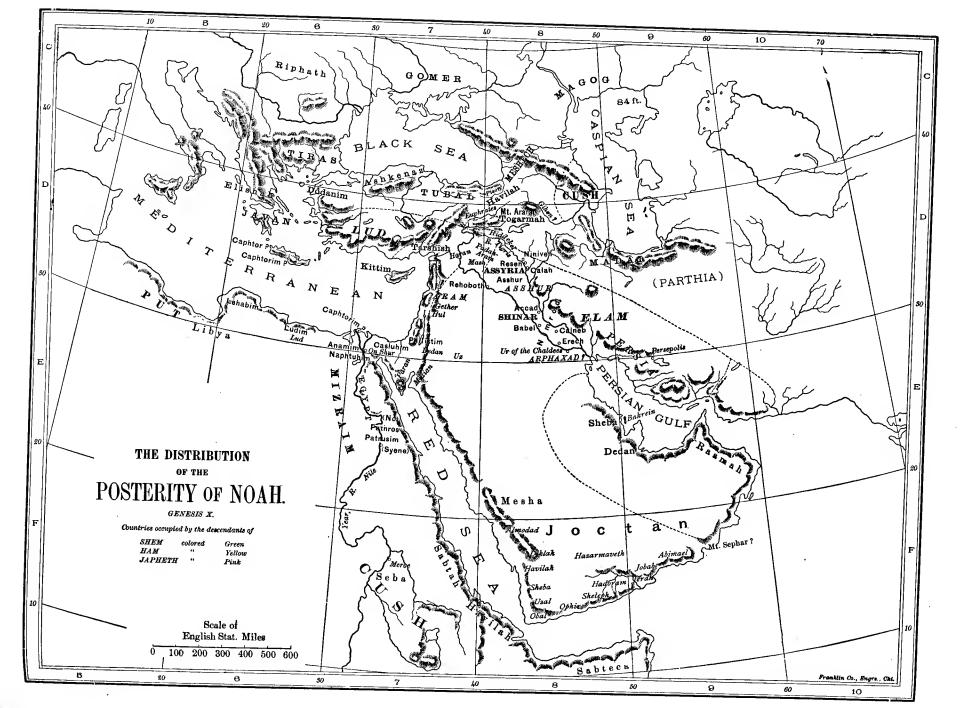
\$ 2T55.

6 An idolater, Jos.

7 2126

# Lu.3.34, Thara.

**8** 2056.





OUNT GERIZIM—WHERE THE SAMARITANS WORSHIPED. [Genesis, the plain of Morch. And the Canaanite was then in the land." The "place of Sichem, unto of Sichem," referred to was afterward known as Shechem, and now is called Nablous. Shechem, or Nablous, is built between the mountains Ebal and Gerizim. It is more completely at the foot of Mount Gerizim. The mount really slopes down into the town. This is the first town mentioned in Palestine connecting it with

the history of God's chosen people. Abraham erected an altar here and consecrated the place to the worship of Jehovah, and after the children of Israel took possession of the country, the bones of Joseph were deposited at Shechem, in the parcel of land which Jacob purchased of the children of Hamor, the father of Shechem, for a hundred pieces of silver. (Joshua, xxiv:32.) This mountain is notable because Savior at Jacob's well.

27  $\P$  Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and

Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in pur of the Chaldees.

29 And Abram and Nahor took them wives: Parameter of the name of Abram's wife was Sarai; and the name of Nahor's wife "Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah."

30 But Sarai was barren; she had no child.

31 And Terah took Abram's his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; "and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto "Haran," and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAPTER XII.

1 God calleth Abram, and blesseth him with a promise of Christ.

4 He departed with Lot from Haran.

6 He sourmeneth through his face and the sourmeneth through his face and the search and the sourmeneth through his face and the contained and keep of the sourmeneth through his face and the sourmeneth through his face and the contained as the contained

1 God calleth Abram, and blesseth him with a promise of Christ.
4 He departeth with Lot from Haran. 6 He journeyeth through
Ganaan, 7 which is promised him in a vision. 10 He is driven by a
famine into Egypt. 11 Fear maketh him feign his wife to be his sister.
14 Pharaoh, having tuken her from him, by plagues is compelled to

NOW the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

# He.11. 8. Ne. 9. 7.
Ac.7.2.4. ch.12.1. Jos.
24.2.3.
29.4.5. Ac.7.2. The death of these ten patriarchs is not mentioned, as their lives were much shorter than in ch.5.
3 Haram, or Charties of the chart of the cha

CHAP. XII. α Ac.7.2,3.Ps.45.10, 11. Lu.14.26. He.11.8, Ne.9.7.Is.41.2.

A.M. 2008. B.C. 1996. A.M. 2083. B.C. 1921.

g ch. 13.4. See ch. 8.
20.
6 We learn from
Jn. 1.8 that no man
hath seen God at any
time: but 'the only
begotten Son, who is
in the bossom of the
Father, he hath dething. To educed the
LORD who appeared
to Abram, whatever
was the manner of
that appearing, was
the Son of God, and
as such received
Abram's worship.—
C. 1.

A ch. 28.19. Jos.7.2; 8. 17; 18. 22. Ne. 11.31, Is.10.28.

2 And I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.

4 T So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.4

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the

7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an galtar unto the LORD, who appeared unto him.6

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east; and there he builded an altar unto the LORD, and called upon the name of the LORD.

his manifesting his notice of it in his deliberate and just judgments upon them for it, ch. 18. 20, 21.

Ver. 28. [The Hebrew word is Kasdim, but our translators have adopted the name Chaldea from the Greek. As a geographical term it has a wide signification, embracing the whole country of Mesopotamia, with the region extending southward to the Persian Gulf. Chaldea proper was confined to the plain on both banks of the Euphrates from Babylon southward to the Tigris. The city of *Ur* has been recently identified with the vast mounds of *Mugheir* or *Mugayer*, about 90 miles S.E. of Babylon, on the west bank of the Euphrates. On bricks dug up from the mounds of Mugheir the name Ur has been discovered by Loftus. It is worthy of note that Mugheir signifies 'Mother of

Ver. 31. [Terah, instead of striking right across the Arabian desert to Palestine, went north-west along the banks of the Euphrates. It is the route an Arab tribe would still follow; because in the desert there is little pasture for flocks, and no water. Haran still retains its ancient name, and some relics of former greatness. It is now a small and poor village standing on the bank of a small river called Belik, which flows into the Euphrates about 50 miles to the southward. P.]

REFLECTIONS .- How awful the presumption of sinners, who dare attempt to withstand the known command and purpose of the Almighty! Deeply should it affect us that we find the serpent's seed so harmonious and active in wickedness, while the children of promise are so divided and inactive in holiness. But with equity and ease the Lord frustrates the devices of numerous, a multitude which no man can number, Ps. from him, and all the families of the earth. Abraham the crafty, and turneth the counsel of the froward head- 2. 8, 9; 22. 27-30; lxii. xcviii.; Is. xlii. xlix. lx.; Re. | by faith saw in this last promise the most

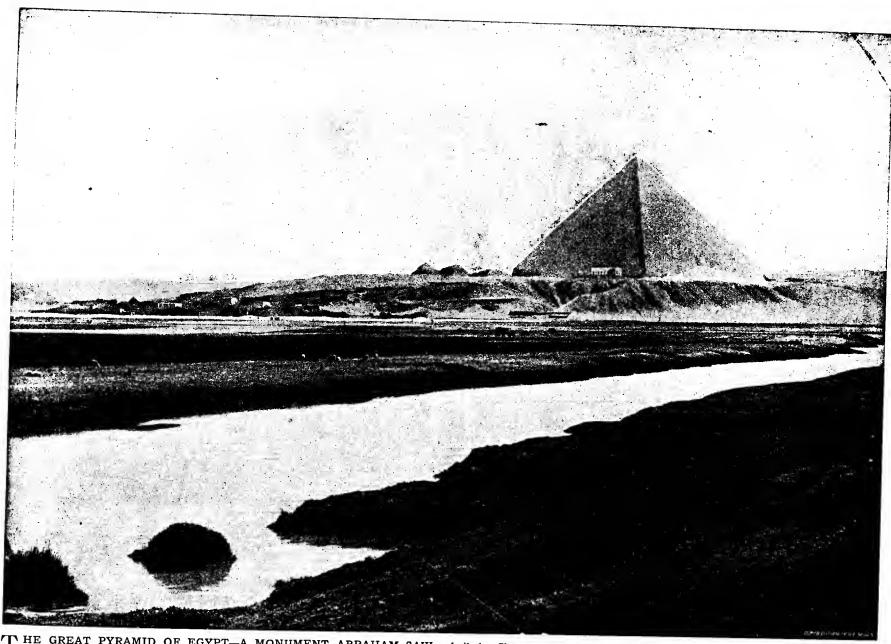
| Terah, who set out for Canaan, died by the way, let me | and prosper the friends of Abram and his natural seed, tremble, lest, a promise being left me of entering into God's rest, I should seem to come short of it !-tremble lest I should be almost, but never altogether, a Christian, not far from the kingdom of God, but never a true member thereof here, or partaker of it hereafter!

CHAPTER XII. Ver. I. While Abram was in Ur of the Chaldees, God appeared to him, probably in human shape, Ac. 7. 2, as he did at least eight times afterwards, Ge. 12. 6, 7; \quad 3, 4; \quad 15. 1; \quad 17. 1; \quad 18. 1; \quad 21. 12; \quad 22. 1, 15, and called him to leave his country and his father's house, which for some time past had been infected with idolatry, Jos. 24. 2; 2 Co. 6. 17; Re. 18. 4; Is. 41. 2; Ne. 9. 7. He readily surrendering all for the sake of Christ, Ps. 45. 11; Lu. 14. 26, in obedience to the divine command, and relying on his direction and protection, went forth, not knowing whither the Lord intended to lead him, He. 11. 8. But as they had stopped too long in Haran, I suppose the call here mentioned was one which he received anew after the death of his father.

Ver. 2. Abraham was made a great nation. His posterity by Ishmael, by the sons of Keturah, and by Esau, were exceedingly numerous, ch. 16. 10; 17. 20; 21. 13; 25. 1-18; xxxvi.; Nn. xxxi.; Jn. vi. vii. His seed of promise, by Jacob, were as the stars of heaven and the dust of the earth in multitude, ch. 13.16; 15.5; and the dust of the earth in multitude, cn. 13. 10; 15. 5; and also great faith—he knew not where he was going. 22.17; 28. 3, 14; 32. 12; Nn. i.; 23. 10; He. 11. 12; 1 Ch. xxi.; 1 Ki. 4. 20; 2 Ch. xxii.; Je. 33. 22. His spiritual seed, followers of his faith and obedience, are still more and honoured him, the whole nation that was to spring

but especially of Jesus Christ and his spiritual seed; and did and will remarkably punish their enemies, Jos. 2. 9; Ge. 15. 13, 14; Ex. 17. 8-16; Mat. 10. 42; 25. 41-46. All the families of the earth are blessed in Abram. He was of great service to the Canaanites, in imparting revelation to some of them, or in setting before them all an engaging example of virtue. His seed of promise, and especially his spiritual seed, are useful on that account, and have been and are still the means of the prosperity or protection of nations, Is. 6. 13; 19. 24, 25; Mat. 24. 22. But it is properly in his seed (Christ) that men are blessed. Multitudes of nations receive much outward happiness, and the dispensation of gos-pel ordinances, in consequence of his undertaking for his people, Mat. 24. 24; Is. xxxv. xlix. lx.; 6. 13. And believers, gathered out of all nations, are blessed in him with temporal, spiritual, and eternal blessings, Ga. 3. 16; Ac. 3. 25, 26; Ep. 1. 3; Ps. 72. 17–19; Is. 45. 17-25. It is easy to see, that the subsequent promises and threatenings, nay, the doctrines and laws, mentioned in Scripture, are but an enlarged exposition of these two verses; and the whole fate of the Jewish and gospel church, nay, of the saints in heaven and lost in hell, are but one continued fulfilment thereof.

Ver. 3. [The command given to Abraham involved great personal sacrifices-country, kindred, and home; and also great faith—he knew not where he was going.



THE GREAT PYRAMID OF EGYPT—A MONUMENT ABRAHAM SAW. [Genesis, xii:11.]—When Abraham made his first visit to Egypt, 1921 B. C., the Great Pyramid, according to the estimate of Wallis Budge, Assistant Keeper of the Department of Egyptian and Assyrian Antiquities, British Museum, had been standing 1,812 years; so while we look at the Great Pyramid to-day, we may know at least that we are beholding one monument seen by Abraham. This pyramid was

built by Cheops as his tomb. This is the largest of all the pyramids; covers about thirteen acres of land, and in the center of it is what is called the King's Chamber, where Cheops was buried. It is the first object that meets the eye when approaching Cairo, and is one of the monuments that the traveler never forgets. There is enough stone, it is said, in this great pyramid to build a wall all around the frontiers of France. Much of this material has been used in the building of modern Cairo.

- 9 And Abram journeyed, going on still toward the south.
- 10 ¶ And there was a famine in the land: and Abram went down<sup>8</sup> into Egypt to sojourn there; for the famine was grievous in the land.
- 11 And it came to pass, when he was come near to enter into Egypt, that he said unto went down the said in the sai art<sup>1</sup> a fair woman to look upon:
- 12 Therefore it shall come to pass, when the think shall see thee that the think shall see the that the think shall see the think shall see the think shall see the think shall see the think shall see the shall se Egyptians shall see thee, that they shall say, This is his wife; and they "will kill me, but 25 Mallors." 1. Pr. 29. 25 Mallors. they will save thee alive.
- 13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.9
- 14 ¶ And¹ it came to pass, that, when Abram was come into Egypt, the Egyptianso beheld the woman that she was very fair.
- 15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.
- 16 And he entreated Abram well for her sake:2 and rhe had sheep, and oxen, and heasses, and men-servants, and maid-servants, and she-asses, and camels.
- 17 And the Lord \*plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.
- 18 And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?
- 19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.
- 20 And Pharaoh commanded his men concerning him: and they "sent him away, and his wife, and all that he had.

A.M. 2083. B.C. 1921.

"Heb.in going and journeying, He. 11. 14.Ps.105.13.

f This was a new trial of his faith, Ps. 107.34.Ac.14.22.Jn.r6. 33.Ps.34.19.

n Ro. 3.6,8. Col.3.9. Jn.8.44. Ro.6.23. Eze. 18.4.

9 How shall we excuse this disingentuousness in Abram? We may not excuse it at all. The Spirit of God records it without comment, not because it at all. The Spirit of God records it without comment on the except of the power of grace of man, and his need of more faith, and of the power of grace that can bring good out of evil, and the mercy that can pardon iniquity, transgression, and sin.—

1 About 1920. o Mat. 5.28. ch. 39.7; Pr. 29. 12. Est. 2.2-16.1 Ki.1.2.Hos. 7.4,5.

9 The king, ch. 40, 2; 41.1. Ex. 2.15. 1 Ki. 3.1. 2 Ki. 18,21. Je.40.

2 The valuable acquisitions made by Abram in Egypt were not a consideration paid by Pharaoh for permission to espouse one that was taken for Abram's sister; for a brother appears; not to have had such a 1ght; but they are a gift of generating the sister of the such as the such a property of the such as th

t ch. 20, 9, 10; 26, 10;

# Ex.18.27. Pr.21.1. Ps.105.14,15.

A.M. 2086. B.C. 1918.

CHAP. XIII. a ch.12.9;20.1;21.33. Jos 10.40;18.5.1 Sa.27.

Is.58.9.
About 1915.
Servants dwelling

Fervants dwelling in tents, Je. 49.29.

f. ch. 36.7.

g. ch. 21.25.

Ex. 2.17.

Ja. 4. 13.10. Tit. 3.3.

h. ch. 12.6; 10.19; 15.

18-21.

1 Co. 6.7. He. 12.14.

Mat. 5.9. Pr. 15.1. Ja. 3.

17.18.

6 Heb. men brethren. & ch. 19. 17. Is. 51.3. Eze. 28. 13; 31. 8. Joel

7. The view from the crown of the ridge between Bethel and Al is most command. It is most command to the control of the Jordan Al is most command. It is most command to the control of the Jordan around Joricho. The reference to Egypt is natural, whether we reserviten passage as who was familiar with Egypt, or by Abraham himself, who had just returned from that country. The fich and well watered from that country. The fich and well watered to the valley of the Nile; and it seems that resemblance was even greater before to the valley of the Nile; and it seems that resemblance was even greater before to the valley of the Nile; and it seems that resemblance was even greater before to the valley of the Nile; and it seems that resemblance was even greater before to the valley of the Jordan from the passage if we translate according to the grammatical the promote of the Jordan towards Zoar, that it was well watered, &c. From the speed of the product of the Jordan hence it is said. All the fire of the Jordan towards Zoar, —P.

r ch.13.2;24.35. Job 1.3.Ps.144.13,14.

s Ps. 105. 14. ch. 20. 18. Job 34.19. He.13.4.

31. 26;3.13; 4.10; 44.15. Jos.7.19.1 Sa.14.43.

CHAPTER XIII.

1 Abram and Lot return out of Egypt. 7 By disagreement they part asunder. 10 Lot goeth to wicked Sodom. 14 God reneweth the promise to Abram. 18 He removeth to Hebron, and there buildeth an

ND Abram went up out of Egypt, he, and A his wife, and all that he had, and Lot with him, into the asouth.3

- 2 And Abram was beery rich in cattle, in silver, and in gold.
- 3 And he went on his journeys from the south4 even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai:
- 4 Unto the 'place of the altar, which he had made there at the first: and <sup>a</sup>there Abram called on the name of the LORD.
- 5 And Lot also, which went<sup>5</sup> with Abram, had flocks, and herds, and etents.
- 6 And the fland was not able to bear them. that they might dwell together: for their substance was great, so that they could not dwell together.
- 7 ¶ And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the <sup>h</sup>Canaanite and the Perizzite dwelt then in the land.
- 8 And Abram said unto Lot, 'Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.6
- 9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.
- 10 ¶ And Lot lifted up his eyes, and beheld kall the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lorn,

country, times almost innumerable, to Abram and his | religion is prevalent, or if it may be so called, fashionseed, Ge. 13. 15; 15. 7, 18; 17. 8; 22. 17; 26. 3; 28. 4, 13, 14; 35. 12; 46. 4; 48. 21; 50. 24; Ex. 3. 8,17; 6. 8; 12. 25; 13. 5; 20. 12; Le. 25. 2; De. 2. 24; 4. 1, 21; 11. 10, 17-31; 15. 4, 7; 8. 7, 9; 9. 1, &c. Canaan was granted as a pledge of heaven to him and his spiritual seed, Ro. 9. 6-8; Ga. 4. 22, 31. - The land of Canaan, so called from the son of Ham, had the Mediterranean to the west, Egypt to the south, Arabia to the east, and Phœnicia and Syria to the north. From Dan on the north, to Beersheba on the south, it is in length about 150, and its average breadth is about 90 miles. But this did not include the entire possession promised to Israel, as appears from Jos. 1. 4, which extension was realized in part to David, and completely to Solomon, 1 Ki. 4 21 .- Builded he an altar. That Abram, before this time, knew and worshipped God, there can be no doubt; but this is the first altar erected by him;

able, who yet totally lay it aside in another place or company, where religion is less regarded, or perhaps altogether despised. Abram testifies for God wherever he goes. C.—Bethel is 20 miles south of Sichem, and 10 north of Jerusalem. The site of Abraham's camp was about a mile east of Bethel, on the broad summit of a rocky ridge. P.]

Ver. 13. Sarai was his sister in some sense, as Lot was his brother, ch. 13. 8; 14. 12, 14, being his father's grand-daughter, ch. 20. 12; 11. 29; but it was not in that sense, but in the common acceptation of the words sister and brother, they sinfully wished the Egyptians to understand them.

Ver. 17. Thus the Lord rebuked the king; ordered him not to touch his anointed, or to do his prophets any harm, Ps. 105. 14, 15; and punished his intended | fession of the true religion.

part, the all, of my business in life! Let no earthly enjoyment-no, not a land flowing with milk and honey be the portion of my cup, but JEHOVAH himself, and the Canaan above, where wants are never known! Never let me, for the sake of carnal relief or advantage quit the place or the station in which God hath fixed me, without his plain warrant. If I presume to direct my own way, or choose out my own lot, let me dread snares to my conscience and plagues upon my concerns! If in such cases the Lord hath ever granted me deliverance, let me bewail my folly, and praise him for the sovereignty of his grace!

CHAPTER XIII. Ver. 7. It was not proper these heathens should be scandalized by a strife between such as were brethren both by natural relation and by pro-



ETHEL—WHERE ABRAHAM WENT WITH LOT AND HIS WIFE. [Genesis, xiii:3.]—When Abraham went up out of Egypt with Lot and his wife, his cattle, his silver, and his gold, he went on his journey from the South, even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Ai. In the picture we have a view of Bethel as it is to-day. It is twelve miles from Jerusalem, and is a place where tourists take lunch the first day out from the Holy

City. It is a desolate looking place, and the ruins of the ancient city are about three or four acres in extent. These consist of foundations, fragments of walls, and large heaps of stone. In the picture we are looking toward the northeast. South of the village there is a great reservoir. Every stone and ruin about this old place speaks of the past. Bethel means "The House of God." Hence so many churches all over the world have been called Bethel.

like the land of Egypt, as thou comest 'unto Zoar.7

11 Then<sup>8</sup> Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelt in the land of Canaan,9 and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom were "wicked, and sinners before the Lord exceedingly.

14 ¶ And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward:

15 For "all the land which thou seest, to thee will I give it, and to thy seed ofor ever.1

16 And I pwill make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and puilt there an altar unto the 16 And I will make thy seed as the dust of

is in Hebron, and abuilt there an altar unto the Lord.3

# CHAPTER XIV.

1 The battle of four kings against five. 11 Lot is taken prisoner. 14 Abram rescueth him. 18 Melchiz shiesseth Abram. 20 Abram giveth him tithe. 22 The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.

AND it came to pass, in the days of Amra-A phel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the 'vale' of Siddim, which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedor- Nu. 34.12 Dec. 3.7. Jos. laomer, and the kings that were with him, and

/ ch. 14. 2; 19. 20,22. De. 34. 3. Is. 15.5. Je.

7 This land is described as well was tered as the garden of the Lord, which had four ress ich, and, and as the land of Lygh which being annually the Nile, is rendered thereby on of the most fertile regions of the earth.

8 About 1915.

9 Canaan proper embraced only the country lying to the west of the valley of the Jordan.—P.

m ch. 18, 20; 19.5, 1 Sa. 15, 18, Eze, 16.49, Mat. 9, 19.13, Jn. 9.24, 31, 2 Pe. 2.6, 7, xo. Jude 7, Ro. 1.27, Job 34, 22, e. 23. 24. He.4.13. Is.

n See on ch. 12, 7; 26.4.De.34.4.

o See ch. 17.7,8.

¢ ch. 12.2; 15.5;17.6 16;18.18; 22.17;26.4; 28 3,14; 32, 12; 35,11; 46,5 Ex.1.7.1 Ki.4.20, 1 Ch 21.5.2 Ch. 17.14-18. Ge xxv. xxxvi.; 17. 20; 21 13. Ju. 6.3,5.

2 Heb. plains.

q See ch.8.20;12.7,8; ver.4.Ps.16.8. 1 Ti.2.8.

3 Dwelt by the oaks, or, as others think, the turpentine trees of Mamre. Note—Wherever Abram dwells, the altar to Jehovah is erected.—

CHAP. XIV. B.C. 1913.

a ch.10.10;11.2.Zec 5.11.Is.11.11.

b Is.37.12. e ch. 16, 22, Is, 21, 2; 22,6;11,11, Je,49,34-39.

d ch.10.19; 13.10; 19.
20. ls.1.9,10. H0.11.8.
This is the first war we read of.

y Is.41.2. 1 Sa.30.8 z Pr.19.4;14.20.

A.M. 2091. B.C. 1913. 4 Or, giants, De. : 11,20,22.2 Sa.5.18,22. 2 De.2.10.11.

5 Or, the plain of

6 The Rephaims,
Zuzims, and Emims
were different familiaries aborigmate gigantic
aborigmate for the first gigantic
aborigmate gigantic
inhabited Syria in
prelistoric times.
Ashteroth - Karnaim
was in Bashan: Ham
and the plain of Kiriathaim lay east of the
Dead Sea.
When
the Dead Sea.
When
the Dead Sea.
When
the Dead Sea.
The Beat of the Rephaim reigned
over Bashan; and at
a much later period
Goliath and other
descendants of the
Rephaim still lived
among the Philis among the Philis

h ch.36.20-30. r Ch. .38-42;16.7;21.21.

7 Horites, 'dwellers in caves,' the prim-eval inhabitants of Mount Scir, or Edom. They were doubtless the original excavators of those remarkable grottoes which still abound in Petra.

—P.

8 Or, the plain of i ch.16.14; 20.1. De. 19,40. Nu.20.1.

9 Situated in the valley of Arabah, on the western border of Edom. The Israelites long encamped at the fountain of Kadesh, which appears to have been, as the name implies, an ancient 'holy place."—P.

& Ex.17.8. Nu. 14.45 1 Sa.xv.xxvii.xxx. 12 Ch.20.2. Ezc.47.

1 Afterwards called Engedi. 'the fountain of the kid.'—P.

m ver.2;ch.19.20,2 See ch.13.10. # See ver. 3, 10.

ø See ver. 1. p ch. 11.3. q Jos. 8. 24. Ps. 83. 10. Is. 24. 18. Je. 48. 44. Am.

r De.28.31,33,51. s ch.11.27;13.11.Re 18.4.Nu.16.26. t Job 1.15.1 Sa.4.12 # ch.13.18.

2 Or, Emorite, ch v Nephew, ch. 11. 31;12.5;ver.12,16.

8 Or, led forth, Is. 41.2.Ps.68.12;45.3,4,5. 4 Or, instructed.

w Ju.18.29;20.1; the north-east corner of Canaan. # North of it, ch. 15.2.1 Ki.15.18. smote the Rephaims' in Ashteroth Karnaim. and the Zuzins in Ham, and the Emims in <sup>5</sup>Shaveh Kiriathaim,<sup>6</sup>

6 And the 'Horites' in their mount Seir, unto El-paran,8 which is by the wilderness.

7 And they returned, and came to En-mishpat. which is 'Kadesh,' and smote all the country of the 'Amalekites, and also the Amorites that dwelt in <sup>1</sup>Hazezon-tamar.<sup>1</sup>

8 And there went out the king of Sodom. and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the "same is Zoar;) and they joined battle with them "in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim was full of Pslime pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their rvictuals, and went their way.

12 ¶ And they took Lot, Abram's brother's son, (who dwelt in Sodom,) and his goods, and departed.

13 And there came one that had tescaped, and told Abram the Hebrew; for "he dwelt in the plain of Mamre the Amorite,2 brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14 ¶ And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto "Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the eleft hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom went out to meet him (after his return from the slaughter of

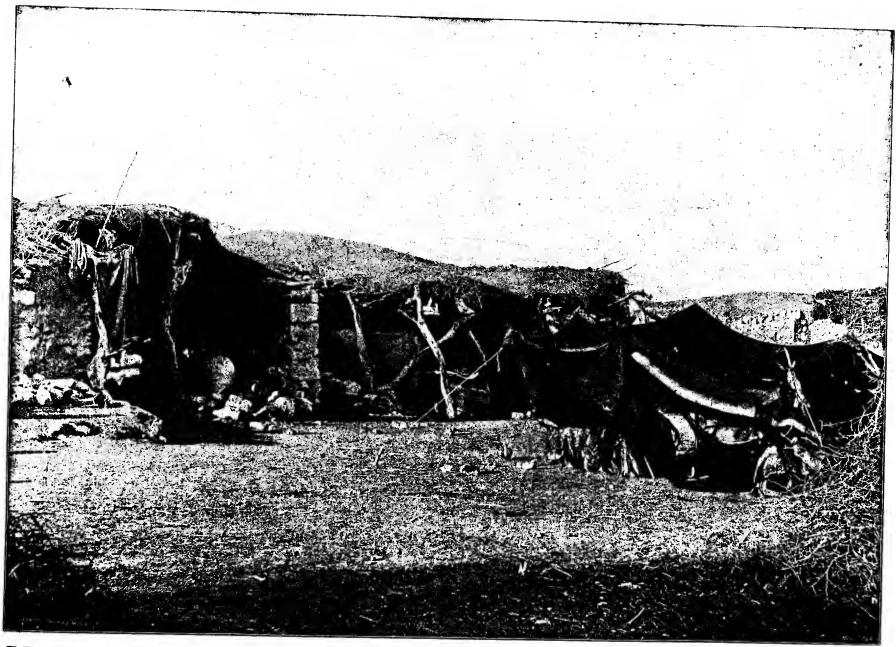
up my loss. Meanwhile, wherever 1 go, let me set the Lord always before me, and attend to his worship and service, as my principal employ; then shall his blessing Arba, that is 'the city of Arba,' a celebrated chief of go with me, and render every change on earth a pleas-

called Laish, did not get the name Dan till the time of the judges; but there was another ancient city in the same region called Dan-jaan, which may perhaps be that alluded to in this passage and in De. 34. I. P.]

Ver. 18. Who this Melchizedek was, this priest of

Ver. 17. Abram's survey of Canaan was a mean of | new surveys of the Canaan above, will more than make strengthening his faith, and of enabling him to discern the glories of heaven thereby represented.

Ver. 18. [The original name of Hebron was Kirjaththe Anakim. It was also called Mamre, though this | ing earnest of the promised inheritance.



BEDOUIN VILLAGE NEAR JERICHO—THE PLAIN LOT SELECTED.

[Genesis, xiii:10.]—"And Lot lifted up his eyes and beheld all the plain of Jorand Gomorrah." In the above picture we have a view of a Bedouin village as it appears to-day, that stands in the very plain of Jordan that Lot saw well watered everywhere. The waters from Elisha's Fountain, that have always been used to irri
gate this plain, pass through this village. It would be hard to conceive of a village with a more tumbled-down, wretched appearance than this, and the people who live in the village are as degenerate looking and degraded as one would judge them to be from their place of abode. These houses are seven or eight feet high, and are everywhere. The waters from Elisha's Fountain, that have always been used to irri
with a more tumbled-down, wretched appearance than this, and the people who live in the village are as degenerate looking and degraded as one would judge them to be from their place of abode. These houses are seven or eight feet high, and are built of stone, and are then covered with thorny acacia trees. This is about eight

Chedorlaomer, and of the kings that were with | A.M. 2001. B.C. 1913. him) at the valley of Shaveh, which is the king'sa dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of

the most high God.2

19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 ¶ And the king of Sodom said unto Abram, Give me the persons,3 and take the goods to thyself.

22 And Abram said to the king of Sodom, I' have lift up mine hand unto the Lord, othe most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich.

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

#### CHAPTER XV.

1 God encourageth Abram, who complaineth for want of an heir. 4 God promiseth him a son, and a multiplying of his seed. 6 Abram is justified by his faith. 7 Canaan is promised again, and confirmed to him by a sign and a vision.

FTER these things the word of the Lord A came unto Abram in a evision, saying, Fear not, bAbram: I am thy shield, and thy exceeding great reward.4

b He.7.1-21; 5.6,10; 6.20.Ps.110.4.

<sup>2</sup> Salem was one of the primeval names of Jerusalem, Ps.70-3; and it appears to have been close to that city the inter-view took place. This has been questioned by some late authori-ties, but without just cause.—P.

c Nu.6.24-26. Ps.72. 17,19. He. 7.6,7.

d ch.9.26. Ps.68.19; 144.1;72.18,19. e He.7.4,6.Ro.15.16. 3 Heb. souls.

/Sworn, De. 32. 40. Da. 12.7. Re. 10.5,6.

Ps.83.18; 24.1; 115 16.1s.57.15.Da.4.35. h Es.o. 15,16. 1 Ki.5 16;13.8. He. 13.5.

1 Pr. 3.27. Ro. 13.7,8. Mat. 7.12,

CHAP. XV. B.C. 1911.

a Nu. 1.6. 18a. 9. 9. Da. 10. 1-16. Ac. 10. 10. He. 1. 1.

b ch.26,24; 46,3. Ex. 14,13, 1 Ch.28,20, Is.35, 4; 41,10,13; 43,1,5; 44,2, 8. He.12,5,

4 This is the first time in the Scriptures that in the Scriptures that the scripture in the

A.M. 2093. B.C. 1911. c Ps. 127. 3. ch. 30.2; 25.21.1 Sa.1.11.

d With ch. 12. 2; 13. 16. Pr.13.13. He.10.35, 36. e ch. 14. 14. Ec. 2. 7. Pr. 30. 23.

∫2Sa.7.12.ch.≥7.≥6; 21.12, g See ch.12,2; 13.16 Ro.4.18,

h See Ro.4.3. Ga.3. 6. Ja.2.23.

6, Ja. 2:23.

5 Righteousness, according to the composition of the word, signifies a full period of the word of the whole will of God. Abram believed in the Lord, and it was counted to him, not as standing instead of righteousness, but as a becoming righteousness, but as the composition of the word of the word of the word of the composition of the composition of the composition of the law for righteousness to every one that believeth, Ro. 20.4—C. I chill 2:121 No. 20.4—C. I chill 2

i ch.11.31; 12.1. Ne. 9.7. Ac.7.3,4 He.11.8. 6 See ch.12.7; 13.15, 17.Ps.105.11.Ne.9.8.

& Ju.6.17,36-40.2Ki, 20.8. Is.7.11. Lu.1.18. Ps.86.17.

7 All the animals here enumerated were afterwards appointed for sacrifice by the law; of which Abram, by anticipation, now receives an outline.—C.

/ ch.2.21, 1 Sa.26.12. Job 4.13;33.15.

Job 4.13;33.15.

8 The effect of these miraculous interpositions was to isolate Albaron miraculous

2 And Abram said, Lord Gop, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, <sup>a</sup>Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4  $\P$  And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thon be able to number them. And he said unto him, gSo shall thy seed be.

6 ¶ And he believed in the Lord; and he counted it to him for righteousness.5

7 ¶ And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.7

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he

11 And when the fowls came down upon the carcases, Abram drove them away.

12 ¶ And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.8

13 And he said unto Abram, Know of a surety

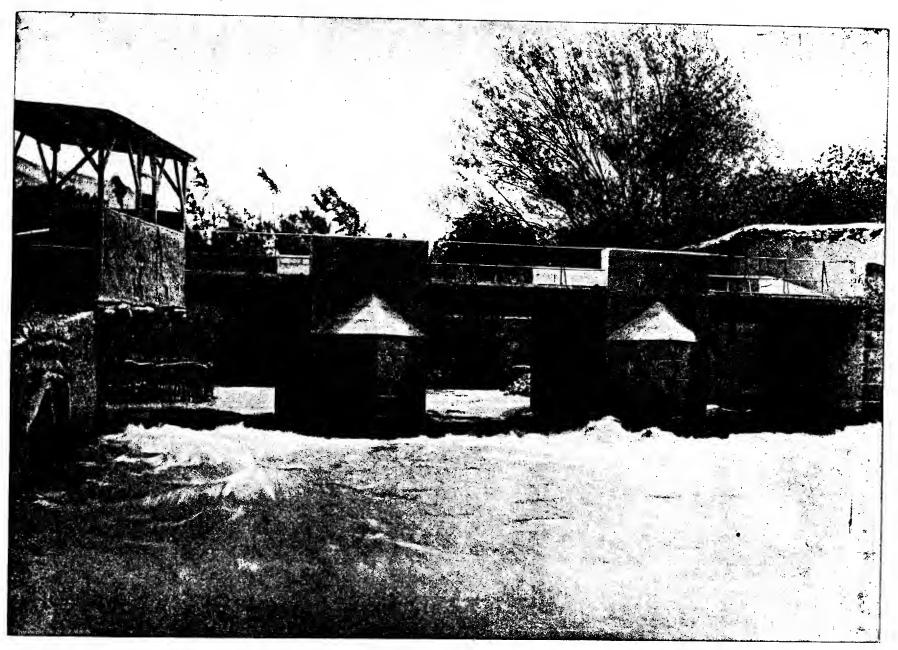
also, king of Salem, which is king of peace; without to forget the injuries which we have received; and to father, without mother, mentioned in history, without risk, or even to lay down, our lives for the brethren! genealogy, having neither beginning of days nor end of life, recorded in scripture, but made like unto the Son of God, who abideth a priest continually. Consider how great this man was, unto whom even Abraham gave the tenth of the spoils, and who blessed him that had the promises. And, without all contradiction, the less is blessed of the greater. Levi, who receiveth tithes, paid tithes in Abraham. After the similitude of Melchizedek there ariseth another priest, even Jesus, who is made, not after the law of a carnal commandment, but after the power of an endless life; and, because he continueth ever, hath an unchangeable

Ver. 22. In matters of importance, it is sometimes necessary to interpose an oath for the confirmation of our assertions or engagements, He. 6. 13-17; ch. 21. 31; 26. 31; 31. 53; 1 Sa. 20. 17; Nn. 5. 21; Ex. 22. 11; 1 Ki. 8. 31; 2 Ch. 6. 22, &c. All oaths are to be sworn by God alone, and import a taking of him to witness the

What honour-what comfort-what blessings-attend such a conduct!—But in this Melchizedek, king of Salem and priest of the most high God, let me behold Him who is a priest for ever—Jesus, without father as man, without mother as God—the Lord from heaven He is King of Righteourness. In his obedience and suffering he made reconciliation for iniquity, and stinering ne made reconcination for iniquity, and brought in an everlasting righteousness; in righteousness he rules his subjects, and causeth them to work righteousness. He is King of Peace. By his blood he secured our peace with God, with our conscience, and with one another; in his intercession he pleads for it; and by his word and Spirit he effects it. He is our incomparable High-priest, who received not his office from any creature, nor leaves it to another. In and by him we are blessed of God with all spiritual and everlasting blessings; and with his bread and wine, presented in the gospel—his flesh, which is meat indeed, and his blood, which is drink indeed—he refresheth truth of what we declare or engage, and calling him to our souls while we are engaged in and after our warfare

promised me, so long as I have no child of my own. but only this Syrian servant, to be my heir. [Ver. 3. The full force and meaning of Abram's words can only be seen by considering his position in connection with the promise originally given to him. He was not only childless, but to all human appearance hopelessly so. God had promised him that his seed should be as the stars of heaven for multitude. As yet there was no sign, and as he thought, no hope of its fulfilment. Consequently when the Lord now says, 'I am thy shield, &c., Abraham replies in the bitterness of hope-lessness, 'What wilt thou give me?' What can make up for the want of a child?' 'The heir of my house is this Damascus-Eliezer'-my slave must be my heir. Abram's complaint just amounts to this: All gifts and promises are nothing to me since a child is withheld. P.]

Ver. 8-15. Moved by the Spirit of God, he asked this sign. The beasts he presented to God were emblems of his seed: the heifer prefigured them in their patience, labour, and proneness to backsliding, Ho. 4 16; the goat in their mischievousness and lust, Je. 5. 7, 8; the ram in their strength and fortifude 7



RIDGE AT DAMASCUS—"IN THE OLDEST CITY OF THE WORLD." [GENESIS, xv: 2.]—"And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" In this second verse of the 15th chapter of Genesis, Damascus is mentioned for the first time in the Bible. Thus we see that two thousand years before Christ, this city was known to Abraham, Father of the Faithful. Because of this Damascus has enjoyed the honor

throughout the ages of being regarded as the oldest city in the world. In Damascus the peculiar manners and character of the orientals are seen to perfection. Here we have the houses built around an open court, which is planted with trees, with a trickling fountain in the center. Here are bazaars, coffee houses, goldsmiths and silversmiths and manufacturers of sword blades. About a quarter of a mile from the eastern gate of the city a spot is pointed out as the scene of the conversion of Saint Paul.

that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.

14 And "also that nation, whom they shall xiv.112.53,0 Det. 2017. Serve, will I judge: and afterward shall they 1.53,177. 153.12.8.Ne.9.9 come out with great substance.

15 And thou "shalt go to thy fathers" in

peace; thou shalt be buried in a good old age.

16 But in the fourth<sup>8</sup> generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning<sup>9</sup> lamp that passed between those pieces.

18 In that same day the Lord made a covenant with Abram, saying, <sup>p</sup>Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

19 The Kenites, and the Kenizzites, and the Kadmonites.

Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, of Heb. a lamp of and the Girgashites, and the Jebusites.

#### CHAPTER XVI.

1 Sarai, being barren, giveth Hagar to Abram. 4 Hagar, being afflicted for despising her mistress, runneth away. 7 An angel sendeth her back to submit herself, and telleth her of her child. 15 Ishmael

NOW Sarai, Abram's wife, bare him no chil-IN dren: and she had an ahandmaid, an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, Behold now,

A.M. 2093. B.C. 1911.

# Ac.7.6. Ps.105.13 -43. He.11.8-13. Ex.i. 1.V.;12.40,41.

o ch.25.8. Job 5.26.

8 Eleazar and Caleb were the fourth gene-ration from those who left Canaan, ch.xlvi.

# ch. 12.7;13.15;26.4; 17.8; 28.4,13,14; 35.12; 46.4;48.24;50.24. Ex. 3. 8; 23.23,27-31; 34.1 De. 1.9; 7.1; 11.23-25; 31.Jos.1.4, with ch. 15-19, Jos. xii.-xix. De. 34.4 Ex. 23.31, with ch. 10.15-19.

CHAP. XVI. a Bondmaid, ch.21

A.M. 2093. B.C. 1911.

1 Heb be builded by her, ch. 30.3.6. Ex. 21.
4 Hagar being Sarar's bond-slave, her children would be Sarar's children, according to the custom of these times.—Patrick.

c ch.3.1-6. d Concubine, ch.25.

2 This act, revolting though it be to our feelings, is not uncommon in the East at the present day.—P.

e Pr.30.20,21. ft Sa. 24. 15. 2 Ch. 24.22. Ps. 7.8; 35.23; 43.

g 1 Pe.3.7.Pr.15.1.

3 Heb. That which 4 Heb.afflicted her.

4 Heb.afflicted her.

5 This is the first mention of the anged of the Lord. Anged is a name not of nansignified the first management of the second of the se

h Ex.15.22. 1 Sa.15. 7.ch.25.16. Nu.33.8. i ch.3.9;4.10.

& Ec. 10.4. Ep.6.5,6. / ch.17.20; 21.13; 25. 12-18.

12-18.
6 The Arab tribes, very many of whom are the descendants of Ishmael, occupy the country extending from Aleppo to the Arabian sea, and the Arabian sea, and the Arabian sea who was a sea of the Arabian sea, and the product of the Arabian sea, and the product of Arabian in various parts of India and the north of Africa.

the Lord hath brestrained me from bearing: 1 pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram, to be his dwife.2

4 \ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was edespised in her eyes.

5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into the bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee.

6 But Abram said unto Sarai, Behold, the maid is in thy hand: do to her as it pleaseth thee.3 And when Sarai dealt hardly with ther. she fled from her face.

7 ¶ And the angel of the LORD5 found her by a fountain of water hin the wilderness, by the fountain in the way to Shur.

8 And he said, 'Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress

9 And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the Lord said unto her. I will multiply thy seed exceedingly,6 that it shall not be numbered for multitude.

quent oppressors, Ps. 55. 3-5; Da. 10. 8, 9; and hence they are like to a bush burning and not consumed, Ex. 3. 2, 3. The burning lamp denoted their manifest and joyful deliverance, Ju. 6. 21; Is. 62. 1; the smoking furnace, their affliction in Egypt, De. 4. 20; Je. 11. 4. Abram went to his fathers in death, his soul to the world of spirits, and his body to the grave, where they were gone before him, He. 12. 23; Ec. 12. 7; ch. 25. 8, 17; 49. 20; Nu. 20. 21; 27. 13; Ju. 2. 10; 1 Ch. 23. 1; 29. 28; Job 42. 17; Je. 8. 2. And it was in peace, without remarkable trouble; and in peace with God and his own conscience, and with his neighbours, Ps. 37. 37; Is. 57. 2; 2 Ki. 22. 20. It was also in a good old age; when he was fuli of years, weary of this world, and ready and longing for heaven, yet free from any of the infirmities of old age, and falling like ripe fruit in the time of gathering, ch. 25. 8; 1 Ch. 29. 28; Job

Ver. 16. Iniquity is full, when it is arrived at such a number of acts, such a degree of aggravation, and time of continuance, that God, in consistence with his purpose or honour, can no longer forbear to punish it, Je. 51. 13; Da. 8. 23; Joel 3. 12; Mat. 12. 32; I Th. 2. 16.

Ver. 17. [Those pieces. The first emblem, a smoking furnace, was an apt representation of the state of Abram's seed under the Egyptians and the Gentiles, see le. 11. 4: Zec 12 0 Th second a hurning lame

same phrase is used. In the latter passages the Hebrew word signifies 'torrent-bed,' and not river; and Wady el-Arish is meant. National sin prevented the Israelites from possessing the whole country originally promised to Abraham, Ex. 23. 20-33, with Jos. 23. 13-16; Ju. 2. 20–23. The country as promised here to Abraham was much more extensive than that described

by Moses in Nu. xxxiv. P.]
Ver. 19, 20. It seems the Kenites, Kenizzites, Kadmonites, and Rephaims had either been mostly extirpated before the time of Moses, or were blended with almost four thousand years the fulfilment hath been the seven nations which he mentions. De. 7. 1, 17-24;

Ex. 23. 23; 33. 2; 34. 11. REFLECTIONS.—Blessed indeed are they whose God is the Lord! There is no woe, no want, to them that fear him! How happy the issue of familiar intimacy with God! Before they call, he answers; and whilst they are yet speaking, he saith, Here I am. Scarcely will he do anything important without revealing his secrets to them. How he condescends to our weakness, in giving us signs in ordinances, signs in providence, for the confirmation of our faith in his promises! But even his faithful ones must often wait long for the beginning or the full accomplishment of these promises; and through manifold trials it must be obwho is the messenger of the new covenant, ch. 22. II; 48. 16; Ju. 2. 1; 6. 11; 13. 3; ls. 63. 9; Zec. 1. 12; 3. 5; Mal. 3. 1.

Ver. 8, 9. He puts her in mind of her relation to Sarai, to render her sensible of her fault, and dispose her to a dutiful return and subjection to her, Tit, 2, 9; I Pe. 2. 18; Ep. 6. 5.

Ver. 10-12. Here it is foretold that Ishmael and his seed should be wild free men, like wild asses; mischievous to all around them, and extremely numerous. For amazingly remarkable. Ishmael had twelve sons, who gave rise to as many tribes or nations, called by their names, and who dwelt southward in Arabia, before the face or in the presence of their near relations, the Ammonites, Moabites, descendants of Keturah, Edomites, and Jews, ch. 17. 20; 21. 13, 18; 25. 11-18. All along they have been a nuisance and plague to the nations around them; infamous for theft, robbery, revenge, pillage, and murder. It hath therefore been the continued and common interest of mankind to extirpate them from the earth. But though almost every noted conqueror who hath appeared in the world, whether Hebrew, Egyptian, Assyrian, Chaldean, Persian, Grecian, Roman, Tartar, or Turkish, hath pushed tained. Meanwhile, then, let me wait with patient his conquests to their borders, or even beyond them

11 And the angel of the LORD said unto her, Rehold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the "Lord hath heard thy affliction.

12 And he will be a wild man; his hand will be against every man, and every man's hand against him: "and he shall dwell in the presence of all his brethren.

13 And "she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called Beer-lahairoi:8 behold, it is between Kadesh and Bered.

15 ¶ And<sup>p</sup> Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.9

16 And Abram was fourscore and six years old when Hagar bare Ishmael to Abram.1

A.M. 2093. B.C. 1911. 7 That is, God shall CHAP, XVII.

a ch.35.11; 18.14. Je. 32. 17, 27. Mat. 19. 26. He.7.25. Da.4. 35. Job m ch.29,32,33.Ex.2.
23, 24; 3,7. Ps. 22, 24;
mercifully regarded
thy affliction and
heard thy prayers
therein, Ex.3.7.

⊅ ch. 25. 12. 1 Ch. 1.

9 The Arabs are divided into two primitive families or races, the Foktanutes, called by native writers pure Arabs; and the Ishmaeties, called mixed Arabs, because their mother was an Egyptian. The latter are often called Hagarenes.

1 roro.

n ch.25.18.

o ch.22.14. Ex. 34. 6,

2 Or upright, of

8 That is, the well of him that liveth and seeth me, ch. 24, 62 [rather, the well of seeing (God) and living.—P.] € ch.9.9; 12.2; ver. 4. 5,6.1 Co.4.7. d ver. 17. Le. 9. 24. Nu. 14. 5; 16. 22, 45. Ju. 13.20.1 Ki. 18. 39.

e See ch. 12.2; 13.16; 22. 17; 32. 12; 35.11; 16, 10; ver. 20; xxv. xxxvi. Nu.i.xxvi.

3 Heb. multitude of nations.

fRo. 4. 17. Ne. 9. 7. ver. 13. Is. 62. 2, 4. Re. 2. 17. ch. 32. 28. 2 Sa. 12. 25. Nu. 13. 10. Jn. 1. 42. 4 An high father.

5 Father of a great multitude.—C.

CHAPTER XVII.

1 God reneweth the covenant. 5 Abram's name is changed, in token of greater blessings. 9 Circumcision is instituted. 15 Sarai's name is changed, and she blessed. 17 Isaac is promised. 23 Abraham and Ishmael are circumcised.

ND when Abram was ninety years old and A nine the Lord appeared to Abram, and said unto him, I am the Almighty God, bwalk before me, and be thou perfect.<sup>2</sup>

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram dell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many na-

5 Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful,

dishonour, attempted to subdue them. Flushed with | a state of uninterrupted hostility with all men; seeking his eastern victories, Pompey, the famed Roman general, when they had hopes of gaining their purpose, these wild Arabs pursued them, almost at their heels, and dreadfully harassed the Roman subjects in Syria. Augustus, the renowned emperor, made one or more fruitless attempts to subdue them. About A.D. 110, Trajan, one of the most powerful emperors and valiant generals that ever filled the Roman throne, with a mighty army, determined if possible to subdue them, and laid siege to their capital. But storms of hail, which are scarcely ever seen in that country, thunder, lightning, whirl-wind, swarms of flies, and dreadful apparitions in the air, terrified or repulsed his troops as often as they repeated their attacks. About eighty years after, Severus, another warlike emperor, determined to punish their siding with Niger, his rival, by an utter reduction of them. But, after he had made a breach on the wall of their principal city, an unaccountable difference between him and his beloved and faithful European troops obliged him to raise the siege, and leave the country. In the seventh century of the Christian era, these Ishmaelites, under Mahomet, their famed impostor, and his successors, furiously extended their empire, and their new and false religion, through a great part of Asia and Africa, and even some countries of Europe, Re. 9. 1-11. Since the fall of their empire, the Turks have made repeated attempts to subdue them; but instead of succeeding, they have been obliged, for near three hundred years past, to pay them to conceal their guilt. An uneasiness of temper, and a yearly tribute of forty thousand crowns, for procuring a safe passage for their pilgrims to Mecca, the holy city, where Mahomet was born. If, to fulfil his promise, God hath done so much for protecting the temporal liberty of miscreants, what will he not do for the salvation of his people! [Ver. 12. The 'wild ass' (pere, the Hebrew word here translated 'wild') was the emblem of wild, rude, uncontrollable freedom-total disregard of law and social restraint, Job 24. 5; 11. 12. Such has ever been, and is still, the character of the Arab. He roams free through his native desert. No power has been able to control his movements, or to induce or compel him to adopt the settled habits of induce or compel him to adopt the settled habits of and honourable accomplishment in the season which civilized life. His hand has been, and is, against every he thinks fit. And if he grant me undeserved visits, man who, without his protection, enters his country; while the yoke of my transgressions is wreathed about and the hand of every surrounding ruler has been and is against him. Yet he dwells to this day, as

he has done for nearly forty centuries, in the pre-

no home but the desert, submitting to no law but their attempted to reduce them; but his army being recalled will, and acknowledging no right but their sword; 'their hand against every man, and every man's hand against them. — And he shall dwell in the presence of all his brethren. To ascertain the meaning of this phrase, we must recollect that one peculiarity in the prophecies concerning the Jews-another branch of the Abrahamic tree—was, De. 28. 64, 'And the Lord shall scatter thee among all people, from the one end of the earth even unto the other.' Now this was foretold of the child of the promise, the descendants of Isaac; but of Ishmael, the son of the bond-woman, it is said, He shall dwell in the presence of all his brethren; that is, while Israel shall be scattered, dispersed, and outcast, Is. 11. 12, from the land promised to Abram, Ishmael shall abide in the land promised to Hagar. The event has verified the prediction, and proved that it proceeded from him who 'determined the bounds of their habitation.' Israel is scattered in judgment as chaff of the thrashing-floor; Ishmael abides immovable as Sinai, C.]

Ver. 13. Have I, in this desert as well as in my master's family, and notwithstanding my misbehaviour, received a gracious visit from God, as my powerful guardian and kind benefacter and have I duly considered, and thanked him for, and improved the same?

Ps. 9. 13; Lu. 1. 48, 49.
REFLECTIONS. — The best of snints too often degrade themselves to obtain what they desire before God's time, and with some plausible pretexts endeavour too much affection to creatures, often induce us to comply with their sinful proposals. But the best intended transgressions will quickly issue in shame and trouble to the guilty, especially if saints; while our tempters prove our first and principal accusers. How transcendent the mercy of God, in visiting transgressors in the very troubles which they had drawn upon their own heads! Yet remember no happy deliverance is to be expected but in the way of returning to our duty. Let me never therefore hope for comfort in children, or in anything besides, but in the Lord's way. Let me always leave it to him to give his promise a proper my neck, let me with wonder remark his kindness, and

God. This is the first time Jehovah calls himself Almighty; or, as some render it, and the word will bear, All-sufficient. It is important to remark, that God, whose perfections are infinite, can never, in the language of a finite being, fully bring out the catalogue of his attributes. But, on all occasions, he puts forth that special view of his perfections which is best calculated, in his special circumstances, to be the pillar of the believer's faith. Abram was a stranger, and surrounded by enemies, God therefore declares himself the Almighty, able to protect him in all dangers, as well as to fulfil all his promises. C.—El-Shaddai, 'God-Almighty,' was the name by which the Lord announced himself or made himself formally known to Abram and to the early patriarchs. It indicated the special relationship in which he stood to them:-he was their omnipotent Protector and Provider in a strange land. P.

Ver. 2. God's making a covenant here, and in many other places, denotes the enlargement, renewal, establishment, or confirmation of it. It cannot be imagined that, in the various instances in which this phrase is used, he had not respect to his former declarations of the same kind as still in force, Ps. 105. 8-10; Ge. 15. 18; Ex. 34. 10-27; 1 Ki. 8. 9; Je. 31. 33; Ho. 2. 18; Ge. 6. 18; ver. 7, 19, 21; Ex. 6. 4; Le. 27. 9; De. 8. 18; Eze. 16. 60, 62.

Ver. 3. He fell on his face, in token of his fear and reverence, as being afraid and ashamed to look upon God; ver. 17; Ex. 3. 6; Le. 9. 24; Nu. 22. 31; Jos. 5. 14; Ju. 13. 20; Eze. 1. 28; 3. 23; 9. 8; 42. 3; Da. 8. 17; Mat. 17. 6; Re. 1. 17; Ps. 89. 7, 'God is greatly to about him;' 95. 6, 'Let us worship and bow down before the Lord;' Ps. 96. 4, 9; 91. 9; Re. 15. 4.

Ver. 4. Abram was not only the natural parent of

multitudes, and the example and teacher of faith to all believers, but was the covenant-head with respect to the Israelitish nation, and was typical of Jesus Christ as the covenant-head and father of all who believe, ch. 12. 2; Ro. 4. 16, 17; Ga. 3. 28, 29.—[This was fulfilled to the letter. Abram was the progenitor of the Ishmaelites, the Jews, the several nations of the Ketur-

ites, the Edomites, &c. P.]

Ver. 5. God's giving names to persons, imports his making them to correspond with them in their condition or usefulness, ch. 32. 28; 2 Sa. 12. 25; Is. 62. 2, 4, 5; Re. 2. 17; Je. 20. 3; 23. 6; 33. 16; Mat. 1. 21.

and I will make nations of thee; and kings shall come out of thee.

7 And <sup>9</sup>I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger,6 all the land of Canaan, for an everlasting possession; and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This is my covenant 7 which we shall be a covenant of the covenant of the covenant of the covenant of the covenant of the covenant of the passover of the large passover of the lar

10 This is my covenant,7 which ye shall keep, between me and you, and thy seed after thee; Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days old kshall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant.

esh for an everlasting covenant.

14 And the uncircumcised man-child, whose esh of his foreskin is not circumcised, that soul hall be cut off from his people; he hath broken by covenant.

15 ¶ And God said unto Abraham, MAs for arai thy wife, thou shalt not call her name in the same area thy wife, thou shalt not call her name. flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.9

16 And "I will bless her, and give thee a son Rose 26. 26. 4.26. also of her: yea, I will bless her, and she shall

A. M. 2107. B.C. 1897. A.M. 2107. B.C. 1897.

g Ro.9, 8. Lu. 1, 72-75. Ps. 105. 8-10. Mi. 7, 20. Ps. 81.10. He, 8. 10. Eze, 28, 20, Ac, 2, 39. Mar.10.14.

h See ch. 12. 7; 13. 15,17;15.7-21. q ch 16.10; 21.13; 25

6 Heb. of thy so journings.

7 i.e. This which 1 is, the memorial of the angel's passing them over, when he smote the Egyptian children.—Patrick.

i Ac. 7. 3. Ro. 4. 11. ver.11.

8 Heb. of eight

& Le.12.3. Lt. 2. 21. Jn.7.22.Ro.2.28.

/ ch. 14.14; 15. 3. Ex. 12.44;22.4.

m See ver. 5. 2 Sa.

1 Heb. she shall

o See ver.3, Le.9, 24, Nu.14,5; to. 22,45. De. 6,18, 25. Jos. 5,14; 7, 6, Ju. 73, 20 1 Ch. 21, 16. Job 1.20. Eze, 1,28, Da. 8,17. Mal. 2,10, Re. 5,8; 11,10;14,19.

# ch 18.10; 21.2; ver. 21. Ko. 3.9.

with a mighty and irresistible hand to 'remove their candlestick out of its place.'—C.

r Ro.9.5, 6, 9. Ga. 3 s ch.35.13:ver.3. Nu 12.6,8. Ju.6.21;13.20,

3 God went up from
Abraham. The best
comment on this passage is found in Ac.
1.9, 10; in which it is
recorded that the Son
of God, after his resurrection and forty
days' converse with surrection and forty days' converse with his disciples, 'was taken up, and a clond received him out of their sight;' and in which it is prophesied that 'he shall come in like manner as ye have seen him go into heaven. —C.

t ver.10-14;ch.34.14; ver.26,27. Pr.27,1. Ec. 9.10.Ps.119.60.

4 1897. # Ro. 4. 11. Ps. 119. be a mother of nations; kings of people shall be of her.

17 Then Abraham 'fell upon his face, and laughed, and said in his heart, Shall a child he born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, Oh that Ishmael might live before thee!

19 And God said, PSarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee. Behold, I have blessed him, qand will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget; and I will make him a great nation.2

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he eleft off talking with him, and God went up from Abraham.<sup>3</sup>

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and tcircumcised the flesh of their foreskin in the self-same day, as God had said unto him.4

24 And Abraham was ninety years old and nine when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.

26 In the self-same day was Abraham circumcised and Ishmael his son;

27 And all the men of his honse, born in the

and had access to contemplate the glories of the new- | for his people, and promised them pardon of sin and | Ex. 31. 14; Le. 18. 29; 19. 8; 20. 3, 5, 6, 17; Nu. 15. 30, 31. covenant state, and of the heavenly blessedness, Ex. 19. 5, 6; 20. 12. But, as it respects Christ, and believers in him, it implies God's interesting them, in all his persons and perfections, by every amiable relation, and his giving them all that he hath, and doing all his works, for their happiness and comfort, Ps. 89. 27; Ep. 1. 3; He. 8. 10; Ps. 144. 15; 16. 5, 6. This covenant, as it respected the Hebrew nation, together with the possession of Canaan, and the various ceremonial ordinances by which they were marked the peculiar people of God, and in the observance of which they were to enjoy their rest and prosperity in Canaan, is represented as everlasting or for ever: but in these passages no more than a long time is meant, ch. 48. 4; Ex. 12. 14; 21. 6; 31. 17; 32. 13; 40. 15; Le. 16. 34; 25. 23, 30, 46; Nu. 10. 8; 15. 15; 18. 19; 25. 13; De. 4. 40; 15. 17; 18. 5; Jos. 4. 7; 14. 9, &c. But as this covenant respected Christ, and believers in him, it, and all

sanctification of their nature and life, Ro. 4. 11; Ex. 19. 5, 6; De. 10. 15; 30. 6; Col. 2. 11. On the part of the persons circumcised, it imported their acceptance of God in Christ as their God, and of redemption through the blood of his Son; and their engagement to have no longer intimate friendship with the world which lieth in wickedness, but to mortify their lusts, and to apply themselves to the most internal and spiritual piety, Phi. 3. 3; Je. 4. 4; Ro. 2. 29. Females were considered as represented in the males, with respect to this ordinance. But children were not to be circumcised till the eighth day; to teach us that neither circumcision nor baptism is absolutely necessary to salvation, and because till that time children and other animals were reckoned too weak or impure for dedication to God,

Ver. 14. Not infants, who could not circumcise themselves, but such as wilfully neglected this ordinance

And surely there is no injustice that a presumptuous and obstinate rebel against a fundamental law of the church and nation of God should be punished with death.

Ver. 17. Abraham laughed, in virtue of his firm belief of the promise, and his satisfaction therein, Ro. 4. 19, 20; Jn. 8. 56; but Sarah laughed in unbelieving derision, ch. 18, 12.

Ver. 18. Let *Ishmael live*, and prosper in thy favour, and under thy special care, ch. 48. 15; Ps. 31. 22.

REFLECTIONS.—How infinite the extent, how rich the mercy, of God's granting himself, as God Almighty, God All-sufficient, to be my God, and the God of my seed! Let me by faith heartily and hastily catch the word at his mouth, and cry—'My Lord and my God, and the God of my seed! Thrice blessed heritage of the hosts of nations, secured to us as our por-tion for ever!' Though neither my house nor my heart be so with God as they ought wet he both may

house, and bought with money of the stranger, were circumcised with him.

# CHAPTER XVIII.

1 Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the strange promise. 17 The destruction of Sodom is revealed to Abraham. 23 Abraham maketh intercession for the men

ND the Lord appeared unto him in the A plains of Mamre: and he sat in the tentdoor in the heat of the day:

2 Anda he lift up his eyes and looked, and, 2 And he lift up his eyes and looked, and, lo, three men stood by him: and, when he saw them, he bran to meet them from the tent-door, and howed himself toward the ground. and bowed himself toward the ground,

3 And said, My Lord,5 if now I have found favour in thy sight, pass not away, I pray thee,

from thy servant.

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree;

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; the tree;

5 And I will fetch a morsel of bread, and comfort, ye your hearts; after that ye shall pass on: °for therefore are ye come8 to your servant. And they said, So do as thou hast said.9

Sarah, and said, Make ready¹ quickly athree measures of fine meal, knead it, and make cakes upon the hearth.

fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it.

nd they said, So do as thou hast said.

6 And Abraham hastened into the tent unto arah, and said, Make ready¹ quickly athree leasures of fine meal, knead it, and make cakes pon the hearth.

7 And Abraham ran unto the herd, and etched a calf tender and good, and gave it into a young man; and he hasted to dress it.

8 And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they lid eat.

9 The hospitality of the Arabs, especially those who dwell in the stanger could be arranged as in the stanger could be and it with those in the least of the stanger could be an interest. They are proposed in the stanger could be an interest. The Bedawh could be an dignified, and they like the stanger could be an interest. The Bedawh could be an dignified, and the stanger could be an interest. The Bedawh could be an dignified, and the stanger could be an interest. The Bedawh could be an dignified, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they could be a stanger of the stanger could be a s which he had dressed, and set it before them; and he stood by them under the tree, and Ithey did eat.2

9 ¶ And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent-door, which was behind him.

11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, 'After I am waxed old shall I have pleasure, my lord being old also?

13 And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Ist any thing too hard for the LORD? At the time appointed I will return unto thee, ac-

A. M. 2107, B.C. 1807. A.M. 2107. B.C. 1897.

x ch. 18.19. / ch.4.9.Col.3.9. Ep. 4.25.Pr.28.13,

m Am. 3.7. Ps. 25.14 n. 15.15.

CHAP. XVIII.

pitality to all -C.

7 Heb. stay.

c ch.19.8;33.10.

8 Heb. you have

a He.13.2. ch.19.: Ju.13.3,9. # ch. 12. 3; 22.17,18; 26.4. Ac.3.25. Ga.3.8, Ep.1.3. Ps.72.17. *b* Ro.12.13. ch.23.7; 19.1; 33.6;7; 43.26,28. Ru.2.10.2 Ki.2.15.

ο Ps.1.6; 11.4; 34.15 n.10.14.2 Ti.2.19.

P De.6.7; 32.46. Pr. 22.6; 6.20-22. Ep.6.4. I Ch.28.9. Ps.78.2-9. Is. 38.19.

4 Judgment was now about to com-mence on the de-scendants of Canaan 6 In countries where sandals, and not shoes, are worn, access to the feet for seendants of Canaan, ch. 100-19, who had ch. 100-19, who had ch. 100-19, who had ch. 100-19, who had ch. 100-19, who had ch. 100-19, who had ch. 100-19, who would 'command his children and household to keep the way of the Lord.' But the Lord. But the Lord. I will the chord to keep the way of the Lord.' But the Lord.' But the Lord.' But the Lord.' But the Lord.' But the Lord.' But the Lord.' But the Lord.' But the Lord.' But the Lord.' But the Lord.' But the Lord.' But the Lord.' But the Lord.' But the Lord.' But the Lord.' Farental education, consisting in word, temple, and prayer is the all and in all of a family or a country. the all and in all of a family or a country There are two teach ers—God and man To parents it is said 'Train up a child in the way that he should go,' and to the church it is promised. 'They shall all be taught of God.'—C.

q ch.4.10; 13.13. Is 5.7;3.9.Je.14.7.Ja.5.4.

r ch.11.5. Je.17.10. He.4.13. Job 34.22; 23. 24. Ps.90.8.

5 Whenever the infinite God reveals himself to finite man, himself to Anite man, Cod must needs present bimself within finite limits. The only begotten Son must then declare kim. On this principal control of the con e Mal.1.14. ch.19.3.

6 Two created ar

s Je. 15.1. Ps. 106.23. Eze. 22.30.1 Ti.2.1.

# Is.19.24; 65.8;6.13. Je.5.1. Eze.#2.30. Mat.

fch.19.3.Lu.24.43.

1 Heb. hasten.

d Mat. 13.33.

2 An Arab chief never eats with his guests; and he gene-rally stands by while they eat, as if enjoy-ing the view of his own hospitality.—P.

g Ro.9.8,9.ch.17.16, 19,21;21.2.

8 To fulfil my promise in due time.—C. t Ezc. 20,47. Job 8.3; 34.17. Ro. 3.5,6. ver. 25. De. 32,4. Ps. 11.5-7.

h ch.17.17. Ro.4.19. He.11.11, with ch.31.

f Lu.1.18,34. 1 Pe.3. 6.1 Ki.1.17.Ep.5.33.

# Ps.8.4;144.3. Job 4. 19.ch.2.7;3.19.Ec.12.7. Is.64.8.

cording to the time of life, and Sarah shall have

15 Then Sarah <sup>1</sup>denied, saying, I laughed not: for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 ¶ And the Lord said, "Shall I hide from Abraham that thing which I do:

18 Seeing that Abraham shall surely become a great and mighty nation, and "all the nations of the earth shall be blessed in him?

19 For I know him, that he Pwill Command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21 I will rgo down5 now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will

22 And the men<sup>6</sup> turned their faces from thence, and went toward Sodom: but Abraham \*stood yet before the LORD.

23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein ?

25 That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26 And the Lord said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, \*Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, "If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and

said, Peradventure there shall be forty found there. And he said, "I will not do it for forty's sake.

30 And he said unto him, "Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I<sup>y</sup> will not do *it* if I find thirty there.

31 And he said, \*Behold now, I have taken upon me to speak unto the Lord: Peradventure

there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32 And he said, WOh let not the Lord be angry, and I will speak yet but this once: "Peradventure ten shall be found there. And he said I will not destroy it for twenty's.

And he said Prevent destroy of the said Prevent present the thought of the said prevent present the said prevent present the said Prevent present the said I will not destroy it for take the said I will not destroy it for take the said I will not destroy it for take the said I will not destroy it for take the said I will not destroy it for take the said I will not destroy it for take the said I will not destroy it for take the said I will not destroy it for take the said I will not destroy it for take the said I will not destroy it for take the said I will not destroy it for take the said I will not destroy it for take the said I will not destroy it for the said prevent t said, I will not destroy it for ten's sake.

33 And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.3

### CHAPTER XIX.

1 Lot entertaineth two angels. 4 The vicious Sodomites are stricken with blindness. 12 Lot is sent for safety to the mountain. 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are destroyed. 26 Lot's wife is made a pillar of salt. 30 Lot dwelleth in a cave. 31 The incestuous origin of Moab and Ammon.

↑ND there came "two angels to Sodom at even; and Lot<sup>4</sup> sat<sup>b</sup> in the gate of Sodom: and Lot, seeing them, rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and dwash your feet, and ye open air. -C. in the arry of sleep in the shall rise up early, and go on your ways. And And Action 1.5. Lu. 11.8; they said, Nay; but we will abide in the street all night.5

all night.<sup>5</sup>

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; gand he made them a feast, and did bake unleavened bread, and they did eat.<sup>6</sup>

4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter.

5 And they called unto Lot, and said unto he would get a pression that the world get a pressure that the sound have the city and the people of a large city, while the property and the world get a pressure that the world get a pressure that the sound have the companies to the street of a large city, while the world get a pressure that the world get a pressure that the companies that the companies that the companies that the campine that the companies that the companies that the companies that the cellings of a genuine Bedawy in factor that the city of a genuine Bedawy in factor that the cellings of a genuine Bedawy in factor that the cellings of a genuine Bedawy in factor that the cellings of a genuine Bedawy in factor that the city as he would bake under the city as he would have th

him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

A.M. 2107. B.C. 1897. | A.M. 2107. B.C. 1897.

y Ju.6.39. Job 40.4. Is.6.5. Ps.89.7. He.12.

z He.4.16; 10.20-22. Ep.5.18 Lu.18.1; 11.8. Mat.7.7,11.

a Is. 65. 8. Ja. 5. 16. Mat. 7. 7. 11. Ex. 32. 9, 10,14; 33. 13,14; 34.9,10. Nu.14. 11-20.

2 x897.

3 The progress of this intercession is well calculated to en-

CHAP. XIX.

a ch.18.1-3,22.

4 The sacred historian, tracing the history of Abraham, has for some time been silent as to Lot. Though he had ungenerously taken the preference over Abraham, and sinfully chosen the rich plant of Sodom, yet he so callet historian of Sodom, yet he so callet historian of Sodom, we will be sound to be sound

/ τ Th. 5. 3. Mat. 24. 38. 2 Ch. 36. 16. Eze. 20. 49. Je. 20. 7. 6 Job 31.32.He.13.2. ver. 17,22.

c ch. 18.2.

d See ch. 18.4.

e Lu.24,28,29. x Ps.119.59, 60. Zec.

g ch. 18. 6, 7. He. 13. 2.Ex.12.15,39.

3 Lot presents a remarkable instance of the conflict between Jath and sight, 2 Co. 5.7. He is directed to depart immediately, yet he langers still. He is brought forcibly out, and warned to escape to the manufains; yet he emireats a ruture in the manufains; yet he emireats a ruture in the manufains; yet he emireats a ruture in the manufains; but the weakness of man is overruled to maguify the mercy of the LORD, who hearkens to his humble mercression, and of his sake. The name of this city, formerly Bela, Ge. 14. 2, was changed to Zoar, which signifies tittle, in commemoration mercy which Lot presented.—Note, Every work is easy to omnipotence; every grant is little to the richness of mercy. See Ep.2.4—C. he would get a pressing invitation to every tent.—P.

h Pr.6. 18,4.16, Mi.7.

i Ex.16.2;23.2.

z ver.14,15,22. 1 Ki. 19.3, Mat.24.16. Ac.27. 31. Lu. 9, 62. Phi.3.13, 14. & Is. 3. 9. Ju. 19. 22. Ro. 1.27. Jude 7. Le. 18. 22; 20.13. Je.3 3;6.15. 2 Ti.3.13.

a Ac. 10. 14. ch. 32. 25, I5. 45. 11. / ver 4. 1 Sa. 30. 23. Is. 58.7. Ac. 17.20.

y Ex. 34. 6. Is. 63. 9. Mi. 7. 18, 19. Ps. 103. 10; 100, 8;86. 5, 15. Lu. 6. 35, 36.

m Ro.3.8. Ju. 19.24. ch.42.37.

o ch.13.11. 2 Pe. 2.

9 Blindnesses, 2 Ki

₱ Is.57.10. Je.2.36.

q ch.7. 1. Nu. 16, 26, Ex.12.31. Jos.6.22. Re. 18,4.ver.17,22.

s Re.18.4. Nu.16.26 ver.17,22. Lu.19.42.

# Nu.16,26. Re.18.

1 Heb. are found.

2 Ot, punishment.

8 Behold now, "I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is 7 That temptation may lead a wise man to say a foolish thing, and a good man to jurpose or do an evil thing, is often exhibited in the history of the control of the contro good in your eyes:7 only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, "Stand back. And they said again, This one fellow came in to sojourn. and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, even Lot, and came near to break the door.8

n Is.65.5. 1Sa.17.44 Mat.7.6.Je.3.3;6.15. 10 But the men put forth their hand, and pulled Lot into the house to them, and shut to 8 The beauty of the angels inflamed their lust. the door.

11 And they smote the men that were at the door of the house with blindness,9 both small and great: so that they pwearied themselves to find the door.

12 ¶ And the men said unto Lot, qHast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, 'Up, get you out of this place; for the Lord will destroy this city. But he teemed as one that mocked unto his sons-in-law.

15 And when the morning arose, then the angels hastened Lot, saying, "Arise, take thy wife, and thy two daughters, which are there; lest thou be consumed in the iniquity<sup>2</sup> of the city.

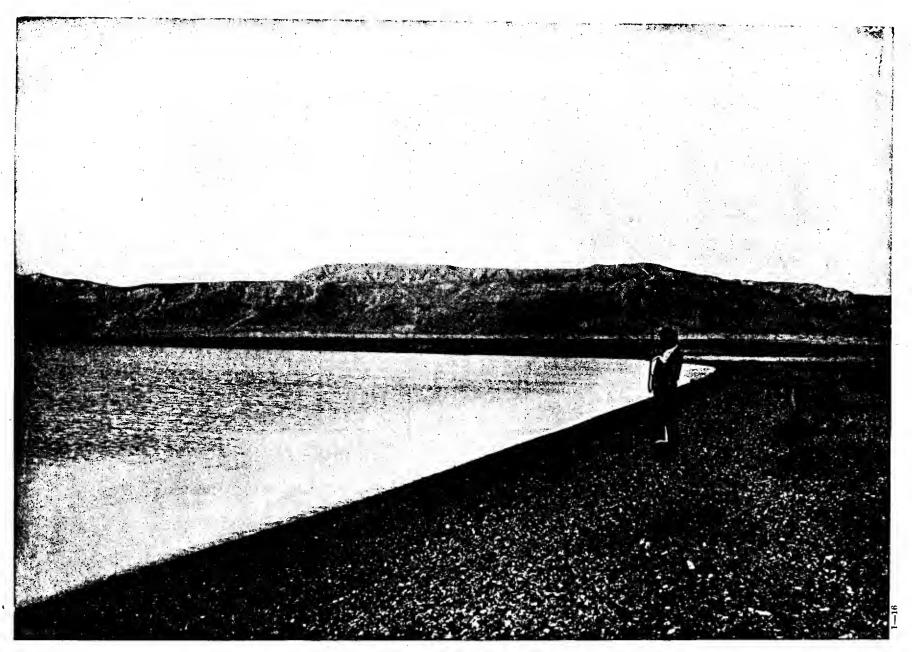
16 And, while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the

17 And it came to pass, when they had brought them forth abroad, that he said, \*Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, "Oh! not so, my

19 Behold now, the servant hath found grace

Re. 18. 4: and vet it is in everlasting mercy to their | the most abandoned transgressors is gradual and slow, | 28, 29; and Paul and Silas, when constrained by Lydia,



THE DEAD SEA—WHERE SODOM AND GOMORRAH ARE SUPPOSED TO HAVE BEEN SITUATED. [Genesis, xix:29.]—"And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." The cities of the plain are supposed to have been Sodom, Gomorrah, Admah, and Zeboim, and they were situated in the midst of the garden-like plain that lies between the Moab mountains and the Judean Mountains, just to the north of the Dead Sea. A shower of brimstone and

fire fell upon these cities, we are told in the nineteenth chapter of Genesis, and destroyed them. The sites, especially of Sodom and Gomorrah, are now supposed to be under the waters of the Dead Sea at the upper and northern end of it. This part of the sea is represented in the view given above. The awful doom of Sodom and Gomorrah is held up in numerous passages in the Old and New Testament as warnings, as Mark, vi:11; II. Peter, ii:6; Jude i:7.

in thy sight, and thou bhast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die mountain, lest some evil take me, and I die.

20 Behold now, this city is near to flee unto, and it is a little one: Oh! let me escape thither,

(is it not a little one?) and my soul shall live.

21 And he said unto him, dSee, I have accepted thee concerning this thing also, that I will not everythee with the purpose of the purpo will not overthrow this city, for the which thou 3.715.47.11.1 Th.5.2.

will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

23 The sun was risen upon the earth when Lot entered into Zoar.

24 Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven:

25 And he overthrew those cities, and hall the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 But his wife looked back from behind him, and she became a pillar of salt.

27 And Abraham gat up early in the morn-looked a support of the cities and that when the support of the cities, and the support of the cities, and that which grew upon the ground.

26 And Abraham gat up early in the morn-looked a support of the cities, and the sup

27 ¶ And Abraham gat up early in the morning to the place where he stood before the Lord which, if it once fill before the lord which, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters

A characogular.

A characogular.

A characogular.

A characogular supported the Lord before the Lord before the Lord by which, if it once fill which, if it once fill be considered to the plain, place which if it once fill be common the plain, and the summinous first body with salar accordingly sufficant become a fill be c

30 ¶ And Lot "went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in "Zoar: and he dwelt in a cave, he and his two daughters."

| 107,34 Jude7, Re. 14 Jule 7, Re. 14

A.M. 2107, B.C. 1897,

8 Heb. thy face. e ch. 32.20,28, Ex. 32. 10. 18.45.11; 05.8, Mar. 6.5.Ps.91.1-10.

cating upon a whole kingdom that most important public virtue,matrimonial fidelity. See ver.3-7.—C.

A.M. 2107. B.C. 1897.

7 We have said, on the evidence of Peter, that Lot was a right-eous man; but how is the character con-sistent with this hor-thle narrative. Sim. rible narrative? Simply on the same ground that Peter's blasphemous denial of our Lord, Mat. 20. 70, 74, is consistent with his afterward

70, 74, 16 Consistent with his afterwards more row with his afterwards more row fissed or the result of the row fissed or the row fissed or the rought his so fine, because they must be rought his so fine, because their must have the rought first and they demounce their punishment or display their evil consequences, or record the repentance of the row first f

12. / Je. 3.3; 6.15; 8.12; 5. 8.15; 3.9. u Ps. 8.4. Ec. 7.20. Pr. 24.16. 8 1896. x ver 8, with Ju. 1.7. I Sa. 15.33, Mat. 7.2. 9 Of my father. y Nu. xxii. - xxiv. Ju. iii 2 Sa. vin. 2 Ki.ii.

1 Son of my people. z De.2. 9, 19, Ju. xi. I Sa.xi.z Sa.x. Both of them were accursed nations, De.23, 3. Ne. 13, 1, 23, 25. See In-troduction.

CHAP, XX.

a th.18.1.
2 'Toward the country of Negeb.'—

31 ¶ And the first-born said unto the younger. Our father is old, and there is pnot a man in the earth qto come in unto us after the manner of all the earth:

32 Come, let us make our father 'drink wine. and we will slie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the first-born went in, and lav with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold 'I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine "that night also: and the younger arose, and lav with him; and he perceived not when she lav down, nor when she arose.8

36 Thus\* were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab:9 the same is the father of the <sup>y</sup>Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi:1 the same is the father of the zchildren of Ammon unto this day.

## CHAPTER XX.

1 Abraham sojourneth at Gerar, and denieth his wife, and loseth her. 3 Abimelech taketh her, but is reproved of God in a dream. 9 He rebuketh Abraham, 14 restoreth Sarah, and reproveth her. 17 He is healed at Abraham's prayer.

▲ ND Abraham journeyed from athence toward A the south country, 2 and dwelled between Kadesh and Shur, and sojourned in Gerar.3

2 And Abraham dsaid of Sarah his wife, She is my sister:4 and Abimelech king of Gerar sent and took Sarah.

regret, from that rich country abounding with sensual large masses of bitumen mingled with gravel. These pleasures, Lu. 9. 62; Phi. 3. 13, 14; Mat. 24. 16-18.

Ver. 20. Its inhabitants are few, and their guilt less; nor could it be a noted example of thy vengeance.

Ver. 24. "Then the Lord rained upon Sodom and Gomorrah brimstone and fire,"etc., Jn. 5.19; Ps. 11. 6; Job 18. 15; as a figure of their eternal sufferings in hell, Jude 7; 2 Pe. 2. 6; Re. 14. 10, 19, 20; 21. 8. Ver. 25. The vale of Siddim was burned up and turned

into a salt sea, ch. 14. 3; Nu. 34.12; De. 3.17; Jos. 3.16. Ver. 26. A lasting monument of God's wrath against her disobedience, unbelief, and love to the world, Lu.

17. 32; Nn. 16. 38. Ver. 27. [This place was a few miles east of Hebron, on the brow of the mountain ridge which commands that section of the valley in which the doomed cities

Ver. 28. [Recent researches have thrown some little

overlie a thick stratum of sulphur, which again overlies a thicker stratum of sand strongly impregnated with sulphur.' He says that the bitumen is calcined, and

bears marks of having been subjected to extreme heat —'The whole appearance points to a shower of hot sulphur, and an irruption of bitumen upon it.' The sacred writer farther says that the vale of Siddim became the Salt Sea. Suppose the vale to have sunk a few feet, or the water to have risen a few feet, after the burning of the cities, either supposition would accord with the biblical narrative, would not be without a parallel in the history of countries exposed to earthquakes, and would not be opposed to any results of have been prescribed by God for their safety! But let modern observation. It would accord, besides, with the views of ancient writers and with uniform Jewish

pious may be found! How encouraging to entertain strangers, when 'some have thereby entertained angels unawares!' To what shocking impudence, in the vilest abominations, men's corruptions can carry them, and that notwithstanding sharp corrections or remarkable deliverances, ch. xiv. How readily those who reprove sin by their godly conversation are an eyesore to the wicked! How quickly the protectors of God's messengers are rewarded with remarkable protection or with rescue from danger! How prone are hardened sinners to sport with the most serious warnings of ruin, near and terrible !-- and even saints, if strongly attached to worldly things, to defer or shift the means which have been prescribed by God for their safety! But let the reigning power, or even the prevalence, of a carnal and unbelieving heart; for though God wonderfully Ver. 29. God showed his regard to his own promise restricts the range of his judgments for the sake of his

7 Heb. as is good

r ver.3. Pr. 27.5.

8 The present of silver being 'destined' to the purchase of a covering of the eyes, or veil for Sarah and

all her married house

9 The reproofseems to be in calling Abra ham het brother, and thereby reminding her of having joined in his equivocation.

Note, The wife who was appointed an appointed an initial motion, which is constituted head of the wife, should not provide the struct head of the wife, should not persuant to the struct head of the wife, should not persuant to strengthen and confirm her, in good, confirm her, in good, confirm her, in good.

confirm her, in good

t Ja. 5.16. Mat. 7. 7 Is.45.11.

# ch.12.17;36.2;16.2. See ver.7.

CHAP. XXI.

a Ps. 12.6. ch. 17. 19; 18. 10. Ro. 4. 17, 18, 19, 20. Tit. 1.2. Ro. 4.19.

*b* Ac. 7. 8. Ga. 4. 22. He. 11. 11. ch. 17. 21; 18. 10, 14. Ro. 9.9.

3 But God came to Abimelech in a dream by night,3 and said to him, Behold, thou art hut a dead man, for the woman which thou hast taken; for she is a man's wife.

4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity4 of my heart, and innocency of my hands, have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also swithheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, knowk thou that thou shalt surely die, thou, and all that are thine.

8 Therefore Abimelech rose early in the Res. 105.14 Job 34.19. morning, and called all his servants, and told all these things in their ears:5 and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, 'What hast thou done unto us?' And what have I offended thee, that thou hast hrought on me, and on my kingdom, "a great has a bring the unit of the country of the unit of the country of the unit sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?6

11 And Abraham said, Because I thought, Surely the fear of God is not in this place;

and they will slay me for my wife's sake.

12 And yet indeed \*she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

| and mid: but Abraham's answer implications to the daughter; she is the daughter of god, groundless and a secondary and is secondary and is secondary and is secondary and is secondary and is secondary.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt show unto me; at every place whither we shall come, psay of me, He is my brother.

A.M. 2108, B.C. 1896.

e Ps. 105.14. Eze.33. 14. Jn. 3.4.

\$ God seems often to have made known his will by dreams, in ordinary cases, as distruct from prophetical intimations. Such things may be done still. But all such supposed communications must be tried by the infalling standard of the western of the such supposed cond, which liveth and abideth for ever.—I

fch. 34.24. 2 Sa. 4.11. with ch. 18.25; ver. 17,

4 Or simplicity, or sincerity, 1 Ki. 9. 4. 1 Ch. 29, 17. Ps.24.4; 73. 13;86.2.

g ch.31.7; 35.5. Ex. 34.24.1 Sa.25.26. Pr.21. 1.ch.39.9. Ps.51.4. Le. 6.2, with Ps.81.12.2 Th.

h Ps. 105. 15; 25. 14. He. I. I.

i 1 Ki.13.6.2 Ki.5.11. Je.14.11; 15.1; 27.18. 2 Sa.24.17. Job42.8. Ja.5. 16. Re.11.5,6.

5 It appears by this whole history of Abimelech, that he was a man of great virtue in those days, and not an idolater, but a workhipper of

c ch. 17. 19; ver. 6, 7, 12. Ro.9.7. Ac.7.8. Jos.

l ch. 12. 18;26. 10. m ch. 39.9. He. 13.4. Le. 20. 10. 2 Sa. 12. 10, 1. Ro. 2.14.

n Ps.36.1-4;14.4.

o Ge. 12. 13; 11. 29. She was the daughter of his eldest brother.

ø ch.12.13.

I Isaac means laughter, as is indicated in Sarah's words given in ver. 6, 7. It is laughter, however, not of derision, but of heartfelt joy.—P. d ch.17.10,12. Lu.1. 6.De.12,32.

6 Abimelech's ex-postulation and re-monstrance were weighty, convincing, and mild; but Abrae ch. 17.1,17. 2 About 1896.

f Is. 49. 15, 21; 54. 1 Ga. 4. 28. He. 11, 11. Sa.2.1-10. Lu.1.46-55. п. 16.21.22.

3 Weaned is de rived from the Saxo awendan, signifying to remove from the Saxor or emove from one place to another, as a grown child is removed from its mother's breast to other nourishment.—C.

g ch. 19.3; 26.30; 29 22;40.20. Ju. 14.10,12. 1 Sa. 25.36. 2 Sa. 3.20. 1 Ki. 3.15, Es. 1.3.

14 ¶ And Abimelech took sheep, and oxen. and men-servants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold. my land is <sup>q</sup>before thee; dwell where it pleaseth thee.<sup>7</sup>

16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering8 of the eyes unto all that are with thee, and with all other. Thus she was reproved.9

17 T So Abraham tprayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare children.

18 For the Lord had "fast closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

# CHAPTER XXI.

1 Isaac is born, and circumcised, 6 Sarah's jon. 9 Hagar and Ishmael are cast forth. 15 Hagar in distress. 17 The angel comforteth her. 22 Abimelech's covenant with Abraham at Beer-sheba, 33 who calleth upon the Lord.

AND othe Lord visited Sarah as he had said, A and the Lorp did unto Sarah as he had spoken.

2 For Sarah bconceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, 'Isaac.1

4 And Abraham circumcised his son Isaac, being eight days old, das God had commanded

5 And Abraham was an 'hundred years' old when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

8 And the child grew, and was weaned:3 and Abraham made a great feast the same day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the

Ver. 4. He was afraid that he, or even his subjects, | he said, Behold, I have given to thy brother a thousand | with sinful unwatchfulness and fear of man, which shekeis of silver: behold, he is to thee a protection, and to all who are with thee, and with all: and thou wilt | be recognized. His exposition is as follows:-- 'Since Sarah deserved likewise a compensation for the anxiety suffered by her in the house of the stranger, he gave to Abraham for her a thousand shekels of silver, and adwhich he had just made, and the respect with which it inspired him; he said, though she might profess that

causeth a snare! And if I have been once overcome by them, let me take heed to my steps, lest my last error be worse than my first; but especially if I have real grace, let me beware of becoming a tempter to the profane or graceless! How much God detests uncleanness! To prevent it he inflicts judgments upon and dressed to her a remark embodying the experience gives extraordinary warnings even to heathens. How pitiful are the best excuses which men, particularly

however innocent in this point, might for his sake, 2 Sa. 24. 17; I Ch. 21. 17; Je. 15. 4, be destroyed as the Sodomites had been.

Ver. 7. Abraham was a prophet and interpreter of God's will, Ex. 7. 11, and one to whom he freely and familiarly manifested his perfections and purposes, Am.

Ver. 11. The true fear of God is not a slavish dread of him, as ch. 15. 1; but an abiding, kindly, and rever-

A.M. 2108, B.C. 1896.

a He.6.16.Ro.12.18

b ch.26.15-22; 29.8 Ex.2.15-17. Ju.1.15.

saed among Aral

c ch.13.7.2 Ki.5.22. d Pr. 18, 15, 24; 19.6 17.8;21.14.

e ch. 31. 44-48. Jos

24.27;22.27. 9 That is, the well

Egyptian, which she had born unto Abraham, hmocking.4

10 Wherefore she said unto Abraham, 'Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac.

11 And the thing was very \*grievous in Abraham's sight because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will<sup>m</sup> I make a nation, because he is thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle<sup>5</sup> of water, and gave it unto Hagar, (putting it on her shoulder,) and the child, and sent her away: and she departed, and owndered in the wilderness of Beer-sheba.

15 ¶ And the water was spent in the bottle, and she cast the child under one of the shrubs.

and she cast the child under one of the shrubs.

16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, pLet me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

17 And qGod heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? farmed where he is 6

lad where he is.6

18 Arise, lift up the lad, and hold him in thine hand; for 'I will make him a great nation.

ine nand; for 1 will make him a great nation.  $t_{\text{Lu.24.16.31. Nu.}}$  19 And God topened her eyes, and she saw a  $t_{\text{Ls.35.5}}^{\text{22.31. 2Ki.6.17,18.20.}}$ well of water; and she went and filled the bottle with water, and gave the lad drink.

20 And "God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran:7 and his mother took him a wife out of the land of Egypt.

22 And it came to pass at that time, that 22 ¶ And it came to pass at that time, that J. Children of his 25,154,551,77,2Chillrow, Abimelech, and Phichol the chief captain of his 25,154,514. host, spake unto Abraham, saying, <sup>y</sup>God is with thee in all that thou doest:

23 Now therefore swear unto me here by

A.M. 2108. B.C. 1896.

h Ga.4.29. He.11.36.

4 Heb. laughing, but evidently in mockery.—P.

i Ga.4.30. ch.25.19; 17.19,21. Pr.22.10; 20. 11. Jn.8.35. 1 Jn.2.19. Mat.8.11,12;22.13.

k ch, 17, 18, with 16. 2.He 12.11. Jn.13.8.

/Ro. 9.7 8. He. 11.18. m ch.16,10;17.20;25.

n Ps.119.60.Ec.9.10.

5 The eastern botties were not glass. according to the nu-dern European use of the word, but skins ingenously rendered waterproof.—C.

of the oath, ver. 14;ch. 26.31. Jos. 15.28. Ju. 20. 1.2 Sa. 17.11. 1 Ki. 4 25. It was the south border of Canaan.

1,2;41,10,13,14. Mar.5. 36.Re,1,18,

fch. 14. 13; 31. 53. Sa.18.3. p Pr.21.16. Lu.15.14 -17. Is.49.15. Zec.12.10. t Ki.3.26.

1 About 1894. 2 Or, tree.

g See ch.12.8. 27. 2 Ki, 13.4. Mat. 15. 32.Ps. 65.2;50.15; 91.15. A Ro. 16. 26. 1 Ti.1 17; 6.16. Ps.90.2. Is.57. 15;40.28. r See ch.15.1. Is.43.

i He.11. 9. Ps. 39.12. 1 Pe.2.11.1 Ch.29.15,

CHAP. XXII. B.C. 1872. a He.11.7.2 Sa.24.1 with Ja.1.13.

3 God, says James, 1. 13, 'is not tempted of evil, neither tempt-I. 13, 'is not tempted of evil, neither temple.

An in the any mani. It is not the statement that God dempted Abraham? God dempted Abraham? God dempted Abraham? God dempted Abraham? God dempted Abraham? God dempted Abraham? God dempted Abraham? God dempted Abraham? God dempted Abraham? God dempted Abraham? God dempted Abraham? God dempted Abraham? God dempted Abraham on the part of the state

and to the mountains of Sinai on the south.

—P. #ch.24.4;28.2.Ju.14. 2.1 Co.7.38.

s ver.13;ch.16.10;17. 20;25.12-18. 1 Ch.1.29-31.

# ch.17.20; 16.12;39. ,21. Ju.6.12.

7 Paran lay along the southern border of Palestine, extend-ing to the valley of Arabah on the east.

# ch.14 22,23; 26.28; 31.44,53. 1Sa.30.15, 2 Co.1.23. 1Sa.20.13-17. He.6.16. Je.4.2. De.6.

4 Heb. behold me. ð ch. 21,12. Jn. 3,16 Ro.5,8,1 Jn.49,10. c 2Ch. 3. 1. Here the temple was after-ward built,

fore is a wholesome discipline to the person tried. Besides, God is pleased to instruct the world by examples as well as by direct precept. The example of Abraham's faith and devotion to God has cheered and instructed the universal church.—P.

God, that thou wilt not deal falsely with me. nor with my son, nor with my son's son: but according to the kindness that I have done unto BX.2.15-71, Jul. 13,

8 During the summer months water is extremely earlier in the south of Palestine. The only supply for flocks and therely is got from deep wells, many of which are excavated through the rocky strate to a depth of more than 100 feets. The rery without earlier water with the control of the rery without earlier water with the control of quarrels and blood-and among Arab thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, aI will swear.

25 And Abraham reproved Abimelech bha cause of a well of water. which Abimelech's servants had violently taken away.8

26 And Abimelech said, I wot not who hath done this thing; neither didst thou tell me neither yet heard I of it, but to-day.

27 And Abraham dtook sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What mean these seven ewe-lambs which thou hast set by themselves?

30 And he said, For these seven ewe-lambs shalt thou take of my hand, that they may be a witness unto me that I have digged this well.

31 Wherefore he called that place Beer-sheba. because there they sware both of them.

32 Thus they made fa covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And¹ Abraham planted a grove² in Beersheba, and called there on the name of the Lord, the everlasting God.

34 And Abraham isojourned in the Philistines' land many days.

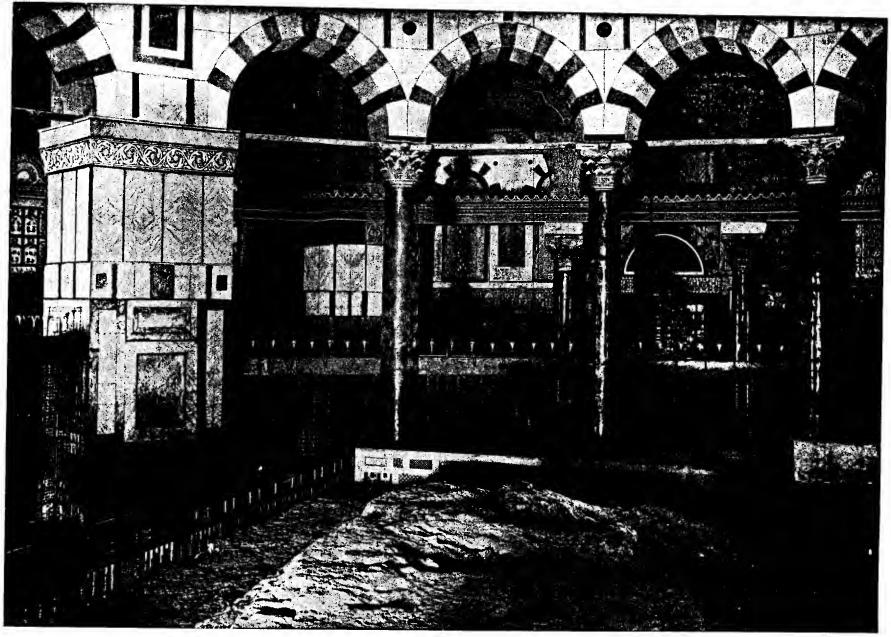
### CHAPTER XXII.

1 Abraham is tempted to offer Isaac. 3 He giveth proof of his faith and obedience. 11 The angel stayeth him. 13 Isaac is exchanged with a ram. 14 The place is called Jehovah jireh. 15 Abraham is blessed again. 20 The generations of Nahor, from whom

ND it came to pass after these things, that A "God did tempt" Abraham, and said unto him, Abraham. And he said, Behold, here I

2 And he said, Take now bthy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

Ver. 12. lsaac, as thine heir, shall bear and propa- | times takes to delay the fulfilment of promises, till it | mise! Let us Gentiles rejoice that while the Hebrews



THE ROCK IN THE TEMPLE—WHERE ABRAHAM IS SAID TO HAVE STARTED TO SACRIFICE ISAAC. [GENESIS, xxii: 3.]—"And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him." This Rock in the Temple is now inclosed by the Mosque of Omar. It is claimed that upon this rock Abraham prepared to slay his son at

God's command, and here in later days David built his altar upon the threshing floor of Araunah the Jebusite, where the angel of the pestilence stayed his hand. Here stood the first temple in which Jehovah dwelt. It was at this place that God said, "Here will I dwell, for I have desired it." And in the sacrificial victims which for hundreds of years were offered on this spot, there was remembrance made of the promise of a nobler sacrifice which could alone procure the remission of sins.

3 ¶ And Abraham arose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and and clave the wood for the burnt-offering, and best up, and ewent unto the place of which God and told him.

4 Then on the third day Abraham lifted up the server and saw the place of or offered to the server and saw the place of or offered to the server and saw the place of or offered to the server and saw the place of or offered to the server and saw the place of or offered to the server and saw the place of or offered to the server and saw the place of or offered to the server and saw the place of or offered to the server and saw the place of or offered to the server and saw the place of or offered to the server and saw the place of the server and saw the place of the server and saw the place of the server and saw the server and saw the place of the server and saw the server and rose up, and ewent unto the place of which God had told him.

his eves, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.5

6 And Abraham took the wood of the burntoffering, and hlaid it upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father. And he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb6 for a burntoffering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God 14. Mat. 19.20. ch. 18. had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and 'laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 ¶ And the mangel of the Lord called unto him out of heaven, and said, Abraham, Abraham! And he said, Here am I.

12 And he said, "Lay not thine hand upon o Mat. 5. 16; 16. 24; 10. 37, 38; 19. 29. Jn. 2. 18, 21, with Jn 3. 16. Ro. 5. 8. 1 Jn. 4.9, 10. the lad, neither do thou any thing unto him: for now oI know that thou fearest God, seeing

GENESIS XXII. A.M. 2132, B.C. 1872, | A.M. 2132, B.C. 1872. d ch. 21. 14. Ps. 119. 60.Ec.9.10.He.11.19. # Is.30 21; ver.8. Ps. 89.19,20. 1 Pc.1.19. Pr. 8. 23,31. Ps.40.6-8. Je. 30.21. 9 Ex. 17.15. Ju.6.24 Eze.48.35. 7 That is, the LORD will see or provide, ver. 8, 13. [Fehrerah: ireh, the LORD will be seen, or the LORD will be seen, or the LORD will provide. He was seen in covenant mercy to Isaac, for whom he provided a substitute.—C. e ver. 2. Mar. 10,28-34. De. 12,32, Jn.8,29, He.5.8.Phi.2.8. FEx.19.11,15. Le.7. 17. Nu.19.12,19; 31.19. 2 Ki.20.5.Ho.6.2.1 Co. s Ps. 105.9. Lu. 1.73. He. 6. 13,14. Ro.4.13g Mat.9.16.He.12.1; 11.19. t ch.12.2; 13.16; 15.5; 17.6; 26.4; 28. 3, 14, &c. Je.32.22. 5 Abraham told no untruth in promising that he and Isaac would return, as 'he accounted that God was able to raise him from the read, from whence also he received him in a figure. He.II.19.—C. u Poweroverthem, ch. 24.60. De. 21. 19. Ps. 2.8,9. Da. 2.44,45. 1 Co. 8 Every term most expressive of an incalculable multinum calculable multinum appears appropriate do to the race saved in union with Abrahm, through the virtue of the one Seed. Thus they were to be as the particles of dust covering the globe, ch. 35 16; and the sand on the coasts of the oceans, lakes, or rivers. — Davidson. h Is. 53. 6. Jn.19.17. Lu. 24.26.27. 1 Pe. 2.24; 3.18.2 Co. 5.21. k ver.2-4. Mat. xxi xxvi.xxvii. # ch. 12. 3; 18.18; 26. 4. Ac. 3. 25. Ga. 3.8, 29. Ps. 72.17. Ep. 1. 3. Ro. 8. / Ja.2.21-23. He. 11.
17-19. Is. 53. 4-6, 10.
Mat.8.20;xxvii. 2
Co.5.21. Ga.3.13. Phi.
2.7.8. He. 2.9,10; 9.28.
1 Pe.2.24;3.18. y See ch.21.31. Jos 15.28.Ju.20.1. # Pr.25.25. a ch.11.29;24.15,24. b Job 1.1;32.2.

thou hast not withheld thy son, thine only son,

13 And Abraham lifted up his eyes, and looked, and, behold, pbehind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh:7 as it is said to this day, In the mount of the Lord it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the Lord; for because thou hast done this thing. and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying 'I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess "the gate of his enemies:8

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men; and they rose up and went together to <sup>y</sup>Beersheba: and Abraham dwelt at Beersheba.

20 ¶ And it came to pass after these things, that it was \*told Abraham, saying, Behold, "Milcah, she hath also born children unto thy brother Nahor;

21 Huzb his first-born, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and <sup>d</sup>Bethuel.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his fconcubine, whose name was

23, 24; I Co. 10. 13; Ex. 15. 25; 16. 4; Ja. I. 12; I Sa. 3. 4, 6. By this command God tried the faith of Abraham with respect to his believing that in Isaac his seed should be called; and that through the death of the Mesciah he and other believers abould obtain Messiah he and other believers should obtain everlasting salvation; and tried his obedience in the most tender point that could be conceived—his deliberate slaying of his darling, his only son by his wife, his only son now left in his own house, ch. 21. 1, 12, 14.

Ver. 2. [Moriah signifies 'the vision' or 'manifestation of Jehovah.' The name is here given to 'the land' on one of whose mountains the sacrifice was to be offered up; it is also given to the mountain on which the temple was built. The common belief is that these two places were identical, and we see no reason to doubt or question it. Mount Moriah is an oblongshaped hill, or rather point of a ridge, having the deep glen of the Tyropœon on the west, and the Kidron on the east. The glens unite at the foot of the hill on the south. The elevation of the summit above the bottom of the glens is about 350 feet. Moriah is now crowned

days, Isaac was released by the orders of Heaven, as a figure of Christ's resurrection on the third day, i Co.

# He. 11. 19. 2 Co.8. 12.1 Co.10.13. Job 5.19

c Syrians, Ps. 60. title Nu.23.7.ch.24.10.

d ch.24.15,24;28.5.

e ch.24.15,24,67.Ro.

/Half-wife, ch. 16. 3. with 25.6.

15. 3, 4; Mat. 16. 21; 17. 23; 20. 19; Lu. 13. 32. Ver. 13. This ram was directed hither by divine providence, as a figure of Christ appointed of God, and engaged to make atonement for our sins, I Pe. I. 19; Job 33. 24.

Ver. 14. In the extremities of distress God interposeth as an helper and deliverer, De. 32. 36; Mi. 4. 10; Mat. 15. 32. And on Mount Moriah in the temple God was long manifested in the symbols of his presence, 2 Ch. 3. 1; Ps. 76. 2; and there Jesus often appeared while in the flesh, Hag. 2. 7; Jn. ii. v. vii.-x.

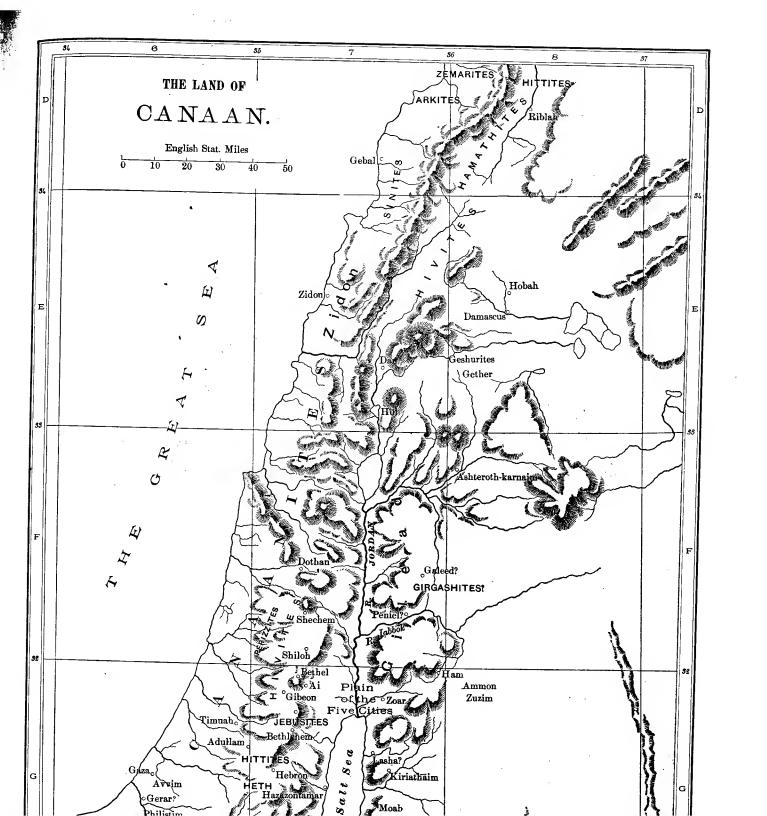
Ver. 16-18. He. 6. 13-18, 'When God made pro-

mise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, &c .- an oath for confirmation is an end of all strife; wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable

Ver. 12. After lying under a sentence of death three | dition, between wives and harlots; a kind of half-wives, sharing in bed and board, but not in the government of the family, ch. 25. I, 6; 30. 4; 35. 22; Ju. 19. I; I Ki. II. 3; I Ch. 1. 32. They served under the lawful wives, if alive, ch. 16. 6, 7; 32. 22; and their children had no title to the inheritance, ch. 25. 5, 6.

REFLECTIONS.—How necessary to count the

cost when we enter upon a religious life! for who knows how many and how great our trials in it may be, since trials are increased in proportion to men's faith and spiritual comfort. Those trials are most afflicting to the believer which not only fly in the face of natural affection, or of outward honour and pleasure, but even threaten to frustrate the promises of God; yet thrice happy are they who, under the sorest trials, heartily acquiesce in the will of God, and firmly cleave to his promise, who, though he slay them, yet will still trust in him! For often when the nights of trial are at the very darkest, the Lord steps in, compasseth them about with songs of deliverance, and blesseth with all spiritual



A.M. 2144. B.C. 1860.

/ 2 Sa.24.24. Phi.4.8. Col. 4.5. He.13.5. Ro. 13.8.Ac.20.35.

5 i.e. forty-five pounds twelve shillings and sixpence, Lx. 30, 15. Eze, 45,22. [Now equal to about £00 British money.—C.]

m Mat. 7.12. Ro.13. 8.Phi.4.8. 1 Th.4.6.

Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

#### CHAPTER XXIII.

1 The age and death of Sarah. 3 The purchase of Machpelah, 19

ND Sarah was an hundred and seven and A twenty years old: these were the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I am a distranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.

ham, saying unto him,

ive me a possession of a burying-place with out, that I may bury my dead out of my sight.

5 And the children of Heth answered Abram, saying unto him,

6 Hear us, my lord: Thou art a mighty rince among us; in the choice of our sepultiness bury thy dead: none of us shall withhold prince8 among us; in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

3 Cities with walks and gates indicate the neighbourhoad of warilke or predatory tribes, and the planes — all that went in at the gate—seems to intimate the exclusion of strangers as dangerous to peace or property—Now, Let time, and it surely will come, when 'sal-vation will God appoint for walls and bulwarks, Is. 26. 1.—C. 8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me

to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah,9 which he hath, which is in the end of his field; for as much money as it is worth he shall give it me, for a possession of a buryingplace among you.

4Theready present which Ephron and Ephron dwelt<sup>2</sup> among the children which Ephron and the children of the field, with the children when the children of the field, with the children of the field, with the children of the c of Heth. And Ephron the Hittite answered by Abraham in the audience of the children of the chi Heth, even of all that went in at the gate<sup>3</sup> of his city, saving.

11 Nay, my lord, hear me: The field hgive4 I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people

give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron, in the audi-

A.M. 2144. B.C. 1860.

CHAP. XXIII.

a Sarah is the only woman whose age is recorded in Scripture, ch. 17. 17;15. 15;25.8,

*b* ch.13.18.Nu.13.20. Jos.14.14,15.

c ch.50.20. Dc.34.8. 2 Sa. 1.12,17. Jn.11.35. Jc.22,18.

6 Silver in thin plates, and rolled up like paper, and that may be easily unrolled and cut into any weight, and also in small uncoined ingots, is still used in inany parts of Asia.—C. d Le.25.23. r Ch.29. 15.Ps. 39.12, r19.19;105. 12,13. He.11.13-16. ch. 17.8.1 Pe.2.11.

e ch. 3.19. Ec.12.5,7;

8 Heb. a prince of God, ch.21.22.15.45.14. I Jn.3.1,2.

1 Heb. full of money, Ro.13.8;12.17

2 And Ephron sat.

g Mat.9.1. Lu.2.3,4. ch.24.10.

A 2 Sa. 24. 21-24. Is.

eastern countries, and even in some provinces of Spain, of offering as a g/f/
whatever a stranger praises, or seems desirous of obtaining. Abraham evidently understood the effered g/f/as a mere complimentary mode of expression, without any serious meaning that the offer should be accepted.—C.

i ver.18. Ru.4.1,4.9, 11. Je.32,7-12. Nu.35, 30.De.17.6;19.15.

& ch. 18.2;19.1. See ver.7.

n ch.49.32; 50.13; ; p.Ac.7.10.ver.20. fch. 18.2; 19.1. 2 Sa. 16.4.1 Pe. 3.8, Pr. 18.24. Ro.12.17,18, He. 12.14.

10.10.Col.4.5. # Ru. 4. 1. ch. 34.20

q ch.3.19. Ec.12.5,7; i.3. Job 30.23.

r ch. 25. 9; 49. 31, 50. 5, 13, 24, 25.

CHAP. XXIV. B.C. 1857.

a Abraham was forty years old, and lsaac forty, ch. 21. 5;

7 Heb. gone int

*b* ch.12. 2. Pr. 10. 2 Ti.4.8. Mat.6.33. ¢ ch.15.2.

d ch.21.23; 26.31; 31. 44-53.15a.20.17. Nu.5. 21.Ex.22.11.1 Ki.8.22. De. 6. 13; 10.20. ls. 45. 23;65.16. je.12.16.

e ch.26.34, 35; 27, 46 28.1,2.Ex.34.16. De.7 3. See ch.6.2. 8 Abraham's care

8 Abraham's care about the marriage of Isaac, suggests an important parental duty. The rich Cananites that dwelt around him, and who might have strengthened his son by their connection and influence, he utterly rejects, and directs his and, and a disamily comparatively poor. Education and principle, not riches and Education and principle, not riches and power, were the grounds upon which he sought to secure his son's domestic happiness and prosperity. The language of Laban, ver.31, and of both Laban and Bethuel, ver.50, 51, in which they ascribe the ruling of all events to the LORD; but above all their parting betssing in but above all their parting blessing in the name of the LORD, ver. 60, exhibit the quality of that religious system under which Rebekah was nurtured, and the grounds of the choice that Abraham made.—C.

ence of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and will bury my dead there.

14 And Ephron answered Abraham, saying

15 My lord, hearken unto me: The land is worth four hundred shekels of silver;5 what is that betwixt me and thee? bury therefore thy

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, mcurrent money with the merchant.

17 And "the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

18 Unto Abraham for a possession, in the presence of the children of Heth, before pall

that went in at the gate of his city.

19 ¶ And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan.

20 And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

### CHAPTER XXIV.

1 Abraham sweareth his servant. 10 The servant's journey: 12 His prayer and sign. 15 Rebekah meeteth him, and julfilleth his sign, 22 receiveth jewels, 23 showeth her kindred, 25 and inviteth him home. 26 The servant blesseth God. 29 Laban entertaineth him. 34 The servant showeth his message. 50 Laban and Bethuel approve of it. 58 Rebekah consenteth to go. 62 Isaac meeteth her, and ringeth her home.

AND Abraham was aold, and well stricken in age: and the Lord had blessed Abraham in all things.

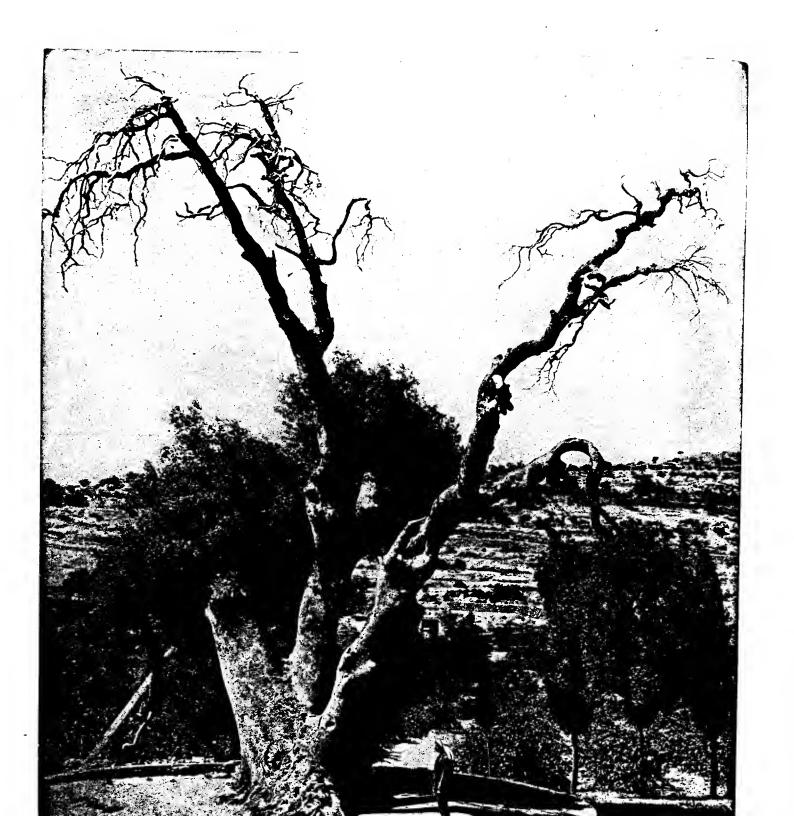
2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh;

3 And I will make thee dswear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites,8 among whom

CHAPTER XXIII. Ver. 3-20. Abraham wanted | to purchase a burying-place in Canaan, and to have relations might have their dust laid there apart from the heather natives, and might

one of the holiest shrines of Mohammedanism, and | stranger and sojourner in this world. Let me so bethe walls, but was informed that the entrance to the outstrip me in humanity or kindness, but let good man-

consequently neither Jew nor Christian is permitted have as to make my friendship valued and sought for the claims thereto ascertained, that he and his nearest to enter it. The Prince of Wales was admitted within by all around me. Never let Hittites or other heathens



4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him. Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The Lord God of heaven, which gtook me of Canaun when and from the state of Canaun when and from the state of Canaun when and from the state of Canaun when and state of Canaun when and state of Canaun when and state of Canaun when and state of Canaun when and state of Canaun when and state of Canaun when and state of Canaun when a state of from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he "shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be 'clear from this as much water at a drawp burden, drinks as much water at a drawp burden, drinks as much water at a drawp burden, drinks as much water at a drawp burden, drinks as much water at a drawp burden, drinks as much water at a drawp burden, drinks as much water at a drawp burden, drinks as much water at a drawp burden, drinks as much water at a drawp burden, drinks as much water at a drawp burden, drinks as will supply it for several days of the drinks.

my oath: only bring not my son thither again.k

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, including the servant took ten camels, 9 of the two rivers, 10 of the two rivers, 10 of the two rivers, 10 of the two rivers, 10 of the two rivers, 10 of the two rivers,

camels of his master, and departed; (for all the goods of his master were in his hand;) and he arose, and went to Mesopotamia, unto the city of Nahor.

of Nahor.

11 And he made his camels to "kneel down without the city by a well of water, at the time of the evening, even the time that women go out to draw water.2

12 ¶ And he said, O Lord "God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham.

15.14

2 Women groute countries the accountries the drawing of labour appropriated by consent, some to me, others to me

13 Behold, PI stand here by the well of water; and the daughters of the men of the city que out to draw water:

14 And rlet it come to pass, that the damsel La.3.25, Pr. 3.6. to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink; and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.3

15 ¶ And it came to pass, shefore he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel was very fair to look product to look product to look upon, a virgin, neither had any man "known and sound and

A.M. 2147. B.C. 1857.

f Je. 4.2. Pr. 13. 16. Ex.20.7.Ec.5.2;9.2.

g He.11.9.ch.12 1-

A Ex.23.20. He.1.14. Ps.34 7; 32.8;73.24. Pr. 5.5,6.

i Jos.2.17.

/ Haran, Ge. 11. 31;

m To rest them-selves, Pr. 12.10. Ge. 33.

# ch.15.1;17.7,8.Ex. 3.6.2Ki.2.14.Mat.7.7.

o Ps 127. 1. 1 Th. 3.

g Ex. 2. 16. Ju. 5.11. Sa. 9.11.

rch. 15. 8-17. Ju. 6, 17, 36-40. 1 Sa. 14. 9. 2 Sa. 5. 24. Ps. 86. 17.

3 The servant appears to have been thoroughly inspired with the spirit dath of his master. He looked to God for guidance, and trusted in him alone for success. It is a noble lesson for the people of God in all ages.—P.

s ver. 45. Ju.6.36-40. Da.9.23. ls. 58.9; 65.24. Ps. 145. 18; 34. 15; 65.2.

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b Water was of great value in these dry countries, chap. xxvi. ls. 21.14; 30.25; 35.6,7;41 17.18;49.10.

x Lu.2.19,51, 2Sa.7 18-20, Ps. 34,1-6; 110,1 7;107,1,8,15,43.

6 Or, jewel for the forehead, 1 Pe.3.4.E 32.2,3.ls.3.21.

32.2,3.1s.3,2.1.

7 £18, 5s. The weight of the ornaments put upon Remember of the ornaments

y ch.11.29; 22. 20,23 ver.15. x ver.48,52.Ex.4.31; 12.27;34 8.1 Ch.29,20; Ch.20.18;29,30. Ps.22, 29;72.9;66.4;95.6. Mi.6. 6.Phi.2.11.

a ch.9.26; 14. 20. Ps. 68.19;72.18,19.1 Ch.29. 10-13. Ep.1. 3. 1 Ti. 1. 17.

8 There is often a remarkable similarity between the characters of master and servant; the servant insensibly, or by direct imitation, imbibling a portion of his properties of the servant ments, and confirms this observation. His diligent application to busk well answers to the conduct of Abraham, ch. 22. 5, while his piety in the 12, 27, 42, 48, and 52 verses of the conduct of Abraham in building an altar, and calling on the invariable practice of Abraham in building an altar, and calling on the ame of the LORD, wherever Providence of Control of the Cont

b Kinsfolk, ch.13.8 Ex.2.11,13.

c Tent, ver. 67; ch 31. 33. The women had tents separate from the men. d ch.26.29. Ru.3.10 Ps.115.15.

PS.115.15

9 From the circumstance of the mother's mouse being mentioned, ver. 28, some have conjectured that her father, Between the mother's bouse might be mentioned were even the father alive: for in Asiatic countries the women have conjectured that her father alive: for in Asiatic countries the women have even the father alive: for in these of the men, in which their little children and grown-up daugh.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

21 And the man, wondering at her, held his peace, to wit whether the Lord had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man took a golden earring6 of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold,7

23 And said, Whose daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in?

24 And she said unto him, I am the vdaughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD.

27 And he said, Blessed be the LORD God of my master<sup>8</sup> Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told them of her mother's chouse these things.

29 ¶ And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man unto the well.

30 And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? 'for I have prepared the house, and room for the camels.

32 And the man came into the house: and he1 ungirded his camels, and gave straw and

33 And there was set meat before him to eat: but he said, I will not eat until I have told mine errand. And he said, Speak on.

34 ¶ And he said, I am Abraham's servant.4

35 And the Lord hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah, my master's wife, bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thouk shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The Lord, before whom I walk, will "send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.6

42 And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do "prosper my way which I go;

43 Behold, I stand by the well of water: and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, PBoth drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed out? for my master's son.

45 And before I had done speaking in mine leart, behold, Rebekah came forth with her witcher on her shoulder; and she went down into the well, and drew water: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her interest from her shoulder, and said, Drink; and will give thy camels drink also: so I drank, and leave water down her interest the camels drink also: so I drank, and likewise watered our horses, likewise watered our horses, likewise watered our horses, larger of the camels drink also: so I drank, and likewise watered our horses, likewise watered our horses, larger of the camels drink also: so I drank, who was leave to drink, and likewise watered our horses, larger of the camels drink also: so I drank, who was leave to drink, and likewise watered our horses, larger of the camels drink also: so I drank, who was leave to drink, and likewise watered our horses, larger of the result of t heart,8 behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

pitcher from her shoulder, and said, Drink; and I will give thy camels drink also: so I drank, and she made the camels drink also.9

ter art though And she said my

FEp.6.5-8. Pr.22.29. Lu.21.36. 2 Ti.4-2. Ec. 9.10.

4 Abraham had received intelligence concommended intelligence concommended in the suppose the particular ascending to Nahor, and came to the particulars ascertained. The narrative is beautifully simple; well suited beautifully simple; well suited object of the journey. The servant's heart was so deeply engaged in the business, that he could not ear till he had declared it.—Scott.

g ch.12.2; 13.2. Mat. 6.33.1 Ti.4.8. Ps.112.3, Job 1.3;42.10-12.Pr.10. 22.

A ch.17.17; 18 10-14;

é ch.25.5.

& See ver.3-9.

/ ch.5.22; 17. 1. 2 Ki. 20.3. Ps.16.8.

m Ps.91.11;34.7.He.

5 Free from the guilt and curse of violating it, De.29.12.

<sup>6</sup> Or as the word signifies, <sup>4</sup> from this curse, <sup>4</sup> the guilt of violating the oath, and the consequent curse that must follow; an oath implying a sanction or curse to follow on the violation of it, whether it be expressed or no.—I.

# ver. 12, Ezr. 8, 21 Ps.90.17;37.5.

ø ver.13,14.

# He 13.2.1 Ti.2.10. Is.32.8.

7 Marked out.

q Ro.8.26. 1 Sa. 1.13. Ne. 2.4.2 Sa. 7.27. ls. 58. 9;65. 24. Mat. 7.7.

8 That is to say, before he had ended the prayer which he was offering up to God in secret.—1.

e ch.14.19.Ru.4.10.

g cb.16.14;25.11.

A.M. 2147. E.C. 1857. | A.M. 2147. E.C. 1857.

1 Or, nose-jewel, ver. 22. an ornament still in common use among young women in many parts of the East. Chardin says they are worn in the left nostril, which is bored low down in the middle.

r Typical of the church's ornaments Eze.16.12.Ep.5.26. Is. 62.4.5.

s See ver. 26.

/ Ezr.8.21. Pr. 3. 5, Ps.32.8;73.24;48.14.

# Nu. 20. 17; 22. 16 De.2.27.

2 Laban is put first as his father seems to have left the manage ment of this affair chiefly to him.

x Anything, 2 Sa.
13. 22, but we fully
acquiesce in the determination of God's
providence.

y Directed, ver. 15. 2 Sa. 16. 10.

z See ver.26. Ps. 116

9 Heb. vessels.

4 % revels. Sonamed from the word % rew being at an early period (see Ex. 28, 349, 171, 7, &c.) experiment from the polishing and cutting of precious stones, and formation of gold and silver ornaments, economic ornaments, experiment of trade; and accordingly gave name to the products of their ingenuity, ver. 31,50,51,60.—C.

a De.33.13. Ca.4.13 2 Ch.21.3. Ezr.1.6,

b ver.56,59.Pr.22.29 Ec.9.10.Ro.10.11.

c Or, a full year, or ten months, ch. 4.3 Le.25.29.1 Sa.1.3.

5 Consent being necessary to mar-riage.

6 While Abraham pays a just attention to providing a proper wife for his son Isaac, Laban the brother of Rebekah, speaking in her father Bethuel's name, pays a just regard to the feelings of his sister. She is openly consulted, and she freely consents.—

d Deborah, ch.35.8 Th.2.7.

fch.22.17. De.21.19.

7 Be conquerors of and rulers over them, ch. 22.17.

Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring1 upon her face, and

the bracelets upon her hands."

48 And I bowed down my head, and wor. shipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way, to take my master's brother's daughter unto his son.

49 And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me: that I may turn to the "right hand, or to the left.

50 Then Laban<sup>2</sup> and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee \*bad or good.

51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath yspoken.

52 And it came to pass, that, when Abraham's servant heard their words, the worshipped the LORD, bowing himself to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold,4 and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that were with him, and tarried all night: and they rose up in the morning; and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us ca few days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away, that I may go to my master.

57 And they said, We will call the damsel. and inquire at her mouth.5

58 And they called Rebekah, and said unto her,6 Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, dand Abraham's servant, and his

60 And they blessed Rebekah, and said unto her, Thou art our sister; I be thou the mother of thousands of millions, and let thy seed possess the gate7 of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the well Lahai-roi: for he dwelt in the south country

field at the eventide; and he lifted up his eves, and saw, and, behold, the camels were coming.

64 And Rebekah lifted up her eyes; and

when she saw Isaac, 'she lighted off the camel.

65 For she had said unto the servant, What man is this that walketh in the field to meet us?

And the servant had said, It is my master:

therefore kshe took a veil, and covered herself, asperanted for the content of the was appropriated to the servant had be so were the servant had be so were the servant had be so were the servant had be so were the servant had be so were the servant had be so were the servant had be so were the servant had be so were the servant had be so were the servant had be so were the servant had be so were the servant had be so were the servant had be so were the servant had be so were the servant had be servant h

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

## CHAPTER XXV.

1 The sons of Abraham by Keturah. 5 The division of his goods. 7 His age, death, and burial. 12 The generations of Ishmael. 17 His age, and death. 21 Isaac prayeth for Rebekah, being barren. 22 The children strive in her womb. 24 The birth of Esau and Jacob. 27 Their difference. 29 Esau selleth his birthright.

- children strive in her womb. 24 The birth of Esau and Jacob. 27 Their difference. 29 Esau selleth his birthright.

  THEN "again Abraham took a wife, and her name was Keturah.

  2 And she bare him 'Zimran, and Jokshan, and Medan, and 'Midian, and Ishbak, and Shuah.

  3 And Jokshan begat Sheba and Dedan. And the sons of Dedan were "Asshurim, and Leummim.

  4 ¶ And the sons of Midian; "Ephah, and Eldaah Epher, and Hanoch, and Abidah and Eldaah Effects are sure of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor branches against the greater as well as a displayment of the country of the minor br
- Epher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah.
- 5 ¶ And Abraham gave all that he had unto
- Isaac.

  6 But unto the sons of the geoncubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son (while he yet lived) eastward unto the east country. Abraham's life which he lived, an hundred threescore and fifteen years.

  8 Then Abraham gave up the ghost, and died hin a good old age, an old man, and full of years; and was gathered to his people.

  9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron

in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

A.M. 2148. B.C. 1856.

i Ju.1.14. Jos. 15.18. k Denoting mo-desty, 1 Co.11.5.6.

CHAP. XXV. B.C. 1853.

a ch.23.1. 1 Ch.1.32, δ Je.25.25,

c ch.36.25,35; 37.28. Nu.22.4; 31.2,8. Ju.vi.-viii.

d 2Sa. 2.9. Ps. 83. 6. Eze. 27.6. e Is.60.6. See Intro-

f Typical of God's giving all fulness to Christ, Col.1.19. Jn.3. 35;17.2. Mat.11.27; 28. 18. Ps. 68.18.

g Hagar and Ketu-rah, ch.16.3;ver.1.

8 Emblem of what God gives to repro-bates.

1 1821.

A ch. 15.15; 35.29; 49. 29, Nu.20.24; 27.13, Ju. 2.10, Job 42.17, Je.6.11,

s ch.29.16,17,19; 49. 29,30,50,13.

& ch.1, 2; 14.19; 22 / ch.16.14;24.62.

A.M. 2183. B.C. 1821.

m ch. 16. 10-12; 1; 20; 21,13, 1 Ch.1.29-31, See Introduction. n Is.60.7; 42.11. Ps

p Or, Hadad, 1 Ch. q Job 6.19.1 Ch.5.19. r ch.17.20.

o Is.21.16,

2 1723. s ch.15.15;ver.8.

3 The junction of Ishmael with Isaac in the burial of Abrain the burial of Abra-ham, shows that they must have lived not very far from each other, and in a con-siderable degree of intimacy. Hence we conclude, with every reasonable probabil-mal that Abraham and that Abraham with the considerable influence over the religious opinions and character of Ish-mael. This idea is further strengthened by the fact that when stand that the considerable in standard that when the with his Hittite wives, ch. 28. 8, he went to Ishmael and married one of his daughters, ishmael and married one of his daughters, with the expectation one of his daughters, with the expectation of her being more acceptable; what, from his knowledge of her father, he could not reasonably have expended but the highest character of Ishmael's family, we here the phrase—was gathered to his people—to intimate Ishmael's family of the phrase—was gathered to his people—to intimate Ishmael's young in faith and the cherning into rest.—

4 His sons.

# ch. 2. 11; 10. 29; 21. 14, 21; 20.1. 1 Sa. 15, 7. ch. 14. 10;16. 12. 5 Heb. fell.

x 1 Sa.1.10. Phi.4.6. Ps. 50. 15;91. 15;65. 2. 1s. 45. 17;58. 9;65. 24. 6 1837.

7 The Hebrew original – If — why I I hust I is evidently very elliptical; and the words in italics supplied by the transition of the beautiful of the transition of the transition of the transition of the transition of the transition of the transition of the transition of the Lord.— Query, Have believers now no way of inquirent of the Lord.— Query, Have believers now no way or inquirent of the Lord.— Query, Have believers now no way or inquirent of the Lord.— Query, Have believers now no way or inquirent of the Lord.— Query, Have believers now no way or inquirent to the desire of the Lord.— Query, Have believers now no way or inquirent of the Lord.— Query, Have believers now the transition of the lord.— The transition of the lord. The transition of the lord. The lord of the lord. The lord of the lord. The lord of the lord. The lord of the lord. The lord of the lord. The lord of the lord. The lord of the lord. The lord of the lord. The lord of the lord. The lord of the lord of the lord. The lord of th

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God \*blessed his son Isaac: and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these are "the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these are the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, "Nabajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; 'twelve princes according to their na-

17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his people.3

18 And they4 dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his

19 ¶ And these are the generations of Isaac. Abraham's son: Abraham begat Isaac.

- 20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.
- 21 ¶ And Isaac \*entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived.

22 And<sup>6</sup> the children struggled together within her: and she said, If it be so,7 why am I thus? And she went to inquire of the LORD.

23 And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other y RO.O.12. Mal.1.2. people; and the elder shall serve the younger.

ought to praise and worship God. New relations need | enlargement of his family. These children of Keturah, | ists to this day. The Greeks called it Ituræa, Lu. 3. 1, new griefs. But doubly sweet are the blessings of Arabia to the south and the east of the Promised Land Providence when we receive them with a devout temper of spirit. How useful for the soul is devout retire- Ashurites. ment! None will ever feel the want of company who have learned, through the medium of sensible objects, and his only child by promise, ch. 24, 20, 21

new prayers; for new joys on earth are connected with and their posterity, peopled a considerable part of under the name of Midianites, Shuhites, Sabeans, and

Ver. 5. Isaac was his only heir by his complete wife,

and the Arabs now call it Jedur. The other sons of Ishmael were founders of Arab tribes. P.]

Ver. 18. They dwelt all along the south of the Moabites, eastern Midianites, Edomites, and Israelites, almost from the river Euphrates on the east to the

24  $\P$  And when her days  $^7$  to be delivered were fulfilled, behold, there were twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.8

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was three-

name was called Jacob: and Isaac was three-score years old when she bare them. 1
27 ¶ And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.
28 And Isaac loved Esau, because ahe did eat of his venison; but Rebekah loved Jacob.
29 ¶ And Jacob sod pottage: and Esau came from the field, and he was faint.
30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. 4
31 And Jacob said, Sell me this day thy birthright.
32 And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me? 6

28 And Isaac loved Isaac was three-fine means and pottage in the continuous faint in the means of the field is an am of the field. Isaac returns hungry, the character are skibited, and their characters are skibited, and their claimaters are skibited, and their characters are

to me?6

33 And Jacob said, bSwear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles;7 and he did eat and drink, and rose up, and went his way. Thus Esau despised 7 A kind of pulse his birthright.8

8 Perfectly made. Completed, hairy.—

≈ Ho.12.3. 9 Heel-holder or supplanter.

1 Twenty years after his marriage.

4 Edom, Red. -P.

5 Heb. going to die.

6 1805.

c He.12.16.Phi.3.18,

8 Deliberately pour-ed contempt on it.

a Heb.venison was in his mouth, ch. 27. e Ps. 32.8;37.3-6;ver.

/See ch.12.7; 13.15, 17;15.18;17.8;22.16. 1 Canaan was given to Abraham, Isaac, and Jacob, in full right, and to their seed in actual pos-

session. g ch.12.2,3;13.16;15. 5,18; 17.4-23; 18.18; 22. 17,18.

CHAP. XXVI.

b Perhaps not that,

9 See above on ch.

c ch.12.7; 17. 1; 18. 1, 10-20.

a ch. 12.10.

h ch. 22. 18; 18. 19. Co. 15. 58. Ps. 128. 1-6.

i ch. 12.13; 20.2,5,12, 13. Pr. 29. 25. Mat. 10. 28. Col. 3.9. Ep. 5.25,

28. Col. 3.9. Ep. 5.25.

2 Though we pity a man living in the midst of a lawless people where he is afraid to tell the condemn him if he prevaricate or faisify. God is a God of truth, Ps. 31.5, and requires it of his people, at all times, in all places, juicks. Isaac is therefore to be condemned, as Abram was under similar circumstances. His prevarication is not as a man living and the property of the condemned, as Abram was under similar circumstances. His prevarication is not as a small fault in so good a man, but as a great stain on so fair a character. Lord, what is man! thy god a man! thy god a man! the god and things through Christ strengthening thee. Be valiant, therefore, for the truth—C. 3 Heb. with that red, i.e. with that red pottage. b He.6.16. ch.14.22;

## CHAPTER XXVI.

1 Isaac because of famine went to Gerar. 2 God instructeth and blesseth him. 6 He is reproved by Abimelech for denying his wife. 12 He groweth rich. 18 He diygeth Esek, Sitnah, and Rehoboth. 26 Abimetech maketh a covenant with him at Beer sheba. 34 Esau's wives.

ND there was a famine in the land, besides A the afirst famine that was in the days of Abraham. And Isaac went bunto Abimelech king of the Philistines unto Gerar.9

2 And the Lord cappeared unto him, and said, Go not down dinto Egypt; dwell in the land which I shall tell thee of.

3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries: and I will perform the oath which I sware unto Abraham thy father:1

4 And I swill make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice. and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked him of his wife; and he said, She is my sister:2 for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah, because she was fair to look upon.

8 And it came to pass, when he had been

womb presaged that they and their posterity would live at variance one with another, and exceedingly differ in their religion, laws, manners, &c. The Edomites, descended from Esan, were at first the strongest people, ch. xxxvi.; but the Israelites, sprung from Jacob, under David (2 Sa. 8. 14), nnder Amaziah (2 Ch. 25. 11, 12), and under Hyrcanus, subdued them. Nay, Jacob's obtaining the birthright and blessing, ver. 29-34; 27. 29, 37, 40, rendered him and his posterity superior to Esan and his Edomite seed.

Ver. 25. That redness and hair marked the present strength of Esau's body, and the savage and cruel dis-Ob. 10; Eze. 25. 12; 35. 3-5.

Ver. 26. Jacob took hold of his heel, as if he would

have drawn him back, so that himself might be born first, or as if he would overthrow and suppress him, as he afterwards did, ver. 33; ch. xxvii. And rightly was he named Jacob, a heel-holder, or supplanter, on that account, ch. 27. 36.

Ver. 27. Esau was a wild, savage kind of man, spending most of his time in hunting, learning the art of war, and the like, ch. 10. 9; 16. 12. Jacob was a sincere, mild, plain-dealing man, keeping much at his home, attending to his hornelabil afficient and the like home, attending to his household affairs, and to his father's flocks and herds, ch. 6. 9; 46. 34.—[And the boys grew. The early development of different propensities in Esan and Jacob is very remarkable, and the visible causes of their respective characters may be traced to the dispersitions and partialities (4). traced to the dispositions and partialities of the parents. Isaac loves venison, and first to please his father, and then to gratify his own acquired habits, Esau becomes

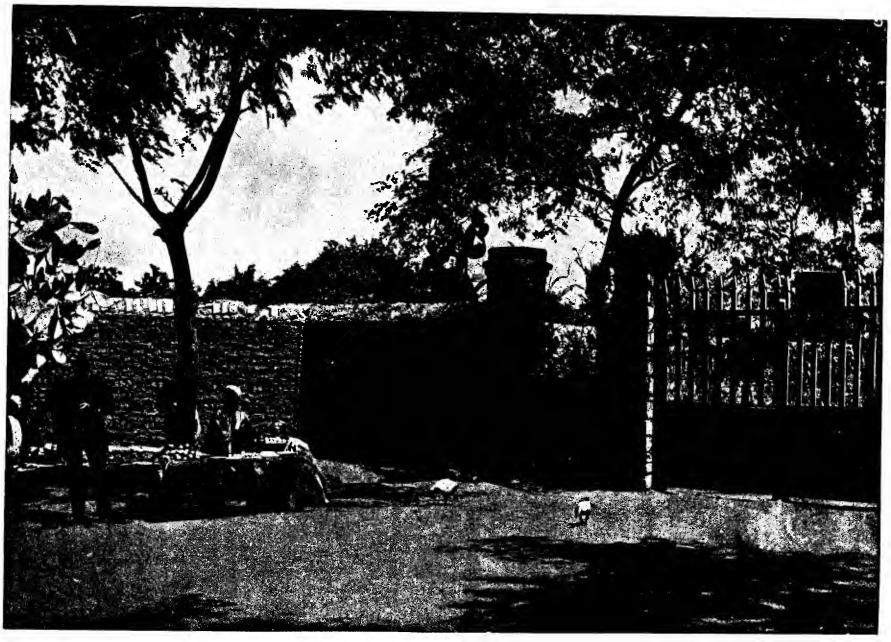
marked his origin and colour, and his excessive lust after the red pottage, and his selling his birthright to obtain them.

Ver. 31-34. This birthright entailed upon the possessor a double portion of the paternal inheritance, De. 21. 16, 17; a claim to his father's principal blessing, and to the promise of Canaan, and a peculiar relation to God therein.—[Ver. 34. Altogether this is a most painful narrative. One does not know whether most to condemn the folly and recklessness of Esau, bartering his birthright for a mess of pottage; or the un-brotherly spirit and grasping selfishness of Jacob, refusing to a fainting brother a mouth ul of food until

refusing to a fainting protect a mouth of 1000 until he had given him all he possessed. P.]

REFLECTIONS.—Before I part with Abraham, this celebrated patriarch, let me, in him, contemplate Jesus the everlasting Father. How astonishing his meekness-his kindness to men-his intimacy with, fear of, obedience to, and trust in his God! He is the chosen favourite of JEHOVAH—the father and covenanthead of innumerable millions of saved men. To him all the promises relative to the evangelical and eternal state of his church were originally made. All obedient at his Father's call, he left his native abodes of bliss, and became 'a stranger and sojourner on earth,' not having where to lay his head. At his Father's call, he offered himself an acceptable sacrifice to God; by his all-prevalent intercession, and supernatural influence, he offers men salvation from sin and from the hand of their enemies; and, after long patience, he wins untold disciples in the lew

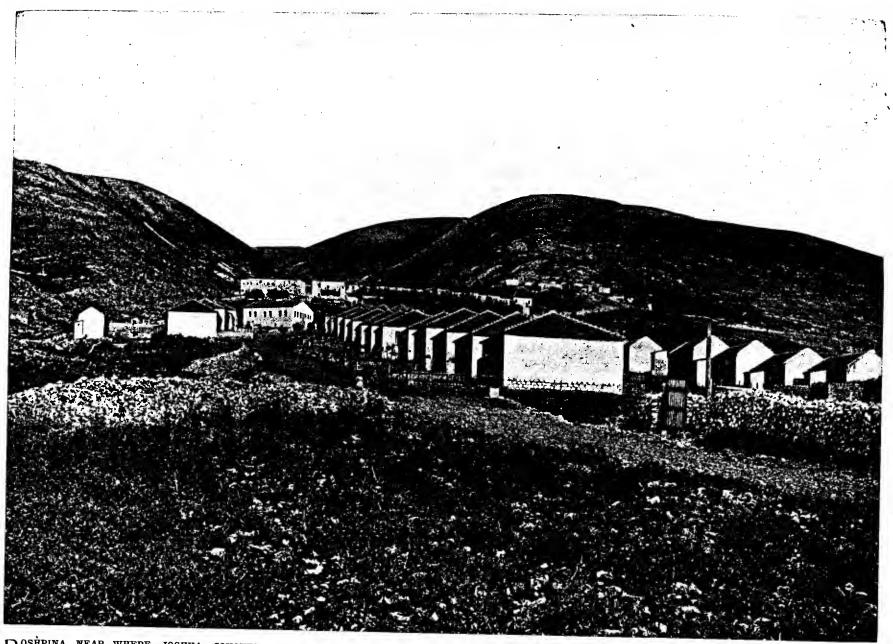
Ver. 30. The name Edom, signifying red, at once | sight; while wicked families are loaded with temporal mercies for the sake of their pious progenitors. Promised events are often ushered in by the most dis-couraging appearances; and mercies must be long prayed and waited for ere they be granted. It is good when husbands and wives unite their supplications; for to spread our griefs before a throne of grace is the greatest and surest relief. How often much trouble and vexation attend what is too eagerly desired! But how tender is God, in fixing the temporal, and even eternal, states of persons according to their faith! And how early are children known by their doings! yet in their education great care is to be taken in consulting their tempers and dispositions. Parents frequently expose themselves to future troubles by their partial regard to children. But why should we set our hearts on them, or any other worldly comfort, when we must so quickly leave them by death? At that time it should be the concern of parents so to dispose of their effects, that there may be no disputes after they are gone; and such deserve to have most assigned them as are likely to make the best use of it. How often the wisest worldlings act the most foolish part, while 'the Lord preserveth the simple!' How marvellously God overruleth even the sins of men, to the accomplishment of his purpose or promise, and the advancement of his glory! How dreadful, when men, even those who have had a religious education, gratify their sensual appetites at the expense of the temporal and eternal rnin of themselves and their seed; and when God permits them to be afterwards hardened in their sin, and



NTRANCE TO THE GARDEN OF THE VIRGIN—WHERE JOSEPH LIVED. [GEN. xxvi: 2.]—When Herod issued his cruel decree that all the children in Bethlehem under two years of age should be put to death, the Lord appeared unto Joseph in a dream and said, Arise, take the young child and his mother and flee into Egypt. There is a tradition of long standing that the place of the sojourn in Egypt was at Matariyeh. It

was near this place that Joseph lived, because it is only a short distance from Heliopolis where Pottpherah resided, whose daughter Joseph married. This is a few miles east of Cairo, and the village is connected with it by telegraph and telephone. The region about Matariyeh is very fertile. Cotton grows here; orange groves are near by, and only a short distance is an ostrich farm kept by a Frenchman. It is a beautiful road from Cairo out to this place.





OSHPINA—NEAR WHERE JOSHUA CONQUERED JABIN KING OF HAZOR. [GENESIS, xxvi:3,4.]—'Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father.'' Nearly four thousand years from the time these words were spoken to Abraham, we find a village as shown above, built by the Rothschilds, descendants of Abraham, in Palestine, the

country that was promised to Abraham, and built as a place of residence for the Jews It is a striking and interesting commentary upon the covenant between Heaven and these ancient people, that we find in these the last days of the nineteenth century, a disposition on the part of the Jews, which liberal and fortunate men of their race are helping them to carry out, to go back and possess the land of their fathers. Roshpins stands near the waters of Merom.

there a long time, that Abimelech, king of the Philistines, klooked out at a window, and saw, and, behold, Isaac was sporting with Rebekah Juisak his wife.1

9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, "What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all his people, saying, He that "toucheth this man or his wife shall surely be put to death.2

12 Then Isaac sowed in that land, and received3 in the same year oan hundred fold; and the Lord blessed him.

13 And the man waxed great, and went forward,4 and grew, until he became very great:

14 For he phad possession of flocks, and possession of herds, and great store of servants:5 and the Philistines qenvied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water which they had digged in the days of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of 'springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it

for that also: and he called the name of it Sitnah.8

A.M. 2200, B.C. 1804.

I Pr. 5. 18. Is. 62. 5. Ec.

1 Heexhibited such I Heexhibited such marks of endearment as were neither common nor allowable with brother or sister, and which no man in such a relation would use.—/.

m ch.20.9,10;12.18,

n ch. 20. 6. Pr. 6. 29. Ps. 105.15. Zec. 2.8.

2 It is likely that the remembrance of what happened in the case of Abraham, in simi-lar circumstances, was not yet forgotten.

8 Heb. found.

o This marks great increase, Ps.67.6.Zec 8.12. Mat.13.23. Ga. 6. 7,8.

4 Heb. went going.

p Job 1.3; 42, 12, Pr. 10.22.ch.12, 16;13,2, Ps. 144.13,14.

5 Or, husbandry.

9 Ps.112.10. Ec. 4.4 Job 5.2.

r This was con-trary to covenant and oath, ch. 21. 25-32.

s Nu.32.38.Ho.2.17. Zec.13 2.Ps.16.4.

t Heb. living, Ca.

6 i.e. contention.

8 i.e. hatred.

A.M. 2208. B.C. 1796.

2 Ps.4.1;18.19;118.5 x The south-most city in Canaan, ch 21.31;46.1.Ju.20.1.

ν ch.15.1;17.7;24.1: Mat.22.32, z 15.41.10, 13, 15; 43 1,2;44.1. Re.1.18, with ch.13.16;22.17.

a ch.8,20;12.7;13.18; 22.9;35.1;33.20. Ex.17.

1 It is too common with individuals, families, churches, and nations, to fall away in religion as they advance in riches and honours. It was not so with Isaac. In the midst of all his wealth and prosperity be does not expelled by family advancement; but, like Abraham, his father, he builds his altar, and calls on the name of the Abrowley him in all his revealed attributes, consequently seeks not only the promised protection from the Almighty God which his defenceless, and, as it were, insulated, situation, the partion of the merciful God, which his sense of his sin, especially in the case of Abimelech, must have dictated to a

pious and awakened mind.—C. δ Perhaps not that ch.20.2;21.22-32.

2 The Targum o Onkelos understands by Ahuzzath not one individual, but a party of his friends. —C.

c ver.16.Ju.11.7.Ac. 8 Heb. Seeing, we

d ch.21.22;30.5. Jos. 3.7. 2 Ch.1.1. Ro. 8 31, He.13.5.1Co.14.25. Is, 45.14;60.14;61.6,9.

e ch. 21. 31, 32; 24. 3, 41.He.6.16. 4 Heb. If those f ver. 11, 14, 15. Ps, g ver. 12; ch. 24. 31; 1.22,12.2;22.17.

A ch.21.8;31.54. Ro 12.18.He.12.14. f ch. 19. 2; 21. 14; 22 3;31.55.

& ch.14.22; 21, 23,31, 32;31, 44; 25, 33,1 Sa.14, 24; 20, 3, 16,17; 30, 15, He.6,16. / Mat.7.7. Pr. 10. 4; 13 4;2.4.

b i.e. an oath. m i.e. the well of he oath, vc1.23. 6 1796.

n It seems Judith had no children, and cerhaps did not live long, ch.36.2,5,13.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth;9 and he said, For now the Lord hath "made room for us, and we shall be fruitful in the land.

23 ¶ And he went up from thence to \*Beer-

24 And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake.

25 And he abuilded an altar there, and called upon the name of the Lorp,1 and pitched his tent there: and there Isaac's servants digged a

26 ¶ Then bAbimelech went to him from Gerar, and Ahuzzath2 one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, eseeing ye hate me, and have sent me away from you?

28 And they said, We saw<sup>3</sup> certainly <sup>d</sup>that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt4 do us no hurt, as we have 'not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and ksware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah:5 therefore the name of the city is  ${}^m\mathrm{Beer}$ -sheba unto this day.

34 ¶ And Esau was forty years old when he took to wife \*Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite;

vailing excellence of his character is acknowledged, a snare: and we readily rush into the same snares in him, and his integrity is admitted by reliance upon his true God. C.]

malicious

the blessing of the Lord is visibly perceived to rest on which others before had almost ruined themselves Yet the kindness of God is infinitely great in rescuing covenant and oath; and a heathen people are led by his people, when they are thus busied in entangling his residence among them to the knowledge of the themselves. But what a scandal to a saint to be discovered a dissembler! and how pain

church, and reviving the oracles, ordinances, and in- 10, yet, like the sun emerging from a cloud, the pre- | fear of men, the fear of temporal death, often causeth

Ver. 22. [The name still clings to the place. About 23 miles south-west of Beersheba is Wady Ruhaibeh, which is radically identical with Rehoboth. In the valley are some very ancient ruins, and wells; and near it are the remains of a city of a later age. P.1

35 Which were a grief of mind unto Isaac and to Rebekah.<sup>5</sup>

#### CHAPTER XXVII.

1 Isaac sendeth Esau for venison. 6 Rebekah instructeth Jacob to obtain the blessing. 18 Jacob under the person of Esau obtaineth it. 30 Esau bringeth renison. 33 Isaac trembleth. 34 Esau complaineth, and by importunity obtaineth a blessing. 41 He threateneth Jacob's life. 42 Rebekah disappointeth it.

**AND** it came to pass, that when Isaac was old,6 and his eyes awere dim, so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, here am I.

2 And he said, Behold now, I am old, I know not the day of my beath.

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison;

4 And make me dsavoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to Ec. 12.3, Jn.9.3. hunt for venison, and to bring it.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death.

8 Now therefore, my son, Jobey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a \*deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, \*Upon me be thy curse, my son: only obey my voice, and go fetch me them.

14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esan which more with her in

A.M. 2208. B.C. 1796.

o Heb. bitterness of spirit, ch.27.46; 28. 2,8;6.2.

5 Nothing else could have happened. The Septuagint has it, 'They were quarrelling with Isaac and Rebekah, Polygany discord and mischief, But Esau still further violated the command of God in this respect, by Joining himself in marriage were under the curse were under the curse with the heathen, who were under the curse of God; thus, in a double sense, meriting the epithet profane, as he neither regarded the blessing nor the curse of God.—/.

CHAP. XXVII.

B.C. 1760.

6 About 140 years.

b How near it is

c Heb. hunt, ch.25.

d ch.25.28.1Co.6.12.

7 Esau, as we read, ch.25.28, had always been very careful in gratifying his aged father's taste in this particular, and Isaac seems to have wished that his paternal affection might be stimulated to the utmost on the present that should recall to his mind all the filial attention of his son in time past.

ime past.

8 The expression is significant, and intimates that it was not a common biessing, but a solemn benediction, as in the presence of God, and by his authority and approbation, which Isaac meant to pronounce upon Esau.—

J.

fEp.6.1. Ac.5.29; 4.

g ch.25.25.

A Not upright, ch.

i De. 27. 18. Je. 48. 40. Mal. 1. 14.

# 2 Sa.14.9. Mat.27.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said. My father. And he said, Here am I; who art thou, my son?

19 And Jacob said unto his father, I am Esau thy "first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.2

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

22 And Jacob went near unto Isaac his father: and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he "blessed him.

24 And he said, Art thou my very son Esau? And he said, oI am.3

25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat; and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the psmell of a field which the LORD hath blessed:

28 Therefore <sup>q</sup>God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:4

29 Let repeople serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Tanan hin filling Ilia Dana Lia Lara

1 Most of the dishes of the people of Aleppo are high-seasoned with salt and spices; onions and garlic often complete the seasoning.—Russell.

m ch.25.25;ver.25.

2 Heb. before me.

# Is. 48. 9-11. Ro.9.

o Ro.3.7.8. Job 13.7 Zec.8.16, Ep.4.25.Col

3 This whole scene is painful and even the ready of the control of

p Ca.2. 13; 4.12,13;7.

q Heb.12.20. Ps.65.9 -13. De. 33. 13; 8.7-9;11. 11, 12. Ho. 14. 6, 7. De. 32. 2. Ps. 133. 3. ch. 49.20. Zec. 9.17.

4 The nature and extent of the patrian-chail and barcher pht. which Esau despised, ch. 95,34, is here fully exhibited. It consists, it. In a propitious climate, a fertile dant return that implies an industrious, peaceable, and prosperous people. 2. The service and submission of foreign sistent of foreign and the period of

murderer, verse 41, and Jacob a banished

A.M. 2244. B.C. 1760.

brought it unto his father, and said unto his | A.M. 2244 B.C. 1760. | father, Let my father arise, and eat of his son's distinguished venison. that the soul may bloss me venison, that thy soul may bless me.

venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau.

33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, tand he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father!

35 And he said, Thy brother came with subtility, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, he hold, now he hath taken away my blessing.

And he said Hast thou not received and into proper general terms. It is a great terms to the interpolation of the proper general terms. It is a great them, in the said was end of the said we cannot imagine bin in generation. We cannot imagine bin in generation. We analy conjective absolutely process is and we cannot imagine bin in generation. We analy conjective absolutely process is and we cannot imagine bin in generation. We cannot imagine bin in generation. We analy conjective absolutely process is and we cannot imagine bin in generation. We analy conjective absolutely process is and we cannot imagine bin in generation. We analy conjective absolutely process is and we cannot imagine bin in generation. We analy conjective absolutely process is and we cannot in discover how later that taken in a great and exceeding bit and the said scover how later than we cannot in a give and we cannot in a give and the intringing was contrary to code special proposed of the process is an advance of the process is an advance of the process is an advance of the process is an advance of the process is an advance of the process is an advance of the process is an advance of the process is an advance of the process is an advance of the process is an advance of the process is an adva

hold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy-lord, and all his is False, for he sold brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father! And Esau vlifted up his voice and wept.

39 And Isaac his father answered and said unto him, \*Behold, thy dwelling shall be the fatness¹ of the earth, and of the dew of heaven from above;²

40 And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to lissing: Thy dwelling shall come to lissing: Thy dwelling shall come to lissing: Thy dwelling shall come to lissing: Thy dwelling shall come to lissing: Thy dwelling shall come to lissing: Thy dwelling shall come to lissing: Thy dwelling shall come to lissing: Thy dwelling shall come to lissing: Thy dwelling shall come to lissing: Thy dwelling shall come to lissing: Thy dwelling shall come to lissing: Thy dwelling shall be the fat-

shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.<sup>3</sup>

41 ¶ And ⁴Esau hated Jacob, because of the

41 ¶ And aEsau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slav my for my father are at hand, then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son  $^{\frac{b_2 \, \text{Sa.13.23}, \text{Pr.4.16},}{2.14, 1.12, 13, 16, \text{PS.37},}}_{\frac{12.14, 1.12, 13, 16}{176.33, 211, 15, 16}}$ 

c Pr. 2. 14;4.16; 1. 12 d They proved 20 years, ch.31.38.

#Ro.11.20.ch.28.1.3. 4. He.11.20.Ep.1.3. Jn. 10. 10, 28, 29. Ro. 5.20.

21. # He.12.17. 1 Sa.30.

Ot, supported.

b ch. 24. 3; 26. 34, 35; 27.46. See ch.6.2.

x Ro.3.7,8. 2 Co.4.7. Job 13.7. 7 i.e. a supplanter. y He. 12. 17. Is. 65. 14;32.10-12. z ver. 28; ch. 36. 6,8. Jos. 24. 4. He. 11, 20.

c ch. 25.20; 24.10; 22. 20-23; 29.1; ver.5. Ho. 12.12.

6 Heb. an assembly of people.

e ch.12.2,3:17.6,7;22. 17,18. Ga.3.14. Ep.1.3. Ps.72.17.

7 Heb. of thy so

A See ver.2. i See ver. z.

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4 The information was given to Rebe kah, as her partiality for Jacob was wel known. Being a prudent woman, as prudent woman, as well as a tender mother, she advises Jacob not to anticipate the intended in jury by complaint to his father, or private renge; but rather renge; but rather sanger. Finly brother's anger. Finly brother's anger. Finly aware of the irritable and fiery temper of Esan, she enforces her argument on Jacob by reminding about the sanguage of the sanguage

€ 2 Sa. 14.6,7. ch.9.6; 4 11,16. Ac. 28.4.

CHAP. XXVIII. B.C. 1759.

a ch. 27. 4, 28, 29,33; 48. 15: 49. 28. De.33.1, Jos.22.7.

5 Isaac, in pursuance of the system of counding family albiances on religious education and character, ch. 24, 3, immediately acts in pon mediately acts in pon bekals, gestion of keep lacob, as heir of the promised blessings, not to marry any of the daughters of characteristics.

band and wife in all family arrangements is of the utmost importance to domestic peace and prosperity.—Note, While Isaac spares not good advice to his son, his dependence for its success is in prayer to Almighty God.—C.

d ch. 17. 1; 13. 16; 22. 17.Ps.128.1-6.ch.35.11; 48.3.

fch. 17. 8. He. 11.9. Ps. 105.12,13;39.12.

ournings. g ch.12. 7; 13. 15, 1 15.18;17.18.

were told to Rebekah:4 and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother, to Haran;

44 And tarry with him da few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send and fetch thee from thence. Why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

## CHAPTER XXVIII.

1 Isaac blesseth Jacob, and sendeth him to Padan-aram. 6 Esau marrieth Mahalath, the daughter of Ishmael. 10 The vision of Jacob's ladder. 18 The stone of Beth-el. 20 Jacob's vow.

AND Isaac called Jacob, and ablessed him, au and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.5

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And <sup>a</sup>God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;6

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger,7 which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to <sup>a</sup>Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that, as he blessed him, he gave him a charge, saying, 'Thou shalt not take a wife of the daughters of Canaan;

his seed should inhabit Mount Seir, a soil then moder- | rectify the partial affection which we have conceived | Lord, while with malice and murder they think to ately fertile, He. 11. 20; ch. 36. 6-8; that they should live much by war, violence, and rapine, Mat. 10. 34; should, by David, Amaziah, Hyrcanus, &c., be subjected to the Hebrew yoke, De. 33. 29; Ps. 60. 8; 2 Sa. 8. 14; 2 Ch. 25. 11, 12; Oh. 18, 19; but should under Jehoram cast it off, 2 Ki. 8. 16, 20. Ver. 41. In this manner Esau hoped to recover both

for our children. How unseemly in parents, especially defeat the purposes of God. How readily this malice tions to become deceivers of one another; especially as tion to me! Never let me desi

a Eze. 35. 5. Am. 1. 11. Ob. 10.1 Jn. 3.12.

if godly, to become tempters of their children to offend reduces to great perplexity and fear such as have been God, and to despise the awful curse which he hath the sinful instruments of their disappointment! Stand annexed to sin! Their evil counsels are a most enin awe, my soul; seek the Lord's blessing only in his tangling snare; and it is unnatural for the dearest rela-

7 And that Jacob kobeyed his father and his mother, and was gone to Padan-aram;

other, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Theorems are an energy pleased not? I space his father. Canaan pleased not Isaac his father,

9 Then went Esau unto Ishmael, and took anto the wives which he had, Mahalath<sup>8</sup> the daughter of Ishmael, Abraham's son, the sister

daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.9

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his mpillows, and lay down in that place to sleep.¹

12 And he "dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And,° behold, the Lord stood above it, and said. I am the Lord PGod of Abreham that.

13 And, behold, the Lord stood above it, and said, I am the Lord PGod of Abraham thy father, and the God of Isaac: the land whereon thou liest, ato thee will I give it, and to thy seed:

14 And 'thy seed shall be as the dust of the earth; and thou shalt spread2 abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed.3

I the families of the earth be blessed.<sup>3</sup>

15 And, behold, "I am with thee, and will eep thee in all places whither thou goest, and ill bring thee again into this land: for I will ot leave thee, until I have done that which I ave spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and e said, Surely the Lord is in this place, and where the them is in this place, and where the them is in this place, and where the this is from other but the last this place! this is from other but the keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of.

he said, Surely the Lord is in this place, and I\* knew it not.

ful is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Jacob arose up early in the morning, and took the stone that he had put for his pillows, and best it up for a pillar, and poured proposed oil4 upon the top of it.

19 And he called the name of that place 4As thank-offering to God.

A.M. 2245. B.C. 1759.

I His posterity, ch. 25.17;36.13,18. 8 Or, Bashemath.

9 Called, Ac. 7. 2. Charran. m ver.18. 2 Co. 1. 5, with Mat.8.20,

—C.
d A place for God's

e ch. 14.20. De. 14.22 23. Le. 27.30. 8 Heb. tithing will tithe.

9 Heb. listed up hi.

q To thee in right, and to thy seed in possession, ch. 12. 7; 13.15,17. Ps. 105. 11. Ac. 7.5. Ezc. 37. 24,25. r Seed natural, bu

# ch. 15. 1, 12; 20. 3. Nu.12 6. Johan

Nu.12.6. Job 33. 14.15; 4.13. Da.7.1. He.1.1.

ø ch.15.1;17.7.Ex.3 6.Mat.22.32.

e ch.35.1;48.3.

1 Heb. children.
2 'Children of the East,' Bene-Kadem, is the general name given in Scripture to the wandering Arabs. Their country lay along the whole eastern border of Palestine, extending the country lay along the whole satern border of Palestine, extending the country lay along the state of Sea on the state of Sea on Persian Gulf and Mesopotamia on the 2 Heb. break forth. s De. 12.20. t ch. 12. 3; 18. 18; 22. 18:26.4.Ga.3.16. Ps. 72. 17. Ep. 1.3.

b ch.24.11,13. Ex. 2.

d ch.11.31;24.10.Ac. e Grandson, ch. 31. fch.43.27.1 Sa.25.5 2 Sa.20.9.

it, Job 9.11;33.14.1 Sa. 3.4-7.

y Mat.17.6. Lu. 2.9;
8.35.Re.1.17.

# Here God is manifested in a remarkable manner, and there is an inlet into communion with him, 1 Ti. 3. 15. ch. 35. 13. g Ep.5. 16. Ga. 6. 9 5 Heb. yet the day b ch. 31.45; 35. 14,20, 1s. 19. 19. Jos. 24. 26, 1 Sa.7.12.2 Sa.18.18.

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c That is, the house of God, Ju. 1. 23-26. Ho.4.15.

6 Or, since.

7 Not, if God will be with me, which seems to imply a doubt, though God had given his solenn promise of protection, but, since God solend of the solend of t

worship, ch. 12. 8; 21 33;33-20;35-1,3,7,14.

CHAP. XXIX.

feet, Ps. 119.32,60. a ch.28,5,6;25,20;24 10;22,20-23.

sopotamia on the east.—P.

b ch.24.11,13. Ex. 2. r6. Ca.1.7. Ps.23.2. Is. 49.10.
3 Chardin informs us, that in Arabia, and other places, they cover up the wells lest the sand which is put in motion by the winds should fill and quire stop them up.

4 Heb. is there

served.

A ch. 3. 14, 43, 32
According to our established order we cannot do it: nor have we sufficient ability to do the sheep.

Bethel: but the name of that city was called Luz at the first.<sup>5</sup>

20 ¶ And Jacob vowed a vow, saying, If 6God will be with me,7 and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the Lord be my God:

22 And this stone, which I have set for a pillar, shall be God's thouse: and of all that thou shalt give me I will surely give the tenth unto thee.

## CHAPTER XXIX.

1 Jacob cometh to the well of Haran. 9 He taketh acquaintance of Rachel. 13 Laban entertwineth him. 18 Jacob covenanteth for Rachel. 23 He is deceived with Leah. 28 He marrieth also Ruchel and serveth for her seven years more. 31 Leah is fruitful, and beareth Reuben, Simeon, Levi, and Judah.

THEN Jacob went on his journey,9 and came ⚠ into athe land of the people of the east.2

2 And he looked, and behold be well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.3

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of aHaran are

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know

6 And he said unto them, Is he well?4 And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, git is yet high day,5 neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed

8 And they said, "We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water

16, 17; Ps. 34. 7; 91. 11; Mat. 18. 10; He. 1. 14; ch. 32. 1, 2. But chiefly this ladder typified Christ, as Mediator between God and man. He, in his manhood, is of the Ver. 21. Owned and worshipped by me and my family. He is often nearer use them. And, if he love, he will never leave us. He is often nearer use them we have the will never leave us. He is often nearer use them we have the will never leave us. earth, a descendant of Jacob; and in his divine person is the Lord from heaven, Is. 7. 14; 9. 6; Jn. 1. 14; Ro. 1. 3, 4; 9. 5; I Ti. 3. 16; he is the only means of fellowship between God and men, Jn. 14. 6; Ep. 2. 18; 3. 12; 1 Ti. 2. 5, 6; and he directs and enjoys the ministration | comfortable when the blessing of parents and of God | of angels, Jn. 1. 51; I Pe. 1. 12; I Ti. 3. 16,—in his prepares men for their trials; and to have a godly

Ver. 21. Owned and worshipped by me and my family, as the author of our whole happiness, and as our valuable and everlasting portion, Ex. 15.2; Ps. 118.27.

REFLECTIONS. How crosses and crowns are mingled together in the lot of the saints! But it is

will never leave us. He is often nearer us than we are aware; and his comfortable presence in ordinances is the very gate to celestial joys. How effectually nearness to God humbles us under a sense of our own vileness and corruption! And happy is it when our fellowship with God leaves a lasting impression on our spirits-powerfully constrains us



UR TENT NEAR BETHEL—WHERE JACOB SAW THE LADDER AND THE ANGELS. [Genesis, xxviii:12.]—This is supposed to be the place where Jacob tarried all the night and where he dreamed and "behold a ladder set up upon the earth with its top reaching to heaven, and where the angels of God ascended and descended upon it."

The bed was earth, the raised pillow stones,
Whereon poor Jacob rests his head, his bones,
Heaven was his canopy, the shades of night
Were his drawn curtains to exclude the light.

Who would not sleep on such a bed,
With stony pillow for his head,
If they might dream with thee,
Whose glad dreaming is no seeming,
Nor whose sleeping ends in weeping,
And whose waking is no breaking
Of the bright reality.

Bethel is on the road from Jerusalem, and along this way our Savior often walked.

- 9 ¶ And while he yet spake with them, Rachel came with her father's sheep; for she kept them.
- 10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's me Kinsman: ne-phew, ver.13; ch.13 & brother, that Jacob went near, and rolled the 2 Heb. hearing. stone from the well's mouth, and watered the flock of Laban his mother's brother.
- 11 And Jacob kissed Rachel, and lifted up his voice, 'and wept,
- 12 And Jacob told Rachel that he was her father's "brother, and that he was Rebekah's son: and she ran and told her father.
- 13 And it came to pass, when Laban heard the tidings<sup>2</sup> of Jacob his sister's son, that he ran to meet him, and embraced him, and \*kissed him, and brought him to his house. And he told Laban all these things.3
- 14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.4
- 15 ¶ And Laban said unto Jacob, Because hou art my brother, shouldest thou therefore erve me for nought? tell me, what shall thy vages be?

  16 And Laban had two daughters: the name of the elder was Leah, and the name of the counger was Rachel.

  17 Leah was tender-eyed, but Rachel was eautiful and well-favoured.

  18 And Jacob loved Rachel; and said, PI will erve thee seven years for Rachel thy younger aughter.

  19 And Laban said, It is better that I give er to thee, than that I should give her to anther man: abide with me.

  20 And Jacob served seven years for Rachel; twelve in house of the seven the seven the seven the seven the seven the seven that I should give her to anther man: abide with me.

  20 And Jacob served seven years for Rachel; twelve in has precious of master, for which even the seven that I should give her to anther man: abide with me. 15 ¶ And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?
- of the elder was Leah, and the name of the younger was Rachel.
- beautiful and well-favoured.
- serve thee seven years for Rachel thy younger daughter.5
- her to thee, than that I should give her to another man: abide with me.
- 20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.
- 21 ¶ And Jacob said unto Laban, Give me my wife, for my days 'are fulfilled,' that I may got in unto her.
- 22 And Laban gathered together all the men of the place, and made "a feast.
- 23 And it came to pass in the evening, that he took \*Leah his daughter, and brought her to him; and he went in unto her.

A.M. 2245. E.C. 1759. t'ch. 24 15, Ex.2.15, 16,21.Ca.1.7,8,

k ver. 13; ch. 33. 4. Ex 4.27. Ro 10.16.

/ch 33 4; 43.30;45.2, 14,15, for joy.

n ch.45.15. Ex.4.27; 18. 7. Lu.7.45. Ko. 16.

3 He told him the cause of his journey, and what had hap-pened to him by the way.

o My near kinsman, ch.2.23. Ju.9.2.2 Sa.19. 12. Mi.7.5 Ep.5.30. ch. 13.8,ver 12,15.

4 Heb. a month of

# Ho. 12. 12; 3.2. ch. 34.12.Ex.22.17.

5 In modern times, and in European society, the father grees a dowry with the sughter; in the times of the sughter; in the times of Lahan, the father received it for his daughter; a custom still prevalent in Arabia and some other eastern countries. How shall we account for this difference of customs? t. From the system of polygamy, so preva-

reserved for Christianity, in every country where it has prevailed, to raise the condition of woman to her proper rank in society.—C.

q Ps. 12. 2. Is. 56. 11. He was shamelessly covetous.

\* 1 Co. 13.7. Ca.8.7.

s My seven years' service, ver. 18,20; ch. 31.41.

1 Son of regard-as if his mother, la menting the coldness of affection in her husband, which was more ardently turned to Rachel, takes her to Rachel, takes her son as a token, and makes his name a memorial of the regard of God towards her, and her hope of obtaining and securing the regard of her husband. So speaks Mary, in acknowledgment of Gabriels message (Lin. 47, 48) poiced in God my Saviour, For he hath regarded the low estate of his handmaiden. —C.

h That is, hearing,

2 1749.

/ Ju. 15.1. ch. 4.1; 38. # Ju.14.10.Jn.2.1,2. x Being veiled, ch. 24.65; 38.15. Mi.7.5.

y ch.16.1;24.59. # I Co.3.13;4.5.

a ch.27.35. Pr.11.31 Ju.1.7. Mat.7.2. 7 Heb. place. δ Seven days of marriage feast, Ju. 14.

c Mal. 2. 15. Le. 18. 18. Mat. 19. 5. 1 T1. 6. 10.

8 The duplicity of Laban in imposing upon Jacob, and now pleading a custom hitherto unmention

ed, or that perhaps never had a being, in justification of it, is utterly to be con-denined. The world is idenmed. The worlds in folial of duhierty, saying one thing and meaning another, promising an act of intending an act of injury. Like all other evals it leads to morefirst, it divides the concentrated affections of Jacch; then it introduces him to be carry, this leads to be carry, this leads to be carry, this leads to consider the concentrated affections of Jacch; then it introduces him to be carry, this leads to carry and a farther extension of the first evil; and terminates on the slavery of Joseph, and nearly brings the gray head of Jacob with sorwar to the graya head of Jacob with sor-

row to the grave -C

d De.21, 15, Mat. 6, 24;10,37, Ju.12,25, Lu. 14,26, € ch.20.18; 30.22, Ps.

fch.16, 1; 25, 21, Ju. 13.2.1 Sa.1.5, Lu.1.7.

ch.35, 22, 23; 37, 21, 22, 29;42, 22, 37;46, 8, 9;49, 3,

ch.34.25; 35.23; 42.24; 46.10;49.5,6.

i That is, joined,

ch. 34, 25; 35, 23; 46, 11; 49.5,6. & That is, praise, ch.xxxviii.; 35.26;43.8, 9;44.18-34; 46.12; 49.8-

4 Heb. stood from bearing.

CHAP. XXX. B.C. 1749.

Tit.3.3. Ja.3. 14;4.5.

24 And Laban gave unto his daughter Leah Zilpah his maid for van handmaid.

25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban. What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then <sup>a</sup>hast thou beguiled me?

26 And Laban said, It must not be so done in our country,7 to give the younger before the first-born.

27 Fulfil her bweek, and we will give thee ethis also for the service which thou shalt serve with me yet seven other years.8

28 ¶ And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he aloved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah was hated, he opened her womb: but Rachel was

32 And Leah conceived, and bare a son; and she called his name Reuben:1 for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also: and she called his name hSimeon.

34 And she conceived again,<sup>2</sup> and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called 'Levi.

35 And she conceived again,3 and bare a son; and she said, Now will I praise the LORD: therefore she called his name 'Judah, and left bearing.4

### CHAPTER XXX.

1 Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban staueth him on a new covenant. 37 Jacob's policy, whereby he becometh rich.

ND when Rachel saw that she bare Jacob A no children, Rachel envied her sister; and

CHAPTER XXIX. Ver. 23. Leah being veiled, as ch. 24.65, and it being dark, Jacob could not discern

perous the gracious visits of a reconciled God render | How little comfort men have ever found in transgressthe fraud. Thus he who beguiled his brother, and which once prevailed in the world! How kind is it to wives! Real marriage love cannot be divided. Nothing

men! Behold the plainness, humility, and kindness ing God's original institution by taking a plurality of

q That is, dwelling

ch.35.23; 40.14; 40.13 called *Zabulon*, Mat.

r That is, judg-ment, ch. xxxiv.; 40.

s ch. 8. 1. 1 Sa. 1. 10.

8 1745.

.13.

said unto Jacob, Give me children, bor else I

2 And Jacob's canger was kindled against Rachel; and he said, <sup>d</sup>Am I in God's stead, who hath withheld from thee the 'fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear Jupon my knees, that I may also have children by her.5

4 And she gave him Bilhah her handmaid to wife; and Jacob went in unto her.

5 ¶ And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name 'Dan.6

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8 And Rachel said, With great wrestlings<sup>7</sup> have I wrestled with my sister, and I have prevailed: and she called his name 'Naphtali.

9 When Leah saw that she had \*left bearing, | o Helpiness. she took Zilpah her maid, and gave her Jacob canon to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh: and she sweet flowers, Ca. 7.

of Precious fruits, or weet flowers, Ca. 7.

12 And Zilpah, Leah's maid, bare Jacob a second son.

13 And Leah said, Happy am I,9 for the daughters will "call me blessed: and she called his name "Asher."

14 And Reuben went in the days of wheatharvest, and found 'mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of they son's mandrakes."

15 And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

\*\*Precious fruits, or weet flowers Ca. 7.

\*\*Precious fruits, or weet flowers Ca. 7.

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\*\*Precious fruits, or weet flowers are flowers are flowers are flowers are flowers are flowers are flowers are flowers are flowers. And the leby which is a small matter that thou hast taken my husband? and matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes.

17 And God hearkened unto Leah, and she called his her had and horought them do lead that it is not unit in the matter flowers are flowers are flowers are flowers are flowers are flowers are flowers are flowers are flowers are flowers are flowers are flowers are flowers are flowers are flowers are flowers are flowers.

18 And Sale Herry warming.

19 The madrakes.

11 flows are flowers are flowers are flowers are flowers are flowers are flower

17 ¶ And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.4

18 And Leah said, God hath given me<sup>5</sup> my hire, because I have given my maiden to my husband: and she called his name PIssachar.

A.M. 2255. B.C. 1749.

b Job 5.2. Pr. 14.30. c Ep.4.26.Ex.32.19.

d ch.50.19; 16.2; 20. 13.9;127.3.2 K1.5.7.

e De. 7.13. Lu. 1.42. f To be nursed as my own, ch.50.23. Job 3.12.

5 Heb. be built by

g Concubine, ch. 35. 22;10.3;22.24;25.1,0.

tie. barrenness.
Barrenness was accounted a great reproach, as it excluded from the honour of h That is, judging, ch. 40. 16, 17; 35.25; 40. increasing Abraham's seed, and of introducing the promised Messiah, Lu.r. 25,27.1 Sa.1.6. Is.4.1. S 1747.

7 Heb. wrestlings of God. With great earnestness have I and my sister striven for children; and I have got my wish beyond her expectation.

u That is, adding, ch. 35, 24; xxxvii. xxxix.-xlviii. 1; 49, 22i That is, my wrest-ling, ch. 35, 25; 46, 24; 49, 21; called, Mat. 4, 13, Nephthalim.

& For a time, ch.29. 35;ver.17.

8 1747.

1 1748.

y ch.28.13;26.3. He. I That is, a troop, or company, ch. 35.26; 46.16;49.19.

7 His fourteen years of service were now fulfilled, and he desires to quit the fulfilled and he desires to quit the fulfilled and he desires to quit the fulfilled and the fulfilled and service, and such covetous exaction of his labours, to return to the land of his father—the land of promise—having no other substance than his large family. God, however, rewards his toil, and defeats the covetousness of Laban.—I. 9 Heb. in my haf n That is, happy, ch.35.26;46.17;49.20.

x ch.35.17.

# ch.18.3; 39.21. Ex. 3.21. Nu.11.11,15. Ru. 2. 13. 1 Sa. 16. 16. 1 Ki. 11.19. Da.1.9.

a ch.39.3,23. **Ps**.1.3 Is.6.13;65.8.

ð ch.29.15.

c 1 Pe.2.15,18. Tit.2.

8 How faithful and successful my service has been, so that I now well deserve to be dismissed.— Wells.

d Heb. forth, ver. 43.

Any stinted wa-ges, but what God's providence shall allot me, Ps. 118.8. He. 13.5.

g Speckled young produced by white lams, ver. 35.

h My just dealing shall appear in the colour of my cattle, 18,80,72. ls.59.12.

3 These contentions

4 1747.

i Heb. to-morrow,

chiefy sprang from a desire to have chil-dren for increasing the church, and in-troducing the Mes-siah. 5 Instead of ac-

with a good dowery; now will my husband dwell with me, because I have born him six sons: and she called his name <sup>q</sup>Zebulun.

21 And afterwards she bare a daughter, and called her name 'Dinah.

22 ¶ And God \*remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away my treproach:

24 And she called his name "Joseph; and said, The Lord shall add to me another son.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to "my country.

26 Give me my wives and my children, for whom I have served thee, and let me go:7 for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that "the Lord hath blessed me for thy sake.

28 And he said, bAppoint me thy wages, and will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now, when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me Jany thing. If thou wilt do this thing for me, I will again feed and keep thy flock.

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and of such shall be my hire.

33 So shall my <sup>h</sup>righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.9

35 And he removed that day the he-goats that were ring-straked and spotted, and all the Laban agreed to She-goats that were speckled and anothed

o ch. 28 rg. Nu.12.6 De.13.1.1 K1.3.5.

9 Ex 3.7. Ps.12.5 Je. 5 4. Le.19.13. De.24. 15 Ep.6.9.

\* Who appeared to thee there, ch. 28. 12,

t ch. 29. 19, 27; ver.

# ver. 8, 9;ch. 30.35~

43.

\*\*Y Heb. teraphinu.

These were probably household on the likeness and code in the likeness and the likeness and the likeness and the likeness and the likeness and the likeness and the likeness and the likeness and the likeness and li

7 Or, he goats.

36 And he set three days' journey betwixt

himself and Jacob: and Jacob fed the rest of Laban's flocks.¹

37 ¶ And Jacob took him \*rods of green poplar,² and of the 'hazel and \*mchestnut tree; and pilled white strakes in them, and made the white appear which was in the rods.

38 And he set the rods which he had pilled \*\*A.M. 2259. B.C. 1745. In the East this the same are always, measured by tune. Adays journey the about eight hours' or sixteen miles. Three fore, would be nearly fore, would be nearly fore, would be nearly fore, would be nearly fore. The same are the same are the same are the same are the same are always, measured by tune. Three them is the same are always, measured by tune. The same are always of the same a

38 And he set the rods which he had pilled before the flocks in the gutters in the wateringtroughs when the flocks came to drink, that they should conceive3 when they came to drink.

39 And the flocks "conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.4

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man 'increased exceedingly, and had much cattle, and maid-servants, and menservants, and camels, and asses.

# CHAPTER XXXI.

1 Jacob upon displeasure departeth secrety. 19 Rachel stealeth her father's images. 22 Laban pursucth after him, and complainth of the wrong. 34 Rachel's policy to hide the images. 36 Jacob's complaint of Laban. 43 The covenant of Laban and Jacob at Galeed.

AND he heard "the words of Laban's sons,  $oldsymbol{A}$  saying, Jacob hath taken away all that wasour father's; and of that which was our father's hath he gotten all this bglory.

ban, and, behold, it was not toward him cas before.

saying, Jacob hath taken away all that was father's; and of that which was our father's ath he gotten all this bglory.

2 And Jacob beheld the countenance of Laman, and, behold, it was not toward him 'as before.

3 And the Lord said unto Jacob, 'Return into the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and leah to the field unto his flock,

5 And said unto them, I see your father's ountenance, that it is not toward me as before, at the God of my father hath been with me:

6 And ye know, that with all my power I ave served your father.

7 And your father hath deceived me, and hanged my wagges ton kind the sour father's out the deceived me, and hanged my wagges ton kind the sour father's out the deceived me, and hanged my wagges ton kind the sour father is all the father.

6 And your father hath deceived me, and hanged my wagges ton kind the sour father is all the father is the father is a father in the father is a father in the father is a father is a father in the father is a father in the father is a father in the father is a father in the father is a father in the father is a father in the father is a father in the father is a father in the father is a father in the father is a father in the father in the father is a father in the father in the father is a father in the father in the father is a father in the father is a father in the father in the father is and the father in the father in the father is a father in the father is a father in the father in the father is a father in the father is a father in the father in the father is a father in the father is a father in the father in the father is a father in the father is a father in the father is a father in the father in the father is a father in the father in the father is a father in the father in the father is a father in the father in the father is a father in the father in the father is a father in the father in the father in the father is a father in the father in the father is a father in t unto the fland of thy fathers, and to thy kindred; and I will be with thee.

Leah to the field unto his flock,

countenance, that it is not toward me as before, but the God of my father hath been with me:

have served your father.

7 And your father hath deceived me, and | COMPOTE AND SHICKESS. | Compote the state of the state changed my wages ton ki

A.M. 2259. B.C. 1745. | A.M. 2265. B.C. 1739.

thee there, ch. 28. 12, 18. ver. 3. 8 We expect no henefit from our father; he had with us as if we had been strangers and slaves, and had so won use the money the to you as wages.

Acousting the second of the se

zer, though the nazer was called Nux Pontage on account of its highest person of the nazer was called the Nux Pontage of Nux P were regarded as the representatives in the household, especially when a priest or Levite could be induced to take charge of them, Ju. xvii.; Ho. 3.4. The people of those ages were superstitious; there was a natural propensity to idolarly; and the state of the stat

36.
4 Lest that should make them bring forth young like Laban's share.
och. 28, 15; 31.7,42.
Job.1.3, Ec.2.7, ch.13, 2. Eze.39.10.

CHAP. XXXI.

B.C. 1739.

a Ps. 120, 3,5; 57.4;64. 3.4 Eze.16.44, ver.8,5, Ja. 3.8 lot 5 z. Pr.14, 30;27.4 Ec.4.4 Tit.3.3. b Ps. 49.16,17; 17.14

ch.45.13.
c Heb. as vesterday
and the day before,

and the day before, ch.30.27, dch.35.1.Ps.46.1;50.15.91.15. ever.13;ch.32.9. fCunuan, ver. 18; ch.13.15;20.3. g.ch.21.15;20.3. 2.9. ls.41.10. He. 14.5.

The mention of the Sheep-shearing and the impactance of the same sentence, renders it extremely probable that these images were supersected with the same sentence, renders it extremely probable that these images were supersected with the same sentence of the sa

1 Heb. the heart of Laban, i.e. without his knowing it.

w Lu. 9. 51,53. Nu 24.1.2 Ki. 12.17. y Kinsfolk, ch.:

if he said thus, The ring-straked shall be thy n Not my fraud, hire; then bare all the cattle ring-straked.

9 Thus God hath taken away "the cattle of Christ, ver. 5, 13; your father, and given them to me.

10 And it came to pass, at the time that the cattle conceived, that I lifted up mine eyes, and saw 'in a dream, and, behold, the 'rams which leaped upon the cattle were ring-straked. speckled, and grisled.

11 And pthe angel of God spake unto me in a dream, saying, Jacob. And I said, Here

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle are ring-straked, speckled, and grisled: for I have aseen all that Laban doeth unto thee.

13 I am the 'God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: \*now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house?8

15 Are we not counted of him strangers? for he hath told us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee,

17  $\P$  Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of

19 And Laban went to shear his sheep: and Rachel had stolen the "images that were her father's.º

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river,2 and "set his face toward the mount Gilead.

22  $\P$  And it was told Laban on the third day that Jacob was fled.

23 And he took whis brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.3

24 And God came to Labor the Co. .

Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, bWhat hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, 'as captives taken with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me,4 and didst not tell me, that I might have sent thee away dwith mirth, and with songs, with tabret,5 and with harp?

28 And hast not suffered me to kiss my sons and my daughters? Thou hast now done foolishly in so doing.

29 It gis in the power of my hand to do you hurt: but the 'God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my' gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, most all smoothers from the gods, most all smoothers from the gods, most all smoothers for the most all smoothers from the gods.

let him not live: before four brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and the stolen them.

stolen them.

33 And Laban went into Jacob's tent, and into "Leah's tent, and into the two maid-servants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now "Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not.

35 And she said to her father, Let it not displease only lord that I cannot prise up before thee; for the custom of women is upon me.

thee; for qthe custom of women is upon me. And he searched, but found not the images.

36 ¶ And Jacob 'was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? | Nu.16.15.

6 ch.3.13;4.10; 12.18; 20.9,10;20,10. Jos.7.19. 1 Sa.14.43.

c False, ver. 16;ch. 2.

4 Heb. hast stolen

d Pr.26.23-25.

5 Heb. toph. This is supposed to be the tympanum, an instrument very similar to our tambourine; it is much used in the East, and occuries a conspicuous place in all musical entertainments.—I.

e ch.29.13.Ex.4.27. fver. 3, 13, 1 Co. 2.

g Ps. 52. t. Jn. 19.10.

h Dan. 2. 47; 3.28; 6.

i ver. 19. Je. 10. 11. Ju. 6. 31; 18.24. Nu. 33. 4. Ex. 12. 12. Je. 43. 12.

& ch.20.11.Pr.29.25.

6 The objections of

l ver.23; ch.19.7; 13

m ch.24.28,67.

# ver.10.

as to require no par-ticular exposition or application.—C.

7 Heb. felt.

ø ch.18 12.1 Pe.2.18; 3 6. Ep. 6. 1. Le. 19.3. Ex.20.12.

p Le. 19. 32. 1 Ki, 2.

g Le.15.19.ch.18.11.

A.M. 2265. B.C. 1739.

5 1 Sa.12.3,4.1 Th.2. 10. 1 Pe.2.12; 3 16. He. 13.18. Nu.10.15. f Through my care and God's blessing,

ch. 30.27, # Eze. 34.2-4. x Ex.12.4;22.10.11.

y Lu.2.8 Ho 12.12, He.13.17.1 Pe.5.3. z ver.38, 2 Co.11.26 1 Co.15.10, a See ver.7.

b God whom he feared, ch. 27. 33. Is. 8.13.Ps.76.11,12.

8 Fear is a state of mind modified by its object. A slave may fear a severe task-master, a child a tender parent. This meddification of the feeling of fear arises from
the feelings with
which it is associated.
In the slave it is assocated with anticipated severity, in the
child with unquestioned with in the feelings with
the fear of reverence.
There is a fear, sometimes supposed to he
the fear of God, which
is aitogether inconsistent with true religion. It is not, howthe fear of paratistiment. This slavish
fear love casteth utterly out of the heart,
I Jh. 4. 18, while love
cherisheth that godly
fear which the Scripture declares to be
defined by the fear of
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e ch. 16. 13;29. 32. 1Cr 12. 17. Ps. 31. 7. Ex. 3. 7.

d ch.21.32;26.31. e Heap of stones for a memorial, ver 45,48,52.

f ver.23,32.37.54. g That is the heaf of eve-witnesses, He. 12.1.

9 i.e. The heap of witnesses. — [The word Gilead signifies 'rugged,' and was intended to indicate the physical aspect of the country, of which it was the original name. After Jacob and Laban made the covenant. Jacob raised the heap of stones and called it Galeed, the heap of witness; thus making the name of the mountains. the case of the hatting in the case of the hatting apply in product in the hatting of sound; to the hatting of sound; to the hatting of sound; to the hatting of sound; to the hatting of

h Or, Gilead, ver. 23. De.2.30; 3.16. Jos. 13.8,9. i That is, a beacon or watch-tower, Ho. 5.1 Ju. 10.17;11.11. & Le.18.18. Mat. 19. 5, with Mal.3.5.

set it here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years have I been with thee; thy ewes and thy she-goats thave not cast their young, and the rams of thy flock have "I not

39 That which was torn of beasts I brought not unto thee; I bare the loss of it: of my hand didst thou require it, whether stolen by day, or stolen by night.

40 Thus I was; vin the day the drought consumed me, and the frost by night; and my

sleep departed from mine eyes.

41 Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages "ten times.

42 Except the God of my father, the God of Abraham, and bthe Fears of Isaac, had been with me, surely thou hadst sent me away now empty: God chath seen mine affliction, and the labour of my hands, and rebuked thee yesternight.

43 ¶ And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, dlet us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a estone, and set it up for

46 And Jacob said unto his brethren. Gather stones: and they took stones, and made an heap; and they did eat there upon the heap.

47 And Laban called it gJegar-sahadutha; but Jacob called it Galeed.9

48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called 'Galeed;

49 And 'Mizpah: for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, 'or if thou shalt take other wives besides my daughters, no man is with us; see, God is witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee;

52 This heap be witness, and this pillar be ch. 14.2221.24124.3120.

witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to thee, and that thou shalt not pass over this heap, and this pillar, unto me, for harm.

53 The God of Abraham, and the God of Nalior, the God of their father, "judge betwixt us. And Jacob sware "by the Fear of his father Isaac."

54 Then Jacob offered sacrifice upon the mount, and called his brethren "to eat bread: and they did eat bread, and tarried all night in the mount.

ch. 14. second time Gods styled the Foad of the Gods at the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, pand blessed them: and Laban departed, and returned unto his place.

# CHAPTER XXXII.

1 Jacob's vision at Mahanaim. 3 His message to Esau. 6 He is afraid of Esaw's coming. 9 He prayeth for deliverance. 13 He sendeth a present to Esau. 24 He wrestleth with an angel at Peniel, where he is called Israel. 31 He halteth.

ND Jacob went on his way, and the angels **11.** of God met him.

- 2 And when Jacob saw them, he said, This is God's bhost: and he called the name of that place <sup>c</sup>Mahanaim.
- 3  $\P$  And Jacob sent messengers before him to Esau his brother, unto the land of dSeir, the country<sup>3</sup> of Edom.<sup>4</sup>
- 4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and staved there until now:

5 And I have oxen, and asses, flocks, and men-

- with him.6
- tressed: "and he divided the people that was with him, and the flocks, and herds, and the

camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O' God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me \*Return unto the camela the came of the camela the company of the camela the

Lord which saidst unto me Return unt

A.M. 2265. B.C. 1739.

/ ch. 17. 7. Ex. 3. 6. Jos. 24.2. m See ch. 16.5.

2 Or, killed beasts.

o ch. 21. 8; 37.25; 26 30.Ex.18.12. # ch.33 4.Nu.23.5,8, 11. De. 3.5;32.36. Ac. 28.4,5.Ps.76.10.

CHAP. XXXII. a Ps.91.11;34.7. He 1.14. 1 Co.3. ≥2. Ep. 3

b Lu.2.13. 2 Ki.6.17. Ps.34.7.Da.10.20.

c That is, two hosts or camps, Ca. 6. 13. Jos. 21.33. 2 Sa. 2. 8,12; 17.24,26,27.

d ch.14.6;36.8.De.2

8 Heb. field.

4. Five days' journey distant. Jacob allowed his flocks and herds to rest among the rich pastures of Gilead.—P.

e ch. 4.7;23 6; ver. 18; ch. 33. 8. Pr. 15. 1; 6. 3. Lu. 14. 11.

5 And so will neither burden nor discredit my rela-tions, ch. 30. 43; 31. 1,

fver. 8, 11; ch. 33. 1

6 The object of such

h Is.28. 26. Pr. 2. 11. Ps. 112.5. Mat. 10. 16.

A.M. 2265. B.C. 1739.

m ch.24.27.Mi.7.20; e. fulfilment of pro-

# Job 8.7; 17.9. Pr.4. 18. Ps. 84-7; 16.35. De. 8. 18. ver. 5. o Ps. 16. 1; 59. 1; 43. 1. Pr. 18. 19.

# Ho.10. 14. Dc. 23

9 Heb. upon.

q ch. 28. 13-15. Nu. 23.19.1 Sa.15.29. Tit.1. 2. He.6.17.2 Ti.2.13.

r Pr. 18, 16; 17, 8; 21, 4;19,6,1 Sa.25,17.

1 Camels of the most valuable sort. These constitute the chief riches of the Arabs; and thermilk, which is delicious and wholesome, forms a principal part of their receiver seems of the chief which were seems that the chief results of the receiver seems that the chief results of the receiver seems that the results of the receiver seems that the results of the receiver seems that the rece

s To mitigate his anger by degrees, ver. 20; ch. 33.8.9. Ps. 112.5. Mat.10.16. Pr.2, 11.15.28.26.

<sup>2</sup> Heb. my face.

t ch.35.18, 22~26; 29 21,35;30.3-24.1 Ti.5.8.

u De.2.37; 3.16. Jos.

8 Heb. caused to

x Ho.12.3. Ro. 8.26, 27; 15.30. Ga.4.15. He. 5.7.Ep.6.18.

4 Not the wrestling of bodily force, to overthrow an antagonist; but the wrestling of mental fervour to obtain ablessing from a superior, Ho.12.4.—C.

y Christ, ver. 28,3 ch.48.10.Ho.12.3,4.

z Ex.14.27.Ca.2.17.

5 Heb. ascending of the morning.

a ch.19.22. Is. 41.14; 45 11. Ho.12.3.4. Mat. 15.28.

b 2 Co. 12.7. Ps. 30.6,

c Ex. 32.10. De. 9.14 Is. 45. 11; 64. 7. Ca. 7. 5. Lu. 24.29.

6 Not as if he could not abide the sun rise and habits. Jacob's faith trumpiss. Let the sun rise and habits. Jacob's faith triumpiss. Let the sun rise and buse ness call: he have the sun rise and habits. In the sun rise and habits. In the sun rise and habits have the sun rise and habits. In the sun rise and habits have the sun rise and habits. In the sun rise and habits have the sun rise habits have the sun rise and habits have the sun rise and habits have the sun rise and habits have the sun rise and habits have the sun rise and habits have the sun rise and habits have the sun rise and habits have the sun rise and habits have the sun rise and habits have the sun rise and habits have the sun rise and ha

mercies, and of all the "truth, which thou hast showed unto thy servant; for "with my staff I passed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, pand the mother with the children.

12 And athou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand ra present for Esau his brother;

14 Two hundred she-goats, and twenty hegoats, two hundred ewes and twenty rams,

15 Thirty milch camels1 with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.2

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took this two wives, and his two women-servants, and his eleven sons, and passed over the ford "Jabbok.

23 And he took them, and sent<sup>3</sup> them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone: and \*there wrestled4 ay man with him until the breaking of the day.5

25 And when he saw that he eprevailed not against him, bhe touched the hollow of his thigh; and the hollow of Jacob's think

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name?5 And he blessed him there.

30 And Jacob called the name of the place Peniel:6 for I have seen God face to face, and my life is preserved.

31 ¶ And as he passed over Penuel, the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank,7 which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

### CHAPTER XXXIII.

1 The kindness of Jacob and Esau at their meeting. 17 Jacob cometh to Succoth. 18 At Shalem he buyeth a field, and buildeth an altar called El-elohe-Israel.

ND Jacob lifted up his eyes, and looked, A and, behold, Esau came, and with him four hundred men. And he 'divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after,

dren foremost, and Leah and her children after, and Rachel and Joseph hindermost.8

3 And he passed bover before them, and howed himself to the ground seven times, until he came near to his brother.9

4 And Esau ran to meet him, and dembraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children and the lifted was a six of profound respect, nor leading to the six of the six of the lifted was an arm to meet him and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who are those with thee?1 and he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves. Ru. 4.13.Ps. 127.3 Is. Ru. 4.13.Ps. 127.3 Is.

A.M. 2265. B.C. 1739

e ch. 35. 10. 2 Ki. 17. 34; and it denotes the change of his condition to the better, ch.17. 5. 15. 18. 62. 2, 4. Re. 2. 17. 2 Sa. 12. 25. Nu. 13. 16. Jn. 1. 42.

fch.25.31; 27. 36; 31. 36-55; 33.4

g Ju.13.17,18.De.29. 29.Pr.30.4.Job 11.7.

5 God does not choose to tell his people more of himself than they require for support of faith.

—C.

A ver. 26; ch. 27, 28, 29; 28, 3,4, 13, 14; 46, 3. Ho.6.1.

r ch.28.19. Ju.8.8. 6 That is, the face of God.

Ex. 24, 11; 33, 11. Nu.12.8. De. 5, 24; 34. 10. Ex. 33. 20, 23, Ju. 13, 20; 6, 22, 23, 2 Co. 3.1d; 4.6. Jn. 1.14. Ga. 1. 16.

1 2 Co.12.7,9. Ps. 38. . ver. 15.

7 To perpetuate the memory of this hon-our done to Jacob.

CHAP. XXXIII.

a ch.32.7,16. 8 Giving the dearest

nost opportunity to

*ð* Jn. 10.4,11,15. c ch. 18.2; 32.4. Pr. 6. 3. L.u. 14.11. Ec. 10.4.

d Pr.16.7;21.1. Ps.34. Lu. 15. 20. ch.32.28; 43.30;45.2.

1 Heb. to thee.

fch.32.13-20, <sup>2</sup> Heb. What is all this band to thee !

g ch. 27. 39. Ec.4.8. Pr.30.15. 3 Heb. much. 4 Heb. be that to thee that is thine.

A Our kind meet-ing is very comfort-able, and a token of God's favour to me, Ps.41.11.

t Present, ch.32.13-20. Jos. 15.19. 1 Sa.25, 27; 30. 26. 2 Ki. 5.15. 2 Co.9.5,6.

# Heb. all. Ro. 8. 31,32, 1 Ti. 4.8, 1 Co. 3. 21,22, Phi. 4.12, 18. <sup>5</sup> To Seir, where I may requite thy kindness.

2 Pr.12.10. Is. 40.11. Eze. 34.15, 16,23-25.

6 Heb.according to the foot of the work, &c., and according to the foot of the chil-

m Is 40. 11. Mat. 9, 16,17. Mar. 4.33. Ro. 15. I.I. Co. 3,2;9.19-22. 7 Heb. set or place. 8 Heb. Wherefore is this !

nch. 34. 11; 47. 25. Ru.2.13 1Sa.25.8.2Sa. 16. 4; allow me to go alone.

9 Jacob was still distrustful of Esau. He had himself prac-

the users to the control of the cont

o Not Ex. 13. 26,bu Ju.8.5.

June 5.

1 That is, booths, 1.

-(Touts or booths, 1.

seems to be recorded as a singular circumstance, that Jacob erected booths for his cattle. His motive does not appear; but it was, and is, unusual in the East to put the company of the compan

# Jn. 3. 23; 4. 5. Ac.

<sup>2</sup> Called Syckem, Ac.7.16.—(Shalem is now a small village called Salem, two miles east of the en-trance to the valley of Shechem.—P.)

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What meanest thou by all this drove<sup>2</sup> which I met? And he said, These are to find grace in the sight of my lord.

9 And Esau said, I have genough,3 my brother; keep that thou hast unto thyself.4

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as hthough I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have kenough. And he urged him, and he took it.

12 And he said, Let us take our journey, and let us go,5 and I will go before thee.

13 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, faccording as the cattle that goeth before me and the children be "able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now leave? with thee some of the folk that are with me. And he said, What needeth it? 8 let me "find grace in the sight of my lord.9

16 So Esau returned that day on his way unto Seir.

17 ¶ And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.1

18 ¶ And Jacob came pto Shalem, a city of Shechem,2 which is in the land of Canaan, when he came from Padan-aram, and pitched his tent before the city.

Ver. 29. He granted his request, and confirmed the blessings which he had formerly obtained, ch. 27. 28, 29; 28. 3, 4, 13-15; and comforted him under the burt of his thigh, Ho. 6. 1.

Ver. 30. He saw not the divine essence itself, Ex. 33. 20, 23, but Cod in human shape in a most familiar and friendly manner, Nu. 12. 8.

REFLECTIONS.—What sore trials saints often meet with in the very way which God directs them to take! But seasonable are the visits which God and days are so shall our strength be. A deep sense of his angels make to his people in such times of need.

worthiness, we must insist on his fulfilment of his word. In danger it is prudent to present a part, if that can preserve the whole, for peace cannot be bought too dear; and a large present is a good recommendation to a worldly mind; since apparent courage and confidence in a man's goodness lay him under a kind of obligation to show it. They who would prevail in temptations must first wrestle with God in prayer. If he exercise us with sore trials, we may depend on him, that as our

in wrestling with God, in behalf of myself, my family, my country, or the church of God? What blessings and answers of peace have 1 obtained? Where are those Bethals and Peniels in which God Almighty hath appeared unto me, and 1 have seen him in the person of Jesus Christ, 'as it were face to face,' and been pre-

CHAPTER XXXIII. REFLECTIONS.--It is prudent to keep out of view w

8 Among barbarous people, and in
the early history of
every nation which
afterwards became
civilized, the father
of a girl, in relinquishing her to a hushard conceived.

band, conceive and band, conceive a compensation for losing the benefit of her services, as well as for the trouble and expense of bringing her up and providing for her wants. The antiquity of this nasge will appear from many passages in the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation of the book of Genesation o

o Never intending to give him Dinah to wife, Ps. 12.2.Pr. 12.13, 19. Job 13.4,7. Is. 59.13. Mi.7.2.

p Ge. 17. 11. 2 Sa.1. 20. Jos. 5.9. Thus reli-gion is pretended to promote wickedness,

And so the more easily persuaded the people, Ge. 41. 40. 2 K1.5.1.

r Ge.22.17.Pr.31.23.

s r Ti.6.9,10. Mat.8. 19,20;19.21,22. Jn.6.26. Pr.23.4,5;28,20,

19 And he abought a parcel of a field, where he had spread his tent, at the hand of the children of 'Hamor, Shechem's father, for an hundred pieces<sup>2</sup> of money.

20 And he erected there an \*altar, and called it El-elohe-Israel.3

## CHAPTER XXXIV.

1 Dinah is ravished by Shechem. 4 He sucth to marry her. 13 The sons of Jacob offer the condition of circumcision to the Shechemites. 20 Hamor and Shechem persuade them to accept it. 25 The sons of Jacob, taking advantage thereof, slay them, and spoil their city. Jacob reproveth Simeon and Levi.

AND Dinah the daughter of Leah, which she bare unto Jacob, bwent out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.4

3 And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake kindly unto the damsel.

4 ¶ And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field; and Jacob held his peace until they were come.5

6 And Hamor the father of Shechem went out unto Jacob, to commune with him.

7 And the sons of Jacob came out of the field when they heard it: and the men were field when they heard it: and the men were and honour ought to grieved, and they were very wroth, because he grieved, and they were very wroth, because he had wrought sfolly in "Israel," in lying with Jacob's daughter; which thing 'ought not to

Jacob's daughter; which thing 'ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give be all longeth for your wickelness in Israel, which is the size of pach the manner of wickelness in Israel, which is the size of pach the manner of wickelness in Israel, which is the size of pach the manner of wickelness in Israel, which is the size of pach the manner of wickelness in Israel, which is the size of pach the manner of wickelness in Israel, which is the size of pach the manner of wickelness in Israel, which is the manner of which the manner of wickelness in Israel, which is the manner of which the manner daughter: I prav you give her him to wife.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you:

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye there-

in, and get you possessions therein. 7

11 And Shechem said unto her father, and unto her brethren, "Let me find grace in your eves, and what we shall say unto me to the proposal seems sible, though the act of detaming Dmain does not accord with letter the proposal seems sible, though the act of detaming Dmain does not accord with letter to the proposal seems sible, though the act of detaming Dmain does not accord with letter to the proposal seems sible, though the act of detaming Dmain does not accord with letter to the proposal seems sible, though the act of detaming Dmain does not accord with letter to the proposal seems sible, though the act of detaming Dmain does not accord with letter to the proposal seems at first to have solven to the proposal seems at first to have solven to the proposal seems at first to have solven to the proposal seems at first to have solven to the proposal seems at first to have solven to the proposal seems at first to have solven to the proposal seems at first to have solven to the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the act of the proposal seems sible, though the proposal seems sible, though the proposal seems sible, though the proposal seems sible, though the proposal seems sible, though the proposal seems sible, though the proposal seems sible, the proposal seems sible, the proposal seems sibl eyes, and what ye shall say unto me I will give.

A.M. 2265. B.C. 1739. A.M. 2272. B.C. 1732. 9 Jos. 24. 32.ch. 33. 19. Ac. 7. 10. # ch.29.18;31.41;24. 53.Ex.22.10,17. De.22. 28,29.1 Sa.18.25.

r Called Ac. 7. 16. 2 Or, lambs

s See ch. 8. 20; 12.

8 That is, God, the God of Israel.

CHAP. XXXIV.

B.C. 1732. a ch.30,21;46.15.

6 Tit.2.5, Pr.7.11.ch. 30. 13. 1 Ti.5.13. Je.2. 36, Pr.9.6;13.20.

c ch.33.19;10.17.

d ch. 6. 2. Job 31. 1 Pr.13.20. Mat.5.28.

4 Heb. humbled her.

e Heb.to her heart

fch.21.21.Ju.14.2.

5 The habitual wis 5 The habitual wisdom of jacub appears
in making no decision
till he had consulted
his sons.—Voe, Patill he had consulted
his sons.—Voe, Patill he had been a consulted
his sons.—Voe, Patill had been a consulted
his sons.—Voe, Patill had been a consulted
his one will have been
his decision of the consulted
his of counsellors
thore is safety. The
dentify begin to tract
their children as their
companions and thery companions and their companions and their counsellors, the sooner will they be prepared to act their part wisely in private and public hte.—C.

g De.21.21. Jos. 7.15. Ju. 19. 23;20.6. 2 Sa. 13. 12,13. Pr. 7.7.

where God ought to be reverenced and obeyed.—/. f Mat. 7. 6. Is. 1. 11 Ga. 5.6.

u Jos. 5. 8. (The third day, as physicians take notice, was the time when fewers generally attend circumicision, occasioned by the inflamman did to the condition of the condition of the condition of the condition of the condition of the condition to defend themselves.) i De. 23. 17. Ep.5.3. Col. 3.5.1 Co. 6.18;10.8. He. 13.4.

# ch.6.2;26.34,35;27. 46.De.7.3.

l ch.13.9;20.15.

m ch.33.15;18 3.

12 Ask<sup>n</sup> me never so much dowery and <sup>8</sup>gift, and I will give according as ye shall say unto me; but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father 'deceitfully, and said, (because he had defiled Dinah their sister,)

14 And they said unto them, We cannot do this thing, to give our sister to one that is puncircumcised; for that were a reproach unto us:

15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised:

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was amore honourable than all the house of his father.

20  $\P$  And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

9 The Shechemites submit to the rite of the control 22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23 Shalls not their cattle, and their substance, and every beast of theirs, be ours? only let us consent unto them, and they will dwell with 9us.

24 And unto Hamor, and unto Shechem his son, hearkened all that went out of the gate of his city: and every male twas circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were isore, that two of the sons of

we should never be behind in acts of civility. Parents | with personal purity of principle and conduct in all its | of a family run wrong when parents' authority is so families, and especially to take care of their young

and one of the surest indexes of public morals. That How often heathens show more respect to parents, in ones. Perils of dangers escaped deserve a thankful this noble sentiment may, when dissevered from reliremembrance; and wherever saints have houses, there gion, produce deceit and violence, as in the case of O, my soul, never fear that anything is too hard for the ment itself, but rather on a large against the senti-

point of their marriage, than many professed Christians! Men's rage at one sin frequently issues in their



ABLOUS—WHERE JACOB HID THE EARRINGS. [Genesis, xxxv:4.]—
"And they gave unto Jacob all the strange gods which were in their hand and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." Nablous is the modern name of Shechem. It is now a thrifty, well kept Eastern city with a population of about 20,000, of which 160 are Samaritans, 600 are Christians, 200 are Jews, and the rest Mohammedans. The

principal structures of the city are mosques. The only Samaritans in the world live here near their sacred mountain, where they continue to worship as they did when the woman of Samaria talked with our Savior at Jacob's well. There is a Samaritan synagogue here, where is kept what is said to be the oldest copy of the Bible in the world. The whole country in the neighborhood of Shechem or Nablous is historic.

A.M. 2272. B.C. 1732.

k ch.28.22. Ec.5.4.5.

/ ch 28.19.22. Ex.17. 15. Ju.6.24. Eze.48.35.

2 1730. # 1 Sa 31.13. Jos. 24

3 That is, the oak o weeping, Ju.2.5.

och. 28. 13; 31. 3, 11; 32.1,24;35.1.

m ch.24.59.

Jacob, \*Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and "slew all the males.

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their gistor.

and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

30 ¶ And Jacob said to Simeon and Levi, 'Ye have troubled me, to make me to stink damong the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slav me; and I shell L. ... have troubled me, to make me to stink among against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

# CHAPTER XXXV.

1 God sendeth Jacob to Beth-el, he purgeth his house of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God blesseth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Edar. 22 Reuben lieth with Bilhah. The twelve sons of Jacob. 27 Jacob cometh to Isaac at Hebron. 28 The age, death, and burial of Isaac.

AND God \*said unto Jacob, Arise, go up bto Beth-el, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that were with him, 'Put away the strange gods that are among you, and be clean, and change your garments: '

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob 'all the strange gods which were in their hand, and all their

2 Ect. 51.2CO.71.He. 102.22

1 It ought not to be forgotten that Jacob alary the make there that are the part of the mestic, that as it may be called, could scarcely have so it and young the strange of the strange of the part of the part of the part of the part of the part of the part of the power of Jebovah had been so signally make there are the power of Jebovah had been so signally gods which were in their hand, and all their characteristics. ND God <sup>4</sup>said unto Jacob, Arise, go up <sup>b</sup>to

gods which were in their hand, and all their ear-rings which were in their ears; and Jacob hid them under the oak which was by Shechem.

5 And they journeyed: and "the terror of God was upon the cities that were round about them, and they did not pursue after the sons of # Ex. 15. 16; 23. 27. De.11.25. Jos.2.9,11. 1 Sa.11.7. 2 Ch.14.14;17. 10, with ch.34.30. Jacob.

6  $\P$  So Jacob came to Luz, which is in the some to the solution that it is in the solution of the solution o

A. M. 2272. B.C. 1732.

x Reuben being milder, ch. 37. 22, 26, 29.— (Simeon and Levi were full bro-thers to Dinah, and engaged in the execu-

4 Thus he assured him, that as he had prevailed over Esau, so he should prevail over those of whom he was now afraid, and over every difficulty. y ch.49.5-7.Pr. 4.16; 6 34,35.

8 Where she had been detained. 5 The reason of this

9 Chiefly

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CHAP. XXXV.

ð ch.28.10-20; 31.13;

c Ex. 20.3.4. Jos. 24. 15.23. Ju. 10.10. 1 Sa.7. 3. 2 Co.6.15,16. 1 Jn.5. 21. Ac. 14.15. 1 Co. 10.7.

d Ex.19.10,14. Jude 23. Ps. 51. 2,7. Eze. 36. 25. Ec. 5.1.2Co.7.1. He.

6 He renews the memorial of his faith and thankfulness, as God had done his promise.

7 Heb. a little piece

8 i.e. the son of my

a i.e. the son of the right hand, very dear, Ps.80.17.

c 1 Sa. 10. 2. 2 Sa. 18.

17,18.

9 Rachel's sepulchre is still a noted for its still a note for its still a

d Mi.48, Lu.2.8.

land of Canaan, (that is, Beth-el,) he, and all the people that were with him.

7 And the built there an altar, and called the place El-beth-el; because there God appeared unto him, when he fled from the face of his brother.

8 ¶ But "Deborah, Rebekah's nurse, 2died, and she was buried beneath Beth-el "under an oak: and the name of it was called Allonbachuth.3

9 ¶ And God °appeared unto Jacob again, when he came out of Padan-aram, and blessed

10 And God said unto him,4 Thyp name is Jacob: thy name shall not be called any more Jacob, but Israel<sup>5</sup> shall be thy name: and he called his name Israel.

11 And God said unto him, a God Almighty; be fruitful, and multiply: a nation and a company of nations shall be of thee; and kings shall come out of thy loins:

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him.

14 ¶ And Jacob tset up a pillar in the place where he talked with him, even a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him,6 Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but a little way' to come "to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt whave this son also.

18 And it came to pass, as her soul \*was in departing, (for she died,) that she called his name Ben-oni,8 but his father called him 4Ben-

19 And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem.

20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this

21 And Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuhen went and elay with

7 Heb. mouth. ⊅ ch. 32.28. 2 Ki.17. 34-

z Es.g. 10.1Ti.6.10.

a Ex.2.14, with Jos.

6 Nu 31.17. De. 8.17, 18. Job 1 15,16;20.5.

q Ge. 17. 1;18. 14;28. 3, 4,14; 8,3,4; 17. 6; 72. 16; 15. 5; 18. 18; 22. 17;32. 12; 40. 3: Ex. 1. 7. Nu. i. xxvi. 1 Sa. to 2 Ch. a Ps.91.15; 46.1. ch. 31. 3, 13; 22. 14. De. 32. 36.

r ch. 12. 7; 13. 15.17 15.18;28.4.13; 48.4. Ex. 3.8. Jos. vi. - xxi. to Ne.

s ch.17.22; 11.5. Ju 13.20;6.21. Lu.24.31. t ch.28.18,19. Ex.17 15.1Sa.7.12.

# 1 Ch.2.19. Ps.132. Mi.5.2. Mat.2.1,16

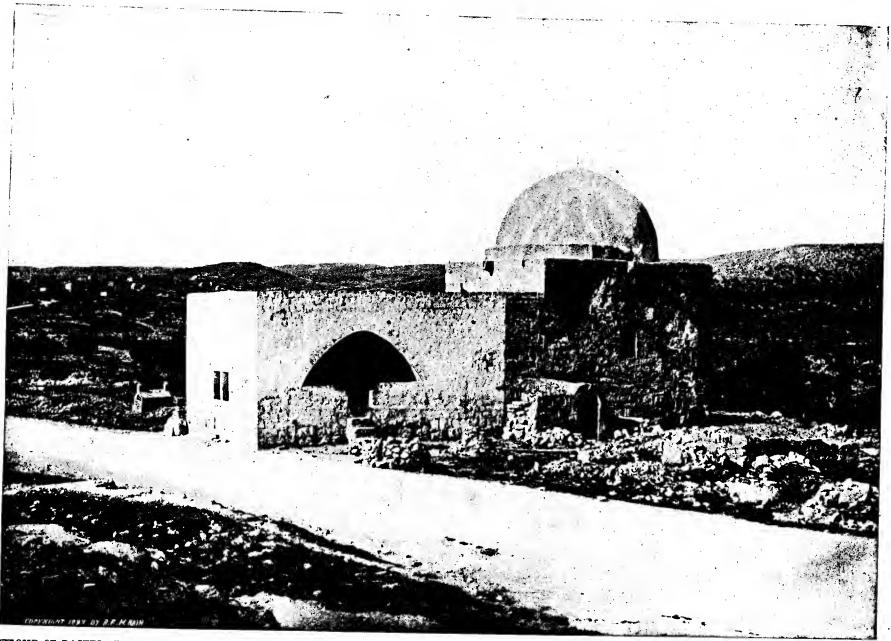
x ch.3.16.1Ti.2.15. y cb.30.24.1 Sa.4.20

# ch.30.1. 1 Sa.4.20

b Jos. 19. 15. Mat. 2. 1 18. Mi. 5. 2.

e ch. 28.12,13. Is. 30. 19. Ps.91.15;46.1;103.1f All their idols, monuments, or instruments of idolatry, Ho. 2. 13. Ex. 32. 3, 4. De.7.5,25. Ju.8.24,27.

e ch. 49.4 rCh.5.1. 2



TOMB OF RACHEL—WHERE JACOB SET UP A PILLAR. [GENESIS, XXXV:19.]—"And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day." This tomb is between Jerusalem and Bethlehem, near the latter place. Jews, Moslems and Christians all agree that here Rachel was entombed. Some monument has marked

this spot for 3,600 years. The present square structure is modern, and was repaired a few years ago by Sit Moses Montifiore. The Jews meet here every Friday to pray. The building is 23 feet on each side. The height of the wall is 20 feet; the dome is 10 feet high. This is about one mile from Bethlehem and about five miles from Jerusalem. It is on the road from Jerusalem to Hebron and Egypt.

self from thence to the Arabian Gulf. In Abraham's days the Horites, who were the descendants of

 ${\cal B}$ ilhah, his father's concubine: $^9$  and Israel heard it. Now the sons of Jacob were twelve.

Now the sons of Jacob were twelve.

23 ¶ The sons of Leah; Reuben, Jacob's rest-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph, and Benjamin.

25 And the sons of Bilhah, Rachel's handaid; Dan, and Naphtali.

26 And the sons of Zilpah, Leah's handmaid; ad, and Asher. These are the sons of Jacob, thick were born to him in Padanaram. first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

maid; Dan, and Naphtali.

Gad, and Asher. These are the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto hMamre, unto the city of Arba, (which is Hebron,) where Abraham and Isaac sojourned.

28 ¶ And the days of Isaac were an hundred and fourscore years.1

29 And Isaac gave up the ghost,2 and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him.

## CHAPTER XXXVI.

1 Esau's family in Canaan. 6 His removal to mount Seir. 9 His generations in mount Seir. 15 The dukes which descended of his sons.

20 The sons and dukes of Seir. 31 The kings of Edom. 40 The dukes that descended of Esau, according to their habitations.

NTOW these are "the generations of Esau, Who is Edom.

2 Esau btook his wives of the daughters of 2 Esau btook his wives of the daughters of Canaan; 'Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

3 And Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau Eliphaz; and Bashemath bare 'Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah. These are the sons of Esau, which was sold into Egypt. th. 3r. 2, and thirteen could contain the stood before Phase of the st

were born unto him in the land of Canaan.

6 ¶ And Esau took his wives,3 and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

A.M. 2275. B.C. 1729.

In the note on ch. the descendants of Ser, had the possession of this region; and therefore we may suppose, that after the departure of Jacob, Esau, who, according to the prediction concerning this word of the body of the service that the service the service the service the service the service the service the service the service thereof, before his brother returned from Mesopotamia. Jecn. 34.1 Ch. 13c. tion, that he offends not against a stranger, but a tatner.—Vote, We must not nustake indignation against one sin for spiritual hatred of all sin: nor zeal for a favourite virtue as zeal for the given of control of the given of control. for the glory of God.

-C. fch. 29, 31-35; 30.5-24; ver.1°: ch.40.8-27; 49, 1-28, Ex.1.1-5;6.14-10, Nu.i.ii.x.xvi. De. xxxiii. Jos, xiii.-xxi. 1 Ch.2,1,2; 27,16-22; 12, 23-40. Eze, 48, z-28, Re 7,4-8

## 128. 49. 1-28.

## Except Benjamin, ver.18; ch. 25.20;
28.231.18.

## ch.13.18; 14.13; 18.

11.23.2.Jos.14.1-15;21.

11. 25a.2.1.3.11; 5.1.3.

from Mesopotamia.

Ver. 3,4.r Ch. 1,35.

N 1 Ch. 1,36. ver. 15,

16 0, 2cphi.

o ver. 2.1 Ch. 1,36.

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o ver. 2. II. 28a.z.1,3.11;5.1.3

The record of Isaac's death is not inserted in its chronological order. This will appear from the fought gates, which ought is due, but the fought is death of the fought is death of the fought of the fought is death of the fought in the fought is death of the fought in the fought is death of the fought in the fought is death of the fought in the fought is death of the fought in the fought in the fought is death of the fought in the fought in the fought is death of the fought in the fought in the fought is death of the fought in the fought in the fought is death of the fought in the fought in the fought is death of the fought in the fought in the fought is death of the fought in t two nations h Josephus and man others; but such mis takes tend greatly to confuse the Scripture or name ought not to be regarded as in all cases indicating similarity of race and origin.—P.

q i Ch. 1.37. ver.17. ver.2,5,18, i Ch. 1

r ver.2,5.18. ICh. 1.
35:
s I Ch.1.35.ver.18.
8 The word duke literally signifies a leader; an appropriate title for the chieftains of such a migratory people as the Edonites origin. The such a warite people such a warite people such a warite of the such a warite of the such a warite of Esai's grand-children were lords or princes in mount

or princes in mount Seir, Ps.37.35. Job 21. 8. \*\* ver.4,11,12. \*\* ver.4,13. \*\* y ver.5,14.1 Ch.1.35 \*\* I Ch. 1. 38-42. ch. 14. 6. De. 2.12,22. ver

1.6 Oil. 1. 30-42 cm.
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B.C. 1796.

a ch.22.17;125. 24,30;
27:39,40.1 Ch.1.35.
b ch.26.3449.25.
c Or, Basherach,
ch. 26. 34. It seems
Judith was dead.
d ch.28.9;25.13.
e Not Ex. 2. 18. Nu. e Not Ex. 2, 18, Nu. 10.29, fch. 35.20; ver. 6, a 1715. g Heb. souls. Eze. 27.13.Re. 18.13. h ch. 25.23; 32.3. De. 2.5. Thus he gave up Canaan to Jacob f ch. 13.6; 17.8; 28.4.

i ch.27.1;25.7,8;3.19. Ec.12.5,7.Job 5.26. 2 1716. \$ ch.25.8. \$ ch.25.8.

CHAP. XXXVI.

8 Thus dwelt Esau in \*mount Seir: Esau is Edom.

9 ¶ And these are the generations of Esau. the father of the Edomites, in mount Seir.5

k ver.zorch.32.3; 14.6,22, 10s. 22.4.1 Ch.4.4.2 cDs axor.23, Ezc. 35.2-7. De.2,5; where he had long dwelt before Issae's death. 4 Heb. Edom: 5 The mountains of Seir lay on the south-east of the country extended it. 10 These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esan. Reuel the son of Bashemath the wife of Esau.

11 And<sup>m</sup> the sons of Eliphaz were "Teman. Omar, Zepho,6 and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz. Esau's son; and she bare to Eliphaz PAmalek: these were the sons of Adah, Esau's wife.

13 And qthese are the sons of Reuel; Nahath. and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife; and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These were 'dukes' of the sons of Esau: the 'sons of Eliphaz the first-born son of "Esau; duke Teman, duke Omar, duke Zepho, duke Kenas,

16 Duke Korah, duke Gatam, and duke Amalek. These are the dukes that came of Eliphaz in the land of Edom: these were the sons of Adah.

17 And these are "the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These are the dukes that came of Reuel in the land of Edom: these are the sons of Bashemath, Esau's wife.

18 And these are the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah, the daughter of Anah, Esau's wife.

19 These are the sons of Esau, (who is Edom,) and these are their dukes.

20 These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and aZibeon, and Anah,

21 And Dishon, and Ezer, and Dishan. These are the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and Heman; and Lotan's sister was Timna.

23 And the children of Shobal were these;

REFLECTIONS.—Alas! how apt are the best of sweetens our past troubles, and prepares us for future With what cheerfulness he assumed our nature, bore saints to forget their Bethel-enjoyments and their ones, with the manifestations of his favour; and his Bethel-vows, till the Lord by his providence shuts them up, and by his word reminds them of them! And yet how precious are such visits, and how fixed we have so impatiently desired, prove deathful or disand lasting ought to be our care in maintaining inti- tressing to us. Ah! how plainly men's sins are written

sweetness never changes, even when the family, the

our sins and punishments, bore his cross, and laid down his life a ransom for men, that he might render wives, the children, or other created enjoyments, which the everlasting covenant a new testament in his blood, and purchase all spiritual blessings for us! Being

Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the children of Zibeon; both Ajah and Anah: this was that Anah that found the mules8 in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.

Hemdan,<sup>9</sup> and Eshban, and Ithran, and Cheran.

and Zaavan, and hAkan.

Aran.

Dishon, and JAholibamah the daughter of Anah.

26 And these are the children of Dishon; Iemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer are these; Bilhan, and Zaavan, and hAkan.

28 The children of Dishan are these; Uz, and ran.

29 These are the dukes that came of the lorites; duke Lotan, duke Shobal, duke Zibeon, use the children to the lorites; duke Zibeon, use the children to the lorites; duke Zibeon, use the children to the lorites; duke Zibeon, use the children to the lorites; duke Zibeon, use the children to the lorites; duke Zibeon, use the children to the lorites; duke Zibeon, use the children to the lorites; duke Zibeon, use the children to the lorites; duke Zibeon, use the children to the lorites are the children to the lorites are the children to the lorites are the children of Dishan are these; Uz, and great mediand value are the children to the lorites are the children of Dishan are these; Uz, and great mediand value are the children to the lorites are the controversy. There can be ittle doubt that its trae signification or warm waters, or 'warm springs' the controversy. There can be ittle doubt that its trae significant to reason was a surface to be a controversy. There can be ittle doubt that its trae significant to reason was a surface. The controversy is the individual to the little doubt that its trae significant to reason was a surface. The controversy is the individual to the little doubt that its trae significant to be a surface. The controversy is the individual to the controversy. There can be ittle doubt that its trae significant to be a surface and the little doubt that its trae significant to be a surface. The controversy is the controversy. There can be ittle doubt that its trae significant to be a surface and the little doubt that its trae significant to be a surface. The controversy is the controversy. The controversy is the controversy is the controversy in the controversy is the controversy in the controversy is the controversy in the controversy is the contr Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah.

30 Duke Dishon, duke Ezer, duke Dishan. These are the dukes that came of Hori, among their kdukes in the land of Seir.

31  $\P$  And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.2

32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

33 And Bela died, and Jobab the son of Zerah of <sup>m</sup>Bozrah<sup>2</sup> reigned in his stead.

34 And Jobab died, and Husham of the land of "Temani" reigned in his stead.

35 And Husham died, and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead: and the name of his city was Avith.

loah) reigned in his stead: and the name of scity was Avith.

36 And Hadad died, and Samlah of Mazrekah eigned in his stead.

37 And Samlah died, and Saul of Rehoboth the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead. reigned in his stead.

by the river reigned in his stead.4

of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 ¶ Andp these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon, 42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram. These be the dukes of Edom, according to their habitaA.M. 2208. B.C. 1796.

d'iCh.1.40, or Alian Shephi.

e He either, by coupling asses and horses, procured mules, Le. 19 19, or attacked gigantic Emims, De. 2, 10, or discovered hot baths.

8 The Hebrew word translated 'mules' in our version has

f i Ch.1.41, ver. 2.5,

g Or, Amram, r Ch.

h Or, Jakan, 1 Ch. 1.

t r Ch. r. 41, 42. ver.

& Dukedoms, Is.23. 15.Da.7.17,23. 2 Ki.11.

I Ps. 92. 7; 37- 34, 35, with Hab. 2, 3, 4, Ps. 102.28;144.15. De.33.5; 17.14,15.1 Ch.1.43-51.

9 Moses, being a prophet, knew there would be kings over Israel, and propheti-cally anticipates the time of their reign.— C.

1 About 1900 or

m Is.34.6; 63.1. Am.

# Job 2.11. Je. 49.7. Am.1.12, with ver.11.

3 The land of Temani embraced that section of Edom which lay south of Petra.—P.

4 The Targum of Onkelos reads 'Re-hoboth which is on the Phrat.' The river is doubtless the Euphrates. The kings of Edom were not all natives of the country.—P.

₱ t Ch.1.51-54

q ver. 15, 18, 19, 30, Ex.15.15.Nu.20.14. r ver. 7,8. De. 2.5. Ps. A.M. 2276. B.C. 1728. CHAPTER XXXVII. CHAP. XXXVII.

a Heb. of his fa-ther's sofournings, ch.17.8;28.4. b History of what befeel him in his pos-terity, ch.2.4; 5.1; 6.9; to.r.

5 This occurred ten years after Jacobs return from Haran.—

c Concubines, ch c Concubines, ch. 35,22,25,26,37,4.0.
6 It is no just charge against Joseph that he brought an evil report of his brethen. Had he tree to be concerned to the c tion, it was both ju-tinable and right.-

22 ver. 7; ch. 41. 25, 32.

n ch.44.19(46.29; 47.

12(50.15-21, i.e. Jacob and his whole family should depend on

frim.

9 Partly through

−c. ⊅ Lu.2.19,51, Da. 7.

2 Joseph is hated of his brethren. 5 His two dreams. 13 Jacob sendeth him to visit his brethren. 18 His brethren conspire his death, but Reuben swetch him. 26 They sell him to the Ishmeelites. 31 His father, deceived by the bloody coat, mourneth for him. 36 He is sold

to Potiphar in Egypt.

ND Jacob dwelt in the land wherein his  $oldsymbol{A}$  father was a stranger, in the land of Canaan.

2 These are bethe generations of Jacob. Joseph, being seventeen years old,5 was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's 'wives: and Joseph brought unto his father their6 evil report.7

3 Now Israel doved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

4 And when his brethren saw that their father loved him more than all his brethren, 9they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph hdreamed a dream, and he told it his brethren; and they hated him vet

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your \*sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

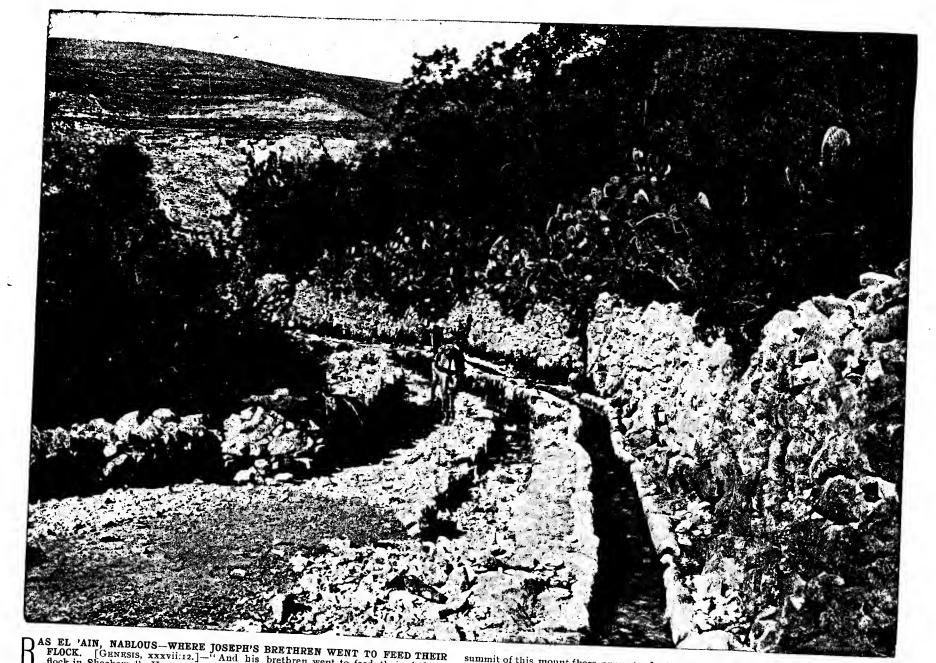
9  $\P$  And he "dreamed yet another dream, and told it his bretbren, and said, Behold, I have dreamed a dream more; "and, behold, the sun, and the moon, and the eleven stars, made obeisance to me.

10 And he told it to his father, and to his brethren: and his father rebuked<sup>9</sup> him, and said unto him, What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father pobserved the saying.

12 ¶ And his brethren went to feed their father's flock in <sup>q</sup>Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And the said to him, Here am I.



AS EL 'AIN, NABLOUS—WHERE JOSEPH'S BRETHREN WENT TO FEED THEIR FLOCK. [Genesis, xxxvii:12.]—"And his brethren went to feed their father's flock in Shechem." Here we have another view in Shechem. We see a stream flowing down in a small channel cut for it from the foot of Gerizim. The springs of Gerizim make the valley of Shechem the most heautiful and fruitful of Central Palestine. We see sloping up toward the left of the picture the sides of Mount Gerizim. Upon the

summit of this mount there once stood a temple built by the Samaritans, when the Jews returned from captivity and would not allow them to help rebuild the Temple at Jerusalem because they had become a mixed race. Across the valley from Mount Gerizim is Mount Ebal. Between these two mountains Jesus often passed as he history of Palestine. Shechem is the oldest city connected with the



LOCKS NEAR THE PIT UNTO WHICH JOSEPH WAS THROWN BY HIS BRETHREN. [General of the second of the secon

them in Dothan." And when his brethren saw him coming, they said: Come, therefore, and let us slay him and cast him into some pit.

We see the flocks still feeding on the hills of Dothan, and the young shepherd we see watching them has on his coat of many colors, very much like that which excited the envy of Joseph's brethren. The hillside is still dotted, it is said, with rock-cut bottle-shaped cisterns, and it was in one of these that Joseph was thrown by his brethren.

So he sent him out of the vale of Hebron, and

he came to Shechem.<sup>1</sup>

15 And a certain man found him, and, behold, he was wandering in the field: and the man asked him saying. What seekest thou?

18 sood about fifty miles northward fifty miles man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan.<sup>t</sup> And Joseph went after his brethren, and found them in Dothan.2

18 ¶ And when they saw him afar off,3 even before he came near unto them, "they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer4 cometh!

20 Come<sup>z</sup> now therefore, and let us slay him, and cast him into some pit, and we will say, Somey evil beast hath devoured him: and we shall see what will become of his dreams.

21 ¶ And \*Reuben heard it, and he delivered

21 ¶ And \*Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. 

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they \*stripped\*

was come unto his brethren, that they astripped Joseph out of his coat, his coat of many colours b Je.38.6.Zec.9.11. c Ps. 14 4 Es. 3.15. Am.6.6. that was on him;

that was on him;

24 And they took him, and cast him into a pit. and the pit was empty, there was no water in it.

25 And they sat down to eat bread. and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt.

26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites and let us sell him to the Ishmeelit

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother, and our flesh. And his brethren were content.7

A.M. 2276. B.C. 1728.

t 2 Ki, 6.13.

2 Dothan is situated in the centre of a beautiful little plain, in the midst of wooded hills, tamles north of Shechem. Close by it runs the ancient caravan road from northern Gliead to proper the caravan road from which will be the control of the ral ancient cisterns or wells. The pasture in the vale of Dothan is among the best in Palestine.—P.

3 They were able to recognize him at a distance by his bright-coloured robe.

# Ps. 109. 4; 105. 25. Lu.20.14. 4 Heb. master of dreams,

x Ps. 64.5. Pr. 1.11,12, 16;27.4. Tit. 3.3. 1 Jn. 3.

y 1 Ki.13.24. 2 Ki. 2. 24.Pr.10.18;28.13.

z ch.42.22;35.22.

a ver.3,31, 32; 42.21 Ps.22.18. Mat.27.28.

d ch.25.16,18; 31, 23 43.11. Je.8,22.

/ Mat. 16.26. Ex. 21. 16. Ne. 5.8.

7 Heb. hearkened.

m ch. 35. 22-26; 31.

4 Or, chief ma hal, see ch. xxxix.

B.C. 1735.

c 1 Ch.2.3.ch.46.12.

d Nu.26.19.

g ch. 25. 2. Ju. 6. 3 Or, Medanites.

8 The Midianites were descendants of Meta-Abraham by Ketu-rah; they were there-tore closely related to the Ishmacites. Besides, both people dwelt in the same country, and were the dominant tribes there. Both seem to have been engaged with Egypt. The with Egypt of the weight of the

h Ps.105.17. Ac.7.9 Mat.26.15;27.9.

9 About £2, sterling.

1 ver. 20; ch. 42, 13 36. Je. 31, 15.

& Pr. 28. 13. Ps. 10.

1 Not our brother's but thy son's coat.—
Note, Sin always chooses a word least calculated to disturb conscience.—C.

/ ch.44.28, Pr. 14.15. 1 Ki,13. 24. 2 Ki, 2.24. Jn.13.7.

# ch.25.1-6;ver.28,

<sup>2</sup> Heb. eunuch, chamberlain, cour-trer, officer.

8 Heb. chief the slaughtermen executioners.

CHAP. XXXVIII.

a Pr.13.20;9.6.

δ See ch.6.2,4; 24.3 Co.6.14.

<sup>5</sup> Cir. 1733.

e Ro. 6. 21. Ps. 30. 9. ch.4.10.2 Sa.1.16. 6 Cir. 1732. 7 Cir. 173L

28 Then there passed by Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver.9 and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph was not in the pit: and he rent his clothes:

30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

31 ¶ And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of many colours, and they brought it to their father, and said, This have we found: know now whether it be thy son's coat1 or no.

33 And he knew it, and said, It is my son's coat; an levil beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons, and all his "daughters, rose up to comfort him; but he refused to be comforted: and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 ¶ And the \*Midianites sold him into Egypt, unto Potiphar, an officer2 of Pharaoh's, and 3captain4 of the guard.

# CHAPTER XXXVIII.

1 Judah begetteth Er, Onan, and Shelah. 6 Er marrieth Tamar. 8 The trespass of Onan. 11 Tamar stayeth for Shelah. 12 She deceiveth Judah; 27 to whom she beareth twins, Pharez and Zarah.

AND it came to pass at that time, that Ju-A dah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

2 And Judah bsaw there a daughter of a certain Canaanite, whose name was 'Shuah; and he took her, and went in unto her.

3 And she<sup>5</sup> conceived, and bare a son; and he called his name Er.

4 And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived,7 and bare a

<sup>20; 2. 12; 2</sup> Sa. 1. 11; Jos. 7. 6; or in token of sorrow for sin, Joel 2. 13; Ezr. 9. 3, 5; or of detestation of it, 2 Ki. 18. 37; 19. 1; Mat. 26. 65; Je. 36. 24; Ac. 14.



ENCE AT DOTHAN—WHERE JOSEPH'S BRETHREN SOLD HIM TO THE ISHMAELITEISH MERCHANTS. [Genesis, xxxvii:25]—The thorny cactus everywhere abounds in Palestine, and is used by the natives for the purpose of making fences. One of the tallest of these cactus fences we saw at Dothan. In agreement with the narrative in Genesis, it is remarkable to find that the great highway from Gibeon to Egypt still passes near Dothan. It was along this road, beside which stands this cactus fence, that the Ishmaelites came from Gilead with their

camels bearing spices and balm and myrrh, going to carry them down to Egypt, to whom Joseph was sold by his brethren; and it is said that modern Ishmaelites passing in the same way would not hesitate to make such a purchase now. The plains about Dothan have been used for pasturing sheep in all ages. Here the nomadic shepherd still reigns, while the higher lands are held by a settled population. Elisha resided at Dothan.

son; and called his name Shelah: and he was at 'Chezib when she bare him.

6 And Judah took a6 wife for Er his first- Achzib, Jos. 15.44 horn, whose name was Tamar.

7 And Er, Judah's first-born, was gwicked? in the sight of the Lord; and the Lord slew

8 And Judah said unto Onan, Go hin unto thy brother's wife, and marry her, and raise up

thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should inot be his: and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, klest that he should give seed to his brother.

7 The special wick-dense of Er is not recovered; but his far as intention), the friend of an un rinciple man, his, so, and the husband of ground, klest that he should give seed to his brother. brother.

10 And the thing which he did 'displeased the Lord: wherefore he slew him also.

11 Then said Judah to Tamar his daughterin-law, "Remain a widow at thy father's house till Shelah my son be grown: (for he said, Lest peradventure he die also, as his brethren did.) And Tamar went and dwelt in her father's house.

12 ¶ And in process of time the daughter of Shuah, Judah's wife, died:8 and Judah was comforted," and went up "unto his sheep-shearers to "Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath to shear his sheep.9

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in qan open place, which is by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

16 And he turned unto her by the way, and Eze. 16.25. Je. 3. said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter-in-law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send thee a kid from the flock. "And she said, Wilt thou give me a pledge till thou send it?

18 And he said, What pledge shall I give | \*Lu.15.22.Je.22.24. And she said, \*Thy signet, and thy

A.M. 2273. B.C. 1731.

/ch.21,21;24.3.

6 Cir. 1721.

g Nu.26.19.ch.13.13 19.13;0.8.

the son. In some exemplary manner the
Lord stew him,
therein commencing
that series of affictions which softened
Judah's heart, and
bought him back to
bought him back to
unfeeling cruely to
his father, verse 22,
with his generous
devotedness, chap.44.
33. 44, and can we
entertain adour that
away from his heart
away from his heart
and atthring shad become new 1—C.

h De.25.5-10.Le.18.

i De. 25. 6. Ru. 1. 11;

& Ja. 4.5:3.14,16, Pr 27.4. Tit. 3.3. Job 5.2,

12 Sa. 11, 27. Pr. 14. 32. Je. 44.4.

m Le.22.13.

8 Cir. 1718.

n ch.24.67.

01 Sa.25.7,8,36.2Sa. 13.23–28,39.

p Jos.15.35 or 57; 19 43. Jul.14.1. ver.1.

9 1717.

\* Jos. 15. 57; 19. 43. Ju 14. 1. ver. 11, 12.

\$ 2 Sa.13.11.

t Eze. 16. 33. De.23.

# Lu.16.8, ver.24.

A.M. 2267. B.C. 1717.

y Or, in Enajim ver.14.

z Heb. become a contempt, Pr. 0. 32, 33. 2 Sa. 12.9.

1 He looked on her as a blot and a bur den to his family.

a Mat.7.1,4.

b ch. 20. 3, 7, 9. De. 22, 23,24. Le.21,9. Je. 29,22,23. Ro.2.1; 14.22. 2 Sa. 12,5,7.

2 Judah, as an independent pastoral prince, exercises the process of the and death, but of the and death, but of the and death, but of the and death, but of the and death, but of the and death, but of the and death of the and d

c 1 Sa.24.17. 2 Sa.24.
17. He occasioned her sin, tempted to it, and was partner in it.

d ch. 4.1. 1 Pe.4.2.3. Job 40. 4. 5; 34.31,32. 2 Sa. 16.22;20.3.

3 A candid acknowledgment of his past sin is the first symptom of Judah's repentance, his faithful avoidance of his sin in fure marks his consistent sincerity.—C.

4 Cir. 1717.

5 Or, Wherefore hast thou made this breach against thee!

e 1 Ch.2.4. Mat. 1.3.

6 That is, a breach

The rice or returner. These births
were typical of the
Jewish and Gentile
churches. The Jews
had the first access to
Jesus Christ and his
grace, but drew back
birth the first access to
Jesus Christ and his
grace, but drew back
while the
powerfully influenced
of God, embraced
the promises and
Saviour, Lu, xv, Mat.
xi, Ro, 9, 39-32; 10, 3,c1.
Ac. 13, 26-45, eAnd
the Gentiles
tome in, the Jews
shall return and be
born to the Jord,
Ro, 11, 11-26.

bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her; and she conceived by him.

19 And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand; but he found her

21 Then he asked the men of that place, saying, Where is the harlot that was vopenly by the way-side? And they said, There was no harlot in this place.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.

23 And Judah said, Let her take it to her, lest we \*be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, 'Tamar thy daughter-in-law hath played the harlot; and also, behold, she is with child by whoredom. Anda Judah said, Bring her forth, and let her be burnt.2

25 When she was brought forth, she sent to her father-in-law, saying, By the man whose these are am I with child; and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he <sup>a</sup>knew her again no more.<sup>3</sup>

27 ¶ And it came to pass, in the time of her travail, that, behold, twins were in her womb.

28 And it came to pass, when she travailed, that the one put out his hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.4

29 And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, How hast thou broken forth?5 this breach be upon thee: therefore his name was called Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zarah.



OFFEE HOUSE IN THE GARDEN OF THE VIRGIN AT MATARIYEH—WHERE JOSEPH LIVED. [GENESIS, xxxix:1.]—"And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites which had bronght him down thither." We give this picture of a coffee house in the garden of The Virgin, because Matariyeh is only about a half mile from the site of the Temple of the Sun which stood in Heliopolis. It was a

priest of this temple whose daughter Joseph married, and it was doubtless in this place that Joseph lived and met his father when he came down from Canaan under the exigency of famine to live in Egypt. This coffee house is for the accommodation of tourists who come out from Cairo to visit Matariyeh because of its connection with the sojourn of Joseph and Mary, and with the history of Joseph the son of Jacob in Egypt.

y Disgrace, Ps. 120. 3.2 Co. 6.8. Pr. 10. 18. Ps.

35.11;55.3.

I Heb. great.

a Ps. 52.2-4;55.3;120. 2,3.1 Ki 18.17. Mat.20.

b Pr.29.12.2Th.2.11.

c ch. 4. 5, 6, Pr. 6. 34,

<sup>2</sup> This continued im

e See ch. 21.22; ver. 2. Da. 6. 22. Is. 43. 2; 41. 10. Ro. 8. 31. 32.37. ch.49.23,24. 1 Pe.4.14-16;3.13,14,17.

## CHAPTER XXXIX.

1 Joseph is advanced in Potiphar's house. 7 He resisteth his mis-tress's ten ptation, is falsely accused by her, and cast in prison. 21

ND Joseph was brought down to Egypt; A and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither,

2 And bthe Lord was with Joseph,7 and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his masters saw that the Lord was with him, and that the LORD made all that he

with him, and that the Lord 'made all that he did to prosper in his hand.

4 And Joseph 'found grace in his sight, and he served him; and he made him 'goverseer over his house, and all that he had he put into his had.

8 The advantage of a faithful servant is a fa hand.

5 And it came to pass, from the time that he had made him overseer in his house, and over 21.22.Ps.1.3 all that he had, that the LORD blessed the Egyptian's house for 'Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat: and Joseph was  $a^{i}$ goodly person, and well-favoured.

7 ¶ And it came to pass after these things,9 that his master's wife master eyes upon Joseph; and she said, Lie "with me.

8 But he 'refused; and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand:

9 There Pis none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass, as 'she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

11 And it came to pass about this time, that Joseph went into the house to do his business; and there was tnone of the men of the house there within.

12 And she "caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

A.M. 2270. B.C. 1728. A.M. 2286. B.C. 1718.

CHAP. XXXIX.

a ch. 37. 28. Ps. 105.

24. Ac.7.9,10.Ps.91.15; 1.3.1 Sa.3.19;18.14.

7 'The Lord was with him,' seen by faith, heard by his word, faired as a judge, loved as a benefactor, trusted as a friend, -C.

c 1 Co. 7.20,24. 1 Ti. 6.1. Tit.2.9,10.

2 This continued imprisonment, followed by the deliverance of the butler first, and finally of Joseph, indicates a high degree of legal civilization amongst the Egyptians at this period. The proposition of the proposition ger.—C.

3 The character of Joseph stands out as one of the purest in the whole compass of sacree history. No the compass of sacree history. No the compass of sacree history. No the compass of sacree history. No the compass of sacree history. No the compass of sacree history and the gradient history of the compass of th

d Mat. 5. 16. Phi. 2

fPr. 16.7. Ne.2.4,5. See ch.18.3.

g Pr. 27.18;14.35; 22. 29;17.2.ch.24.2.

# ch. 30, 27, Ac.27, 24, 2 Sa. 6, 11, 12, with Ps.72,17;21.6, Ep.1.3.

f Potiphar care for nothing but to eat his victuals, Is. 22,13556.12.1 Co.15.32. or ch.43.32.

/ 1 Sa. 16.12. Ac. 7.20.

9 2718.

m Mat. 5. 28.2 Pe.2.

# Pr. 7.13; 2.16; 5.3. Je. 3. 3. Eze.16.25,32,

ο Pr. 1. 10; 6.25;2.16; 5-3-8;7-5,25

p ch. 24. 2. 1 Co.4.2.

9 Jn.3.9.ch.42.18;20. 6.Ne.5.15. Le.6.2. Job 31.23.Ps.51.4.He.13.4.

r Je.3.3. ver.8. Pr.2. 16;5:3;7:5,13; 6.25,26;9. 14,16.

\$2 Ti,2,22,1 Pe,2,11. Pr.1,15;5.8,1 Co.15.33, 1 Th.5,22,1 Ti,5,14.

t Job 24.15. Pr.9.17. Ep.5.3, 12.

x 2 Ti. 2. 22. 1 Pe. 2. 11. Pr. 1. 15;5.8.1 Co. 15.

u Pr. 7. 13. Ec.7.26. See ver.8,10.

CHAP. XI. a As Es.6.1. & Cup-bearer, 3.Ne.1.11. c Pr. 16, 14; 19.12;27.

f Ex.3.21;11.3;12.36. Ps. 106. 46. Pr. 16. 7. Da.1.9.

g 1 Sa.2.30. Ps.37.3,

h See ver.2,3.

13 And it came to pass, when she saw that he had left his garment in her hand, and was

fled forth,

14 That she called unto the men of her house. and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud1 voice:

d 1 Pe.2.19.2 Ti.2.9. Ps.105.18,19. ch.40.15; 41.14. Da.3.21,22. 15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she elaid up his garment by her until his lord came home.

17 And she spake unto him according to these words, saying, "The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and  $^a$ put him into the prison, a place where the king's prisoners were bound:2 and he was there in the prison.3

21 ¶ But the Lord was with Joseph,4 and showed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, hand that which he did, the Lord made it to prosper.

## CHAPTER XL.

4 This is the second instance of Joseph's extraordinary success, or as the world and the second of t 1 The butler and baker of Pharaoh in prison are committed to pass according to his interpretation. 23 The ingratitude of the

> AND ait came to pass after these things, that A the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of

inconceivable honour, and everlasting life, by Jesus I to grievous and lasting distresses

the captain of the guard, into the aprison, the place where Joseph was bound.

- 4 And the 'captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.
- 5 ¶ And they 'dreamed a dream' both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were gsad.

7 And he asked Pharaoh's officers, that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day?

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations heland to God 26 tell mental and the said unto t belong to God? tell me them, I pray you.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a \*vine7 was before me;

old, a \*vine7 was before me;

10 And in the vine were three branches: and was as though it budded, and her blossoms not forth; and the clusters thereof brought orth ripe grapes.

11 And Pharaoh's cup was in my hand: and took the grapes and \*pressed them into Pharaotics of them into Pharaotics of the grapes and \*pressed them into Pharaotics of the grapes and \*press it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes.

I took the grapes, and spressed them into Pharaoh's cup, and I gave the cup into Pharaoh's

raoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This is the interpretation of it: The three branches lare drink warm eliments. three days.

13 Yet "within three days shall Pharaoh Existing to 141.26 lift" up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But othink on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was pstolen away out of the

A.M. 2286. B.C. 1718.

d ch.39.20-23. 4 Had been.

e ch.37.36;39.21-23.

fch.20.3;41.11;12.1-7; 37, 5-10. Ju.7.13,14. Da. u. iv. vii. viii. Mat. 27, 19. Job 5, 12,13;33. 13,14.Nu.12.6.

5 1717.

g ch. 41. 8. Da. 2. 1. 3;4-5;7-28;8.27.

h 1 Sa. 1. 8. 2 Sa.13 14. Jn.20.13. Ju.18.24.

i ch. 41. 16. Is.8.19. Da.2, 28; 4.8; 5. 12. Ps. 25.14.Am.3.7.

Ach.37.7,10.Ju.7.13. Da.4.13.

m ver.20-22.

n Or, reckon, Ps.3. 3. Je.52.31.

o I Sa. 25. 31. 1 Co.7.

p ch. 37. 28, without my father's know-ledge or consent.

q ch.14.13.

A.M. 2287. B.C. 1717. r ch. 39, 8-12, 20 Da. 6, 22, Jn. 10, 32 Ac. 24. 12, 13,20; 25.10

11.

9 Or, full of holes.

1 Or, reckon inee, and take thy office from thee.

2 of the first from the first fro

reviewing the affairs of his household; one servant, found innocent, he restored; uncter found guilty. A service of the following the followin

25.27. y Je. 23.28. Ac. 20.27. z Ec. 9.15, 16. Am. 6. 6. Ps. 105.19.

CHAP. XLI.

a Es.6.1.ch.20.3; 37. 5-9; 40. 5. Da. 2. 3; 4.5 vii. viii. Ju. 7.13,14. b Nile, ch. 15, 18, Ex. b Nile, ch.15.18, Ex.
1.22; 2.5; 4.9. 18.19.5.
Eze.29.3. The plenty
and famine in the
land of Egypt did not
at all depend upon
rain or manure, but
on the manner in
everified the fields.
It is the first the first the
everified the fields.
It is the Egyptian
hierophics the ox
is the embient of
agriculture. land of the Hebrews; and here also have 1 done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white9 baskets on my head:

17 And in the uppermost basket there was of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my

18 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days.

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day. which was Pharaoh's "birth-day," that he made a feast unto all his servants: and he \*lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker; 'as Joseph had interpreted to them.

23 ¶ Yet did not the chief butler remember Joseph, but forgat him.

## CHAPTER XLI.

1 Pharaoh's two dreams. 25 Joseph interpreteth them. 33 He giveth Pharaoh counsel. 38 Joseph is advanced. 50 He begetteth Manasseh and Ephraim. 54 The famine beginneth.

ND it came to pass at the end of two full A years, that Pharaoh dreamed; and, behold, he stood by <sup>b</sup>the river.

2 And, behold, there came up out of the river seven well-favoured kine3 and fat-fleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the other kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine

be more out of the reach of temptation, and on the | wound the stoutest spirits, and make their imagination | is God's Fellow, in prison and in judgment, on account nearest way to my eternal, if not also my temporal, preferment. If God be with me, who can be against me? Meanwhile, let me, in Joseph, behold how Jesus was debased and exalted! How he was in all points tempted by devils and men like as we are, yet without sin! How he was persecuted without a cause! And

subservient to the ends of his glory and the advancement of his people. But distresses are often in the hearts of sinners, which themselves only know: and in clear, with respect to the future lot of others on earth,

of his persevering integrity and holiness! Behold how the imaginations of Caiaphas the high-priest, the stiffness of Pilate the Roman governer with respect to the his wisdom God sometimes renders his people more inscription on the cross, and even the dream of his wife, concur to promote his honour! Behold him on than with respect to their own. It is a mercy, even the cross moved with deep compassion towards even how upheld of God, as the man in whom his soul dein a prison, to have one to compassionate our case: his enemies, and crowning one of his fellow-sufferers lighted, till, for the sufferings of death, exalted at his and communication of our griefs to godly men is a with eternal life, while the unbelief of the other bring.

did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

- 5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank4 and good.
- 6 And, behold, seven thin ears, and blasted
- with the 'east wind, sprung up after them.

  7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

  8 And it came to pass in the morning that his' spirit was troubled; and he sent and called for all the 'magicians of Egypt and all the min.

  8 And the seven thin ears devoured the seven as pretented to reveal the seven and the series and did many strange feats by the series and the series and the series and the series and the series and the series and the series and the series are series. The series are series and the series are series and the series are series and the series are series and the series are series and the series are series. The series are series and the series are series are series are series. The series are series are series are series are series are series are series are series are series are series. The series are series are series are series are series are series are series are series are series are series are series are series are series. The series are s
- for all the emagicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreams; but there was frome that could interpret them unto Pharaoh.
- 9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:
- 10 Pharaoh was wroth with his servants, and put me in ward hin the captain of the guard's house, both me and the chief baker:
- 11 And we 'dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.
- 12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and the interpreted to us our dreams: to each man according to his dream he did interpret.
- 13 And it came to pass, as he interpreted to us, so it was; 'me he restored unto mine office, and him he hanged.5
- 14 Then Pharaoh sent and called Joseph, and they brought him "hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.
- 15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.7
- 16 And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an lim answer8 of qpeace.9
- 17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

  8 An answer quieting the properties of the large in the properties of the large in the properties of the large in the properties of the large in the properties of the large in the properties of the large in the properties of the large in the properties of the large in the properties of the large in the properties of the large in
- 18 And, behold, there came up out of the 42 ch. 37. 14 Lu. 19. river seven kine, fat-fleshed and well-favoured;

4 Heb. fat. A sort of wheat grows in Egypt, the stalk of which is very scrong, and bears a number

c Eze. 17 10; 19. 12. Ho.13.15.

d ch.40.6. Da.2.3; 4

4 In signification.

fDa.2.10; 5.8. Is 10. 11;20; 14: Ps.25.14. Sec ch.40.8.

g ch.40.1,2,14,23. h ch.33.20.

ich.40.5.8

& ch.40.12,19. I ch.40,20-22.

5 Whilst we must condemu in the clue butter his forgetful uses of Joseph, ch. 40-23, we must commend the ingenuous for the confesses of Joseph ch. 40-10 he confesses from the confesses of the confesses that the confesses of the

genuousness to bring him forth to liberty and honour.—C. m 1Sa.2.7,8. Ps.113. 7;105.20.

# Da.2.25.Ex.10.16.

6 This is one of many passages in which the truth of many passages in which the truth of the Scripture narration of the Scripture narration of the Scripture narration of the Scripture narration of the scripture narration of the scripture narration of the scripture of the scriptur

o Es.4.1,2,4. 7 Or, when thou hearest a dream, hou canst interpret

# ch.40.8. 2 Ki. 6.27, Da. 2, 28. 1 Co. 15. 10. 2 Co.3.5. Am. 3.7.

A.M. 2289. B.C. 1715. | A.M. 2289. B.C. 1715.

1 Helt. come to the inuird faris

2 Or. small.

3 To this wind is ascribed in Scripture all the mischief done to corn or fruit by blasting, mildew, &c. It was nore perni-cious in Egypt than in other places, be-cause it came through the vast deserts of Arabia.—Patrick.

thing is represented by two several fig-

r Is.41.22,23.

5 We may observe here, that Joseph directs Phacon is obtained by the control of t incre natural causes, but from an over-ruling providence, which made the river Nile overflow its banks so largely for seven years together, and so occasion a free for the next seven years overflow very little, if at all, and so produce a very sore and long famine. Nor can it be objected to Joseph, that he was senh, that he was produced to the control of the series of the serie guity of presumption or isoldness, in
guing his advice to
Fharash concerning
the provision that
was to be made
against the ensuing
scoreness, since he
was conscious to himscif that he was best
active and advice; and
conscious to himbeen guity of the
pen guity of the
sin of omssion had he
neglected to do it,
in so great and so
general a concern.

Patrick.

s Signify, ch. 40, 12, 18 Ex.12.11, 1 Co.10.4 with ver.2,5,29,47,53-

t ver. 3,4, 6, 7, 30, 31,

₩ See ver. 26,47-49. x 2 Ki. 8, 1, 2 Sa. 24 13. See ver. 27, 54.

6 It shall be as if it had not been at all, by reason of the succeeding famine.—
Kidder.

7 Heb. heavy.

y ch. 37. 7, 9. Job 33.

8 Or, prepared. z O1, overseers, Nu. 31.14. 2 Ki.11.12. 2 Ch. 34.12. Ne. 11.9.

a Pr.6.6-8.Lu.16.5.

<sup>9</sup> Joseph laid up but a fifth part in the king's granaries, as many others in the land laid also up a part of these plenti-ful crops,

fleshed, such as I never saw in all the land of Egypt for badness.

20 And the lean and the ill-favoured kine did eat up the first seven fat kine.

- 21 And when they had eaten them up,1 it could not be known that they had eaten them; but they were still ill-favoured, as at the beginning. So I awoke.
- 22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:
- 23 And, behold, seven ears, withered, 2 thin, and blasted with the east wind,3 sprung up after
- 24 And the thin ears devoured the seven good ears. And I told this unto the magicians; but there was none that could declare  $i\bar{t}$  to me.
- 25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one: 4 God hath showed Pharaoh 'what he is about to do.5
- 26 The seven good kine sare seven years, and the seven good ears are seven years: the dream *is* one.
- 27 And the seven thin and ill-favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.
- 28 This is the thing which I have spoke. unto Pharaoh: what God is about to do he showeth unto Pharaoh.

29 Behold, "there come seven years of great plenty throughout all the land of Egypt:

- 30 And there shall arise after them \*seven years of famine; and all the plenty shall be forgotten6 in the land of Egypt; and the famine shall consume the land:
- 31 And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.7
- 32 And for that the dream was "doubled unto Pharaoh twice; it is because the thing is established<sup>8</sup> by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part9 of the land of Egypt in the seven plenteous

35 And let them gather all the food of those good years that come and law up com

the <sup>b</sup>hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not1 through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 ¶ And Pharaoh said unto his servants, Can we find such a one as this is, a man din whom the Spirit of God is?2

39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art:

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, J have set thee over all the land of Egypt.

42 And Pharaoh took off his gring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen,3 and put a goldh chain about his neck:4

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow<sup>5</sup> the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh,6 and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah;7 and he gave him to wife Asenath, the daughter of Poti-pherah priest of On.8 And Joseph went out over all the land of Egypt.

46 ¶ (And Joseph was thirty years old when e stood before Pharaoh king of Egypt.) And oseph went out from the presence of Pharaoh, ad went throughout all the land of Egypt.

47 And in the seven plenteous years the earth rought forth by handfuls.

48 And he 'gathered up all the food of the eyen years, which were in the land of Egypt, and laid up the food in the cities: the food of the stood of the food of the eyen years, which were in the land of Egypt, and laid up the food in the cities: the food of the eyen fold which the food of the eyen years, which were in the land of Egypt, and laid up the food in the cities: the food of the eyen fold which is the food of the eyen fold which he stood before Pharaoh king of Egypt.) And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

brought forth by handfuls.

seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49 And Joseph gathered corn "as the sand of the sea, very much, until he left numbering: for it was without number.

·50 ¶ And<br/>n unto Joseph were born two sons before the years of famine came, which Asenath, the daughter of Poti-pherah priest of On, bare unto him.

A.M. 2289. B.C. 1715.

b Power, appointment, Ex.4.23. 1 Heb. be not cut off. c Ac.7.10.Ps.105,22, Pr.10.20;25.11.

ď Da 4 6;5.11.

a Da 4 6;5.11.

2 Pharaoh and his servants were evidently believers in the believers in the believers in the believers of the

6 ch. 45. 8, 9, 26. Ps. 105.21,22. Ac. 7.10. Da. 2.46.4715.29.

f Da. 2.7,8. Ps. 113.7.
Job 29, 22, 25. Pr. 17, 2; 22.29. ch. 39. 5, 22.

6 Or, land.

F Es.8.2, Lu.15.22. 8 Or, silk.

h Pr. 31.22,24. Eze. 16.10. Lu.19.16-19. Da.

4 These were badges of his power and dignity. The ring in particular was a mark of honour, and a sign of his authority to seal what he pleased in the king's name.

in the king's iame.

5 Or, tender father;
or, most blessed. (The
word here employed
appears to be Egyptian, and its meaning
is disputed. Kalisch
translates it 'governor,' which is probably correct.—P.)

5 A course of Lower

6 As sure as I am king, none shall be allowed to do aught in the administration of government, or management of the stores, without thy advice and warrant.

7 A revealer of secrets. [Jerome translates this Salvator Mundi, 'Saviour of the world,—P.]

i Ot, prince, ch. 14 18.2Sa.8.18.

& ch. 37. 2. Nu. 4. 3. Lu. 3. 23. / Bought up a fifth part of it, ver. 34.

m ch.22.17. Ju.7.12;
6.5. Job 21.33.

n ch.46.20;48.5. Or, prince. o That is, forger

1 1712. Ps.30.5,11.Pr.31.7. Ps.45.10.

A.M. 2289. B.C. 1715.

apology, prutence is his defence. Shall he communicate with brothers who haved and sold him, and thus doubly imbutter the old age of his far in the old age of his family? Other reasons, may have operated, but these are sufficient to explain and excess his significant of the communication of the communi

q That is, fruitful ch.48.16. Is.40.1,2. 3 1711

4 Joseph's connecting an acknowledgment of God with the birth of each son, is a beautiful example of his habitual piety—
'50 children are a heritage of the Lord, Ps.127.3—C.

5 1708.

\* Ps.105.16. ver.3.4, 6,7,27,30,31; ch.45.11. Ac.7.11,

s 2 Ki, 6, 26. / Ps. 105.20-22, with Ps.68.18. Col.1.19. Jn 1.14,16. Phi.4.19.

7 Heb. all wherein 2 Neighbouring, Ps 105.16,17. ch.42.1; 50

CHAP. XLII. B.C. 1707.

B.C. 1707.

a Heard, Ex.20.18;
5-19. A.C., 12.
b ch.45.9.
c.ch.43.8. PS.118.17.
Mat.44.15.38.1.
d See ch.35.16-10.
e ch. 3.2.21.1.4. Ex.
22.22.23.
f ch.12.10; 26.1. A.C.,
7.11.11.28.

g Ps. 105. 21. ch. 41.

8 Next to his piety, Joseph's application to business forms the To burners form the remarkable trant in his the remarkable train in the state of the to all the people. He does nothing by proxy. The peculiar form of Egypt, two narrow plains lying on the two sides of a river, a river forming, as it were, the only downward of the king-to-defend of the prosens of the control of the prosens bility of his personal superintendence by rotation, at the various places of sale, closing for a time at one, and then proceeding to another.—C.

A ch.37.7,9; 18.2; 19. 1;44.14. 9 Heb. hard things with them. z ch. 37.5-9.

& Nu.13.2,18,19. Jos

\*\*Nu.13.2.18.19. Jos.

1 That Joseph, from his knowledge of his brethren's character, may have believed to help the his knowledge of his brethren's character, may have believed to coming spieze, of help to the his observation of his metal mints of possibility. If he did so, and intended to deter them from any dam-gerous combinations and projects, his observation of his metal of his intention on his design of his design and though his design and though his design and though his design of dissimulation by which it was to be accomplished. Joseph complished, Joseph Lorente Lorent

52 And the name of the second called he <sup>q</sup>Ephraim: For God<sup>4</sup> hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness that was in the land of Egypt were ended.5

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people scried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth.6 And Joseph opened all the storehouses,7 and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all "countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

## CHAPTER XLII.

1 Jacob sendeth his ten sons to buy corn in Egypt. 6 They are imprisoned by Joseph for spies, but set at liberty on condition to bring Benjamin. 21 They have remorse for Joseph. 24 Simeon is kept for a pledge. 25 They return with corn, and their money. 29 Their relation to Jacob. 35 He is afraid, and refuseth to send Benjamin.

NOW when Jacobs saw that there was corn IN in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt; get you bdown thither, and buy for us from thence, that we may live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6  $\P$  And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

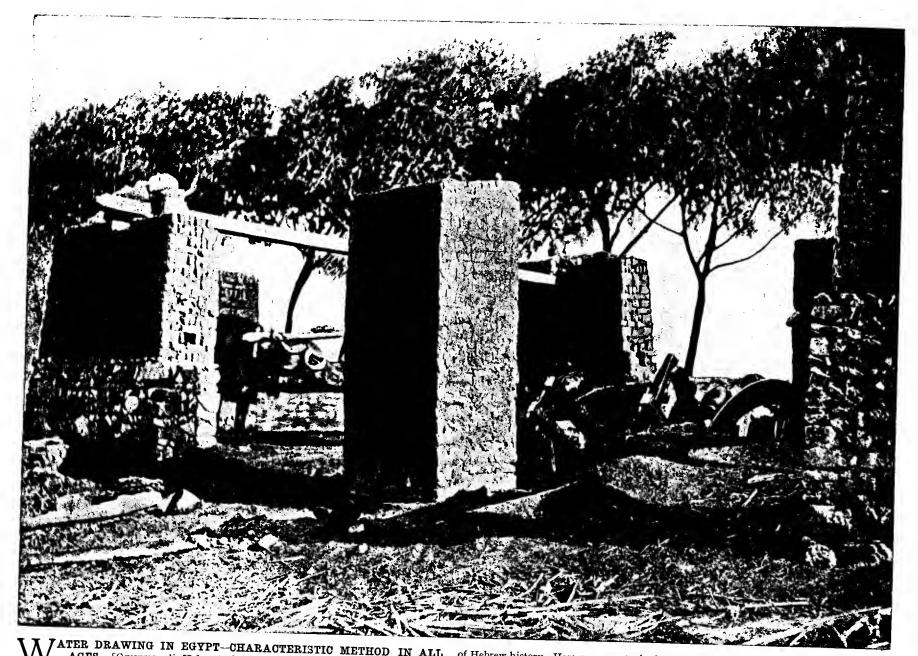
7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew nis brethren, but they knew not him



RAIN BOATS ON THE NILE - SHOWING HOW CORN HAS ALWAYS BEEN BROUGHT DOWN FROM UPPER EGYPT. [Genesis, xli:49.]—"And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number." These grain boats we see on the Nile bring down from Upper Egypt every year the same kind of corn that Joseph gathered together during the seven years of plenty, against the seven years of famine. In our country this is called wheat. In the Bible it is

called corn. The wheat is loaded in these boats without being sacked, poured into the frame work or body of them, and after the boats reach their destination at Cairo, the wheat is sacked and carried upon the shore, whence it is shipped to different countries. The place where these hoats land is about a mile above Cairo, near the island of Rhoda, and near the Nilometer. Standing here we are very near the reputed place where Moses was discovered in the Nile by the daughter of Pharaoh.



ATER DRAWING IN EGYPT—CHARACTERISTIC METHOD IN ALL AGES. [Genesis, xli: 57.]—"And all countries came into Egypt to Joseph for to buy corn, because that the famine was so sore in all lands." It is very appropriate, therefore, that the accompanying picture represents a scene near the village of Matariyeh where Joseph lived. Here came Abraham with his wife Sarah at the very dawn

of Hebrew history. Here many centuries later Joseph and the Virgin Mother found rest and shelter, and here after the crucifixion and resurrection came the messengers of the Gospel to preach peace on earth. This is a water-drawing scene characteristic of Egypt in all ages, helping us to see how from the Nile people have been able to irrigate their soil and thus secure abundant crops while famines came often to other lands.

10 And they said unto him, Nay, my lord; but to buy food are thy servants come.

11 We are all one man's sons;9 we are true men thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness1 of the land ye are come.

e nakedness' of the land ye are come.

13 And they said, Thy servants are "twelve | m ch. 35. 16-66:20.32 | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8-27. | 555. 30. 0-24: 40. 8brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day 37.30;44.20 La. 5.7. with our father, and one nis not.

14 And Joseph said unto them, That is it spake unto you, saying, Ye are spies:

15 Horeby you shall be a large spies. that I spake unto you, saying, Ye are spies:

15 Hereby ye shall be proved: PBy the life of Pharaoh<sup>2</sup> ye shall not go forth hence, except your youngest brother come hither.

your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept³ in prison, that your words may be proved, whether there be any truth in you: or else, by the life of Pharaoh, surely ye are spies.

17 And he put⁴ them all together qinto ward three days.

18 And Joseph said unto them the third day.

2 By the 100 of Pharaoh, that words would be sinful, and a proof that Joseph had not altogether escaped the infection of the world. But is the charity that the world is the charity that the world is surely years spies.

2 By the 100 of Pharaoh, the world is a proof that Joseph had not altogether escaped the infection of world can escape the volt. But of the world is a stock that of a sin of the world is a proof that Joseph had not altogether escaped the infection of the world. But of the world is a proof that Joseph had not altogether escaped the infection of the world. But of the world is a proof that Joseph had not altogether escaped the infection of the world is a proof that Joseph had not altogether escaped the infection of the world is a proof that Joseph had not altogether escaped the infection of the world. But of the world is a proof that Joseph had not altogether escaped the infection of the world is a proof that Joseph had not altogether escaped the infection of the world is a proof that Joseph had not altogether escaped the infection of the world is a proof that Joseph had not altogether escaped the infection of the world is a proof that Joseph had not altogether escaped the infection of the world is a proof that Joseph had not altogether escaped the infection of the world is appropriate the world is a proof that Joseph had not altogether escaped the infection of the world is a proof that Joseph had not altogether escaped the infection of the world is a proof that Joseph had not altogether escaped the infection of the world is a proof that Joseph had not altogether escaped the infection of the world is a proof that Joseph had not altogether escaped the infection

18 And Joseph said unto them the third day, This do, and live; for I fear God.

19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.5

21 ¶ And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; "therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

23 And they knew not that Joseph understood them; for he spake unto them by an interpreter.6

24 And he turned himself about from them, and ewept; and returned to them again, and communed with them, and took from them \*Simeon,7 and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's

A. M. 2297. B.C. 1707.

9 No man would expose ten of his sons at once to the dan-gerous business of spies.

1 Distress and weakness, ver. 9.

# 1 Sa. 20.3; 1,26. Je. 5. 2, 7, with De. 6, 13. ver.10,

3 Heb. bound.

4 Heb. gathered. q He, 12, 10, Ps. 119.

rch.20.11.Ne.5.15

#h.43.5;44.23.

5 Promised to do it.

t Ho.5.15 Job 34.31, 32. Ac. 19.18, Pr.28,13 I Jn.1.9.

# ch.37.21,

ych.4.10.2 Ch.24.22. Eze, 3, 18. Lu. 11, 50. Re. 13, 10; 16, 6. Ps.9. 12. We shall now be ounished for murder

6 Heb. an interpre-

# ch.43.30.Ro.12.15.

a ch.34.25149.7. Jude 22, 23. Being bold and herce he perhaps had the chief hand in Joseph's troubles.

7 Simeon and Levi were the two princi-pal actors in the bloody massacre of Shechem, ch. 34. 25, and Joseph, from his knowledge of Sime-on's character, may on's character, may have chosen to retain him for fear of his quarrelsome disposition on the way back to his father. See his admonition, ch. 45.24. A.M. 2297. B.C. 1707.

& Ko. 12. 17. Mat.5. 44. 1 Pc.3.9.

8 1706.

9 We can account for this failure of their heart on no ground but their consciousness of guit in the case of Joseph— the wicked flee when no man pursueth, Pr. 28.1.—C.

c Ca. 5.6. 1 Ki.10.5. ch.27.33;ver.30. Le.20. 30.Ps.61.2.

1 Heb. went forth

2 As soon as they returned home they acquainted their father with all these adventures; they told him the treatment they had received from the viercy, and how he suspected the control of

d ver. 7-20.

hard things.

e Mat. 14. 31. Is. 41. 10,13,14. Ps. 34.19. Ro. 8,28,31. 1 Co.10,13. Is. 27,9.2 Co.4.17.

fTwo of them, ch.

4 Let us beware in relation to temporal things of forming and pronouncing resolutions as to what we will or will not do. We know not whata day may bring forth. Even Jacob will not long keep of the control of the cont

E ch. 37-33,35; 44.20, 5 Of Rachel's chil-

money into his sack, and to give them provision for the way: and bthus did he unto them.

26 And they laded their asses with the corn. and departed thence.8

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them, saying,

30 The man, who is the lord of the land, spake roughly to us,3 and took us for spies of the country.

31 And we said unto him, We are true men; we are no spies.

32 We be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men: leave one of your brethren here with me, and take food for the famine of your households, and be gone;

34 And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.

35 ¶ And it came to pass, as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for shis brother is dead, and he is left alone:5 if mischief befall him by the way

4 Or, and I, as

m ver.19;44.1.

n r Sa.25. rr. ch. 3r 54;21.8;26.30.

in the which ye go, then shall ye bring down my gray hairs hwith sorrow to the grave.

### CHAPTER XLIII.

1 Jacob is hardly persuaded to send Benjamin. 15 Joseph enter-taineth his brethren. 26 He maketh them a jeust.

AND the famine was asore in the land.

- 2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us ba little food.
- 3 And Judah spake unto him, saying, The man did solemnly protest<sup>7</sup> unto us, saying, Ye shall not see dmy face, except your brother be with you.

- with you.

  4 If thou wilt send our brother with us, we will go down and buy thee food:

  5 But if thou wilt not send him, 'we will not go down: s for the man said unto us, Ye shall not see my face, except your brother be with you.

  6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

  7 And they said, The man asked us straitly of our state, and of our kindred, saving, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words. Could we certainly know that he would say, Bring your brother down?

  8 And Judah said unto Israel his father, Send the 'lad with me, and we will arise and go; that we may live, and not die, both we, and thou and also our little ones.

  9 I will 'be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

  10 For except we had lingered, surely now we had returned this second time.²

  11 And their father Israel said unto them, If it must be so now, do this; 'Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds.3

- the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds:3
- 12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:
- 13 Takek also your brother, and arise, go again unto the man:
- 14 And God Almighty give you mercy before

A.M. 2297. B.C. 1707. | A.M. 2298. B.C. 1706.

h Ps. 90. 10. Ec.1.14;

CHAP. XLIII. B.C. 1706.

- a ch.41.57. La.5.10. b Pr.15.10;10.8.1 Ti. 5.8:6 6-8. c ch.42.15,20;44.23. 7 Heb. protesting,
- 5 Joseph was so engaged with the duties of his office, as that he could not then, even though he saw Benjamin with them, interrupt them to pay them attention; moreover, he wished still farther to conceal himself from them.—
- protested.
  d 28a,31314-24,32.
  Ac.20.25,38.
  c Caunot, ch.44,20.
  8 We cannot go wanting Benjannu without breaking our promise and endangering our life.
  9 As his questions required.
  1 Heb. knowing, could we know.
- o Jn. 13. 22. Mat.14 26.Ps.53.5.Re.1.17. f Thirty years old. ch.46.21, g ch.44.32.1 Ki.1.21, with He.7. 22, Ps. 119.
- 6 This was a procedure altogether unusual, and a guity conscience suspected danger and evil determined, and that he was evidently secking some cause of quarrel with them.

  —I. 22. 2 Or, twice by this.
  - p Heb. roll him-self upon us, Job 30.

¢ ch.42.3,27,35.

7 Heb. coming down, we came down.

r ch. 42.27,35.

s He.13.5,18. Ro.12. 17;13.8.1 Pe.2.12;3.16.

t Ju.6.23;19.20. 1 Sa. 25.6.1 Ch.12,18. Ln.10, 5;24.36. Jn.20.19,21,26.

8 It seems that Joseph had taught his steward and fa-mily to know and fear the true God.

9 Joseph had taught this man to trace events to the providence of God. This was the great leading feature of Joseph's character, and must have been observed by his sent the control of the control of the covered that it was from no ill design to these men; and he therefore encourages to the control of him, and treat them would be the first thing to calm their fears.—I.

1 Heb. your money came to me.

# ch.18.4;24.32.

product of the Cutus Indians/ferus, and a beautiful and fragrant shrub. Nuts. Probably the Pistachia, which is nearly of the size and shape and the size and shape and the size and shape and the size and shape and the size and consideration. They have a double shell. The kernel is pale green, with an olly agreeable taste, and considered very. The well-known fruit of a tree resembling the peach.—C. Phile 84, 1Th 4.6 x ch.42.6;ver.28; ch. 37.7,9,10.

2 Here they are unconsciously fulfilling Joseph's dream, and still more when they not only, as related at ver. 28, bowed down their heads again, and did obeisance, but called their father the servant of Joseph.—I.

y Heb. peace, ch. 37.14 Ex.18.7. Ju.18.

1 Phi.4.8. 1 Th. 4.6. He.13.18.Ro.13.8. & ch.42.38.

brother, and Benjamin. If I be4 bereaved of my children, I am bereaved.

- 15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt. and stood before Joseph.
- 16 And when Joseph saw Benjamin with them, he said to the "ruler of his house, Bring these men home,5 and "slay, and make ready; for these men shall dine with me at noon.
- 17 And the man did as Joseph bade: and the man brought the men into Joseph's house.
- 18 And the men were afraid, because they were brought into Joseph's house:6 and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may pseek occasion against us, and fall upon us, and take us for bondmen, and our asses.
- 19 ¶ And they came near to the steward of Joseph's house; and they communed with him at the door of the house,
- 20 And said, O Sir, We came indeed 7down at the first time to buy food:
- 21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight; and we have brought it again in our hand.
- 22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.
- 23 And he said, Peace be to you, fear not; your God, and the God of your father,8 hath given you treasure in your sacks.9 I had your money.1 And he brought Simeon out unto them.
- 24 And the man brought the men into Joseph's house, and "gave them water, and they washed their feet: and he gave their asses provender.
- 25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.
- 26 ¶ And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him2 to the earth.
- 27 And he asked them of their welfare, and said, 'Is your father well, the old man of whom ye spake? *is* he yet alive?

28 And they answered, Thy servant our father is there is in good health he is yet alive, and they howed

29 And he lifted up his eyes, and saws his

29 And he lifted up his eyes, and saws his brother Benjamin, his mother's son, and said, Is this your younger brother, "of whom ye spake unto me? And he said, God be gracious unto thee, bmy son.

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not deat bread with the Begyptians.

33 And they sat before him, the first-born according to his birthright, and the youngest according to his birthright, and the youngest according to his birthright, and the youngest according to his birthright, and the youngest according to his bouth: and the men marvelled one at another.

34 And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

CHAPTER XLIV.

1 Joseph's policy to stay his brethren. 18 Judah's humble supplifications.

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A.M.

1 Joseph's policy to stay his brethren. 18 Judah's humble suppli-

AND he commanded "the steward of his

AND he commanded "the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth:

2 And put my 'cup, the silver cup, in the sack's mouth of the youngest, and his cornmoney. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 Is not this it in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing. The same words.

7 And they said unto him, "Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8 Behold, the money which we found in our state of the corn. In the would make a narrow search for have yet in the future by means of the future by means o

A.M. 2298. B.C. 1706.

4 Innocence is con-fident, yet this was too rash and rigor-ous.

5 The implicit conor the implicit con-fidence of so many brethren in each others' honesty, is a noble tribute to Ja-cob's education of his family.—C.

fch.37.29.Nu.14.6.2 Sa.1,2,11;13.19.

6 Conscious of their own innocence, and discainful of so vite discainful of so vite the matter upon this short issue: — That whoever upon search should be found to have the cup, should be given up to suffer the condition of the again and in a mourn-ful manner returned to the city.—Stack-house.

g ch.37.7.9.

r ch.3.13;4.10.

£ ch.43.8,9,

m ch.37.7,9.

7 Or, make trial.

/ Ac. 2 37. Job 40.4 Da.9.7. Pr.17.15.

n ch.18.25.Ps.75.2.

o And safety, ch

h See note on ver

CHAP. XLIV. a Heb. him that was over his house, ch.43.16,19. b ch. 42. 1; 43. 2, i.e.

≠ Nu. 14. 28. De. 32 44. Ju. 17. 2,

8 Simplicity of nar rative, pathetic ap peal, filial affection rative, patiente appeal, filial affection, and generous generous chik, pleading of Judah beyond all example of excellence. But as it is the pleading of an elder brother for his brethren in the hour of shame, does it not forcibly suggest to the cast of the ca

g ch.41.40,44. Pr.19. 12, with Jn.5.22.

Thou hast as much power, and art as much to be dreaded, as king Pharaoh himself.

# ch.35.18;37.3;43.8.

9 With \*whomsoever of thy servants it be found, both let him die,4 and we also will be my lord's bondmen.5

10 And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man

12 And he searched, and began at the eldest, and left at the youngest; and the cup was found n Benjamin's sack.

13 Then they frent their clothes, and laded every man his ass, and returned to the city.6

14 ¶ And Judah and his brethren came to Joseph's house; (for he was yet there;) and they gfell before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine ?7

16 And \*Judah said, \*What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, "we are my lord's servants, both we, and he also with whom the cup is found.

17 And he said, "God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in 'peace unto your father.

18 Then pJudah came near unto him, and said,8 Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even <sup>q</sup>as Pharaoh.<sup>9</sup>

19 My lord asked his servants, saying, Have ye a father or a brother?

20 And we said unto my lord, We have a father, an old man, and a rchild of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up

17.1 Sa.1.19.2Sa.12.12; 16. 10; 17. 14. Job 1.21.

Ac.2.24;4.27,28.

26 And we said, We cannot go down: if our A.M. 2298. B.C. 1700. A.M. 2294. B.C. 1706. youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.

Ye know that my wife \*bare me two sons:

Surely he is torn in pieces; and I saw him not since:9

mischief befall him, ye shall bring down my gray hairs with zsorrow to the grave.

my father, and the lad be not with us; (seeing that ahis life is bound up in the lad's life;)

26 And we said, We cannot go down: if our roungest brother be with us, then will we go down; for we may not see the man's face, expept our youngest brother be with us.

27 And thy servant my father said unto us, le know that my wife bare me two sons:

28 And the one went out from me, and I said, burley he is torn in pieces; and I saw him not lince:

29 And if ye take this also from me, and inschief befall him, ye shall bring down my ray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad be not with us; (seeing that a his life is bound up in the lad's life;)

31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servant shall bring down the gray hairs of thy ervants shall bring down the gray hairs of thy ervants with sorrow to the grave.

32 For thy servant became surety for the lad only a green then I chell hear the lades. the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, bIf I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that chall come on my father.

CHAPTER XLV.

1 Joseph maketh himself known to his brethren. 5 He comforteth them in God's providence. 9 He sendeth for his father. 16 Pharaoh confirmeth Joseph's invitation. 21 Joseph furnisheth them for their journey, and exhorteth them to concord. 25 Jacob is revived with the sews.

THEN Joseph acould not refrain himself before all them that stood by him; and he cried. Causeb every man to go ont from me. And there stood no man with him while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, dI am Joseph: doth my father yet live? And his brethren could not answer him: for they were

rethren could not answer him: for they were oubled at his presence.

4 And Joseph said unto his brethren, Come de Ac. 7. 13:9.5 Mat.

1 And Joseph said unto his brethren, Come de Ac. 7. 13:9.5 Mat. brethren could not answer him: for they were troubled at his presence.

near to me, I pray you. And they came near. ear to me, I pray you. And they came near.

Ind he said, I 'am Joseph your brother, whom

e sold into Egypt.

5 Now therefore be gnot grieved, nor angry

Ad. 7, 130.8 Mar. 130.8 Mar.

Zec. 12, 10. Re. 7, 10. Re.

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Zec. 12, 10. Re. 7, 10. Re.

Zec. 1 And he said, I fam Joseph your brother, whom ye sold into Egypt.

x Rachel, ch. 40.19;

a Joseph's brethren soid him out of emy, and hatred how then does Joseph say that God dud send me! simply because it was true. God can compel the wickedness and ward of man to m i ch. 41.40,44,45. Ps 105.21,22. Ju.17.10.

£ ch.46.34;47.1,4,6.

4 Gorken seems to have been the most castern structure. Egypt, lying towards Arabia, and in the neighbourhood of the Red Sea. It was selected by Joseph, both as lying near to his father (about zo miles from Hebron), and as peculiarly sutted for a race of shejherds; the land being elevated above shelderds; the land being elevated above the annual overflow-ing of the Nile, yet so well supplied with streams and springs as to afford abundant pasture for herds.—

l ch.47.6,12.1 Ti.5.4.

5 Probably from their distinctive like-ness to their mother.

m Not as ch.42.23.

# Ac.7.14

o ch. 29.11;33.4.

P See on ch. 29, 11. His kindness en-contaged them to talk freely. 6 Heb, was good in the eyes of Pharaoh,

q ch.47.6, De.32.1, Ps.147.14,..1 16.

r ver. 27;ch. 46.5.

7 These wargons, or carts, weredrawn by owen, and were at that early period jecular to Egypt. When the care at that care in the ware entirely different in construction from those employed for the conveyance of goods. Figures of such carts the most ancient monuments.—P.

with yourselves, that ye sold me hither: "for God did send me before you to preserve life.3

6 For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now, it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ve, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell kin the land of Goshen,4 and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou

11 And there 'will I nourish thee, (for yet there are five years of famine,) lest thou, and thy household, and all that thou hast, come to

12 And, behold, your eyes see, and the eyes of my brother Benjamin,5 that it is "my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ve have seen; and ye shall haste, and \*bring down my father hither.

14 ¶ And °he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon

15 Moreover, he pkissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come. And it pleased Pharaoh well,6 and his servants.

17 And Pharaoh said unto Joseph, Sav unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan,

18 And take your father, and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; Take you 'waggons' out of the land of Egypt

and grievous! And it is highly becoming when chil- | right hand forget her cunning, if I forget him whose | Ver. 5. Be not so immederately grieved with your

for your little ones, and for your wives, and | A.M. 2298. B.C. 1706. | A.M. 2290. B.C. 1705. bring your father, and come.

of all the land of Egypt is yours.

ring your father, and come.

20 Also regard not your stuff: for the good fall the land of Egypt is yours.

21 And the children of Israel did so: and speech gave them waggons, according to the symmandment of Pharaoh, and gave them prosion for the way. Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way.

vision for the way.

22 To all of them he gave each man "changes of raiment: but to Benjamin he gave three hundred" pieces of silver, and five changes of raiment.

8 We can merely consumer to amount of this present, Joseph, however, had been sold for the pieces of silver, and five changes of raiment.

hundred? pieces of silver, sand five changes of raiment.

23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread, and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, \*It is enough; Joseph my son is yet alive: I will go and see him before I die.

CHAPTER XLVI.

1 Jacob is comforted by God at Beer-sheba: 5 He goeth thence with him. 28 Joseph meeteth Jacob. 31 He instructeth his brethren how to do sheet be head so dispersion of joseph my son is yet alive: I will go and see him before I die.

CHAPTER XLVI.

1 Jacob is comforted by God at Beer-sheba: 5 He goeth thence with his family into Egypt. 8 The number of those that went with him. 28 Joseph meeteth Jacob. 31 He instructeth his brethren how to answer Pharaoh.

AND Israel took his journey with all that he had, and came to aBeer-sheba, and offered had, and offer sacrifices unto the <sup>b</sup>God of his father Isaac.<sup>2</sup>

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob! And he said, Here am I.

3 And he said, I am God, the God of thy schools of the said, I am God, the God of thy schools of the said, I am God, the God of thy schools of the said, I am God, the God of thy schools of the said, I am God, the God of thy schools of the said, I am God, the God of the schools of the said, I am God, the God of the schools of the said, I am God, the God of the schools of the said, I am God, the God of the said of

4 He was, according to a scriptural manner of expression (see He 7.9), brought up in his posterity, and literally, when, ch. 50, 13, his sons carried him into the dand of Canaan, and buried him in Machpelah.—C.

5 Joseph shall close up thine eyes in death, and bury thee. A ch.31.17,18.Ex.10. i ch.45.19,27.

k ch.15.13, Jos.24.4, Ps.105.23, Is 52.4, Ac. 7.15, Nu.20.15, De.10.

fch 15.13; 22.14;35. 11;22 17;13.16. Ex.1.7, 12.ch.47.27.

g Is.43.2.ch,28,15.

4 He was, accord-

/ ch. xxix. xxx. xhx.; 35. 23. 1 Ch. ii.-viii.Ex.1.1-5;6.14-18.

m ch.29,32;35,22,23; 49,3,4. Ex.6.14. Nn.26, 5-11; 1.5,20,21. De.33. 6.1 Ch.2.1;5.1-10.

n ch. 29, 33; 49, 5-7. Ex.6 15.1 Ch.2.1;4.24-43.Nu.20.12,13; 1,6,22,

ø ch. 29. 34; 49. 5-7. z Ch. 2. z. xz, z6. Ex.6. 16. De.33.8-12. Nu iñ tv. viii, z Ch. vi. xxii.-

# iCh.2.1,3;4.21.ch. 29.35; 38.1-30; 49.8-12. De.33.7. Nu 26 19-21; 1.7,27,28.1 Ch.ñ.-11.

q ch.30.74-18; 35.23; 49. 14. 15. De.33.18,10 1 Ch.2.117.1-5. Nu. 26, 23,24;1.8,28,29.

f Or, Puah and Fashub.

r ch. 30. 19, 20. Nu. 26.26.27; 1.9. 31. ch. 49. 13. De 33.18,19.1 Ch.2.

s ch.35,23; 29,32-35; 30,17-21;49,3-15, E. 1, 2,3. Nu.i.x.xxvi. 1 Ch.

f ch.30.11; 35. 26; 49. 19.De.33.20. Nu.26.15-17;1.14,24,25. 1 Ch.2.2 CHAP. XLVI. a ch.21.14.31;26.33. b ch. 31. 42,53;26.24,

7 Or, Ozní.

# ch.30.13;35.26; 49. 20. De.33.24. Nu.::6.44-47;1.13.40, 41.1 Ch.2.2;

father: "fear not to go down into Egypt;" for I ech.15.1.Is.41.10;43. will there make of thee a great nation.

4 I will go down with thee into Egypt; and will also surely bring4 thee up again: and Joseph shall put his hand upon thine eyes.5

3 Jacob, recollecting how his father Isaac was expressly prohibited, ci. co. 2, from going down into Egypt, night naturally hesitate to compare the compared of the compared o 5 And Jacob rose up from Beer-sheba: and the sons of Israel hcarried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came kinto Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: "Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And "the sons of Simeon; Jenuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of 'Levi; Gershon, Kohath, and Merari.

12 And the sons of <sup>p</sup>Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 And4 the sons of Issachar; Tola, and Phuvah, and Joh,6 and Shimron.

14 And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon,7 Eri, and Arodi, and Areli.

17 And the sons of Ashur; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel.

18 These are the sons of Zilpah, whom

ren, as God for Christ's sake hath forgiven me. Let | Lord, and seeing him as he is, are to the dying saints; | and his two sons born in Egypt, and the result is seventy, to the utmost of my power, render them good for evil. In so doing I shall heap coals of fire on their head; I shall sting, yea, I shall melt their hearts. And let me carefully provide for the support and comfort of my aged parents. Following peace with all men, and keeping death always in my view, let me be such a

and how agreeable the tokens of approaching death the whole of Jacob's family that settled in Egypt, ac-

to agree with that of Stephen, Ac. 7. 14. Moses and Joseph's

cording to ver. 27. In this statement the wives of CHAPTER XLVI. [Ver. 27. Were threescore and but to nine. For Judah's wife was dead, ch. 38. 12, Jacob's twelve sons are omitted, and they amounted ten. The statement of Moses in this verse seems not Simeon's also appears to have been dead, ch. 46. 10,

Laban gave to Leah his daughter; and these she bare unto Jacob, even sixteen souls.

- 19 The sons of Rachel, Jacob's wife; Joseph. and Benjamin.
- 20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath, the daughter of Poti-pherah priest<sup>8</sup> of On, bare unto him.
- 21 And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.
- 22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.
- 24 And the sons of Naphtali; Jahzeel, and Jezer, and Shillem Guni, and Jezer, and Shillem.
- 25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.
- 26 All the souls that came with Jacob into Egypt, which came out of his cloins, besides Jacob's sons' wives, all the souls were threescore four being included. and six;
- 27 And the sons of Joseph, which were born him in Egypt, were two souls: fall the souls of the house of Jacob, which came into Egypt,

- of the house of Jacob, which came into Egypt, were threescore and ten.

  28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

  29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him: and he fell on his neck, and wept on his neck a good while.

  30 And Israel said unto Joseph, Now the me die, since I have seen thy face, because thou art yet alive.

  31 ¶ And Joseph said unto his brethren, and unto his father's house, I will go up and show Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me:

  32 And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all they make any one of them whom Joseph the men are shepherds, and all they have brought their flocks, and their herds, and all they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make any one of them whom Joseph they make the part of the make any one of them whom Joseph they make the part of the make any one of them whom Joseph they make the part of the make any one of them they make the part of the make any one of the make any one of them whom Joseph them he to see the make any one of the make any one of the make any one of the make any one of the make any one of the make any one of the make any one of the make any one of
- brought their flocks, and their herds, and all that they have.
- 33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

  3 In Goshen they would be near Canana, and would like wicked Egyptians.
- 34 That ye shall say, Thy servants' trade hath been about cattle from our youth even

A.M. 2299. B.C. 1705.

y ch.29.18; 30.24; 35. 18,24.Ex.1.3,5.1 Ch.2.

- 20;49;22-26. De. 33. 13-17. Nu.1. 10, 32-35; 10. 22,23;26.28-37. 1 Ch. 5. 23-26;7.14-29.
- 8 Or, prince.
- a 1 Ch. 7. 6-12; viii. Nu. 26. 38-40; 1. 11.36, 37. with ch.49.27. De. 33.12. 9 Ahiram.

1 Shuphan, Shuppim.

b ch. 30. 6; 35. 25; 49. 16,17. De. 33. 22. Nu. 26. 42,43;1.12,38,39; 10. 25. 1 Ch. 2.2;7.12;12.35.

2 Shupham.

d ch. 30. 3-8; 35. 22, 25.Ex.1.4.1 Ch.2.2. e Heb. thigh, Ex.1

Ge.35.11.

f De.10. 22. Ex. 1. 5; 24. 1. ver. 15, 18,22,25. Ac.7.14.

3 There were sixty

g ch.43.8;44.16-34.

A ch.33.4;45.14. Lu. 15.20.Ac.20.37. i ch.45.28.Lu.2.29.

Æ ch.47.2.

l Heb. they are men of cattle, ch. 13. 2; 30. 43;36.7.

m ch.47.2,3.

- n ch.43.32.Ex.8.26. 8 As a fact this is shown by the monu-

A.M. 2299. B.C. 1705.

Gnizeh, they are found caricatured as a deformed and unfound caricatured as a deformed and unform. But the data of the same of it is not so clear. The most probable explanation is that a foreign race of sitepheruts had got possible of the sam

CHAP. XLVII.

a ch.46.31;45.16. b ch. 46, 28, 34. It of Egypt, west of the Red Sea.

с ch.46.33,34. Jon.1. l2 Th.3.10.

7 Jacob and hissons 7 Jacobandhissons intended only to so-journ in Goshen till the famine should be over; but the kind-ness which they re-ceived encouraged them to continue; and at last the Egyp-tians rendered their posterity slaves, and forced them to stay.

d ch.13.9; 20. 15; 34.

e ch.45.18,20;ver.11.

Jn.17.2.

§ It is not implied that Goshen was the best province of Egypt in all respects, so the best province of Egypt in all respects, so the best adapted for the Israelites, who were shepherds. It was more of a pastoral than an agricultiseph knew this; he also knew that the province was little valued by the Egyptuns, and that consequently there cause for jealousy should the Israelites be put in possession of it. Goshen lay on the desert, and probably embracing on the desert, and probably embracing nearly the whole of the isskmus of Suez.—P.

JEx. 18.21. Pr. 22, 29

g This may include, (1) saluting him, 2 Sa. 8. 10; 2 Ki. 4, 29; (2) prayer for his wel-fare, Nu. 6, 23, 24; (3) giving him thanks for his favours, Mat. 26.26; Lu. 22.19.

9 Heb. how man are the days of th years of thy life!

# He.11.9,13; 13. 14 Ps.39.12; 119. 19. 1 Ch. 29.15. 2 Co.5.6. 1 Pe.2 i Job 14. 1. Ps. 90.3

è cb.25.7;35.28.

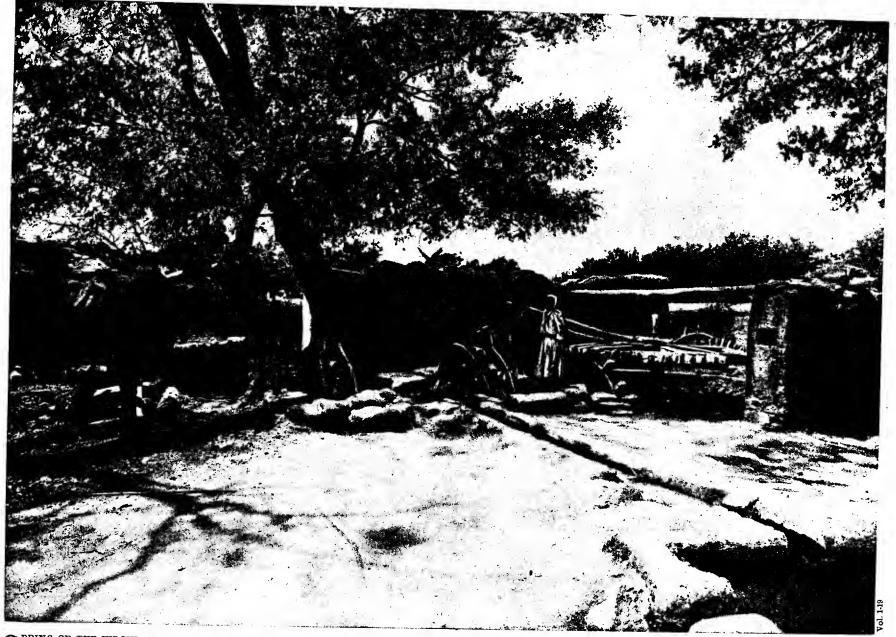
IEx.1.11;12.37, with Jn.17.2,24; 10.10,28;14. m Ex.20.12.1Ti.4.8. 1 In.3.17.18. CHAPTER XLVII.

1 Joseph presenteth five of his brethren and his father before Pharach. 11 He gweth them halitation and maintenance. 13 He geteth all the Egyptians' money, 16 their cattle, 18 their lands for Pharaoh. 22 The priests' land was not bought. 23 He letteth the land to them again for a fith of the increase. 28 Jacob's age. 29 He sweareth Joseph to bury him with his fathers.

THEN Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have. are come out of the land of Canaan; and, behold, they are in bthe land of Goshen.

2 And he took some of his brethren, even five men, and presented them unto Pharaoh.

- 3 And Pharaoh said unto his brethren, 'What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we and also our fathers.
- 4 They said moreover unto Pharaoh, For to sojourn in the land are we come;7 for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.
- 5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:
- 6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them 8dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.
- 7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.
- 8 And Pharaoh said unto Jacob, How old art thou?9
- 9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the 'days of the years of the life of my fathers in the days of their pilgrimage.
- 10 And Jacob blessed Pharaoh, and went out from before Pharaoh.
- 11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.
- 12 And Joseph "nourished his father, and his brethren, and all his father's household, with bread, according "to their families."
- 13 ¶ And there was no bread in all the land: for the famine was very sore, so that the land



PRING OF THE VIRGIN—WHERE JOSEPH MET JACOB. [Genesis, xlvi:29, 30.]—
"And Joseph made ready his chariot, and went up to meet Israel, his father, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die since I have seen thy face, because thou art yet alive." We give the view of the Spring of the Virgin because it is in the neighborhood where Joseph lived and where his father met him. The water in

this region is such as has percolated through the soil from the Nile. Eber says that this spring is mentioned in records of the highest antiquity. It was believed for centuries that the balsam shrub could thrive here and nowhere else. This spot has come to be dear to the human race because the holy family sojourned here during their stay in Egypt, and because of its connection with Moses and Joseph.

A.M. 2303. B.C. 1701.

or had he taken advantage of their ne-cessities to inflict an overwhelming rack-rent, there might and there would have been ground for ac-cusation; but he did none of these things, but after an adminis-tration of justice and ratio of justice and prosperous ed., and prosperous.—C. J

x ch.6.19;45.7;50.20.

y ch.33.15;18.3, Ru.

6 Farmers.

7 Or, princes.

that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of 1.Co.10,32. Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, PGive your cattle; and I will give you for your cattle, if money fail.

17 And they brought their eattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their actions. If the fed them with bread for all their actions and he fed them with bread for all their actions. with bread for all their cattle for that year.

with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second² year, and said unto him, Wer will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not ought left in the sight of my lord, but our bodies, and our lands.

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give us seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them

them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.³

22 Only the land of the priests' bought he not: 'for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day, and your land, for Pharaoh: lo, here is 'seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, and fieldly server the priority of the priority o

o Mat. 6. 11. ver. 18, 19,24. 1 Sa. 21. 3; 25. 8; Ju.8. 5,8.

q Ex.9.3,19. Job 2.4. Mat.6.24.

2 Sixth of the fa-

r 2 Ki.6.26. Je.38.9.

8 Joseph removed the Egyptians for the Egyptians far from their own lands, lest they should after-wards claim the pro-perty of them.

4 Or, princes.

# ch.28.14; 46.3; 9.7. Ex. 1, 7. De, 26. 5. Ps. 105.24. s Jos. xxi. Ezr. 7.24.

8 Heb. the days of the years of his life. 9 1689.

a ch.3.19.2Sa.14.14. He.9.27. Job 30.23.Ps. 89.48;49.7,9,10. # Ps.41.1; 112.5.ver.

ð ch.24.2. c He.11.22,ch.49.29 50.12-14,25.

1 Jacob and the other patriarchs de-sired to be buried in sired to be buried in Canaan, to testify their firm persuasion that God would bring their posterity to the full possession there of; and to manifest their desire and expectation of the heavenly inheritance thereby typified.

dch.24.26.He.rr.21.
rKi.r.47.ch.48.2. He bowed—thankedGod for his promises, and for the security Joseph had given him by bis oath.

CHAP, XLVIII.

B.C. 1689,

2 Joseph, who could not be long alsent from countrook lead from countrook lead without giving strict charge to some of the family, that upon the very first appearance of danger they should immediately send for dianger they should immediately send for him. Accordingly, as brought him that his accordingly as brought him that has been took his two sons Manasseh and Ephraim with him, and went to visit him; who, when he heard that his favourite son was come, summour they are th

a Job 4.3.4. b ch.28.12-19;35.6,7,

¢ ch. 12, 2; 13, 15, 16 cch. rz. 2; rz. 15, ró; 17.8; 28.3.14; 32.12; 35. 11; 46.3; 47.27. Ex.1.7, 11. Thy natural seed shall long inherit Canaan, and thy spi-ritual seed shall en-joy the heavenly in-heritance for ever.

field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou \*hast saved our lives: let us 'find grace in the sight of my lord, and we will be Pharaoh's servants.6

26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests' only, which became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 ¶ And Jacob lived in the land of Egypt seventeen years: so the whole age8 of Jacob was an hundred forty and seven years.9

29 And the time drew nigh that Israel must die; and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And dIsrael bowed himself upon the bed's head.

# CHAPTER XLVIII.

1 Joseph with his sons visiteth his sick father, who strengtheneth himself to bless them. 3 He repeateth God's promise. 5 He taketh Ephraim and Manasseh as his own. 7 He telleth Joseph of his mother's grave. 8 He blesseth Ephraim and Manasseh. 17 He preferreth the younger before the elder. 21 He prophesieth their return to Canaan.

AND it came to pass after these things, that A one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.2

2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel astrengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, bGod Almighty appeared unto me at Luz in the land of Canaan, and blessed me.

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make

quickly, increase. Wherever I am, in station or in | habits of the wandering tribe called Gipsies in Eng- | blessing, the prayers of such as fear God; and if he place, let me attend to its relative duties, giving honour to whom honour is due; and let me never be ashamed of an honest calling, but endeavour therein to abide with God. Be it my care and happiness to live always near the heavenly state, and as little connected with carnal and worldly men as possible that when it

land will abundantly illustrate the evils of an unsettled and come under the permanent inspection of the min- keep sight of the promises and of the everlasting

put me into power, let my care be to do good to all, condition; and the success of at least one minister in especially to those of the household of faith. Let Scotland in inducing a village of these wanderers, | mercy, as well as equity, run through all my conduct. situate in his parish, to resign their nomadic habits, But go where I will, and enjoy what I may, let me robbed me of it.

CHAP. XLIX.

# Ps. 133. 1-3. He. 10. 24,25;13. 1. 6 Am. 3. 7. Ps. 25. 14;

of thee a multitude of people; and will give this land to thy seed after thee for an everlasting 13.7.

- possession.

  5 And now thy dtwo sons Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Feynt. of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.
- 6 And thy issue, which thou begettest after 1.5 cm. 3.5 Ps. 3. them, shall be thine, and shall be called after the name of their brethren in their inheritance.
- 7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath: the same is Beth labors. the way of Ephrath; the same is Beth-lehem.
- 8 T And Israel beheld Joseph's sons, and said, Who are these?
- 9 And Joseph said unto his father, They are my sons, whom god hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.
- 10 (Now the eyes of Israel were 'dim for age, 28.3;49.28.De.33.r. so that he could not see.) And he brought them near unto him; and he kissed them, and embraced them.

- named on them, and the name of my fathers of vers De. 28. 10. 2

d ch.41.50;46.20.Jos.

Nu. 20.28, 34, 37. JOS. 17, 17, 17, 26, 117, 20, 21; 35, 23, Nu. 13, 35. The tribe of Ephraim became greatest in numer, power, and dignity; Junear of a control o

fch. 35. 19. 1 Sa. 10. 2. Mat 2.18. Rachel being dead, I have no hopes of more children.

A ch.27.4;28.3.

i Heb. heavy, ch. 27.1.1Sa.3.2, with De. & ch. 37- 33; 42, 36. Ep.3.20.

3 Imposition of hands was a Jewish ceremony, introduced not by any divined authorities to the control of the co

m ch. 41. 51; 46. 20; ver. 18.

ο ch. 5, 22; 6.9; 17. 1. Col.2.6. Ps.16. 8. 1 Co. 10.31.1 Ki.3.6. Lu.1.6. Is.38.3.2 Co.1.12.

# Mal.3. 1. ch.28.15; 31.11,13,24. Ex. 23. 20, 21, with 1 Co.10.4,9.

in the sure of the embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath showed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands witingly; for Manasseh was the "first-born.

15 And "he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The PAngel which redeemed me from all evil, bless the lads; and let my "name be named on them, and the name of my fathers

Abraham and Isaac; and let them grow into a r ch.49.22. De.33.17. Nu.20.28,34,37. Jos.17. multitude in the midst of the earth.

- 17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.
- 18 And Joseph said unto his father, Not so my father; for this is the first-born: put thy right hand upon his head.
- 19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of na-
- 20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh. And he set Ephraim before Manasseh.
- 21 ¶ And Israel said unto Joseph, "Behold, die; but God shall be with you, and bring you again unto the land of your fathers.
- 22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

# CHAPTER XLIX.

1 Jacob calleth his sons to bless them. 3 Their blessing in particular. 29 He chargeth them about his burial. 33 He dieth.

ND Jacob called unto his sons, and said, A Gather yourselves together, that I bmay tell you that which shall befall you in the last

- 2 Gather yourselves together and thear, ye sons of Jacob; and hearken unto Israel your
- 3 T Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of
- 4 Unstable as water,5 thoug shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.
- 5 ¶ Simeon and Levi are brethren; instruments of cruelty are in their habitations.
- 6 O my soul, come not thou into their \*secret; unto their assembly, mine honour, be not thou

is here said to behold Joseph's sons, is represented, ver. | Ver. 22. [Reference is made to that 'parcel of a | intimated to ourselves! and how pleasant to think of

verses contradictory. They are not so. Jacob's eyes at Shechem. It would appear that after the purchase The favours of God often eyes

lence. & Je.15.17.Ps.64.2,5; 26.0.

10, as not able to see; some have therefore supposed the field' which Jacob bought from the children of Hamor, such deceased friends as we hope to meet in glory!

A.M. 2315. B.C. 1689.

7 The tribe of Issa-

c ch 30.6; 46.23. Nu. 10.25. Ju. xii.-xvi. De. 33.22. Jos. 19.40-47.

d Ju. xv. xvi. xviii. De.33.22.

e Ps. 130, 5;62.1,5. 1s. 26.8;25,9;8 17. Mi. 7. 7. Lu. 2.25, 30. Ps. 119. 166.

g De.33, 24, See ch 46.17, Jos. 19.24-31,

h De.33.23. Ju. 4. 6, 10;5.18, with ch.40.24; 30.8. Jos.19.32-39.

united! for in their anger they "slew a man, and in their self-will they digged down4 a wall.

- 7 Cursed be their "anger, for it was fierce;
- 7 Cursed be their "anger, for it was fierce; and their wrath, for it was cruel: I will "divide them in Jacob, and scatter them in Israel."

  8 ¶ Judah, thou art he whom thy brethren shall "praise: thy hand shall be "in the neck of thine enemies; thy father's children shall bow down before thee.

  9 Judah is "a lion's whelp: from the prey, my son, thou art gone np: he \*stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

  \*\*nager of the separate in lists and there was assigned on a becton in the twelve, sessions allotted to be down, with which in the end it appears to the Levi had no allotted to be down, he couched as a lion, and as an old lion; who shall rouse him up?

  \*\*praise: The Sa.13-15.

  \*\*pols.13,18.1 Ch.
  \*\*pols.13,18.1 Ch.
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  \*\*pols.13,18.1 Ch.
  \*\*pols.
- shall rouse him up?
- 10 The \*sceptre shall not depart from Judah, nor a lawgiver from "between his feet, until rock" Shiloh come; and unto him shall the gathering of the people be:
- 11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:
- 12 His eyes shall be red with wine, and his
- teeth white with milk.<sup>6</sup>
  13 ¶ Zebulun shall <sup>2</sup>dwell at the haven of the territory allotted to the tribe the sea; and he shall be for an haven of ships; nd his border shall be unto Zidon.

  14 ¶ Issachar is a strong ass couching down

  14 unto Zidon. and his border shall be unto Zidon.
- between two burdens:
  - 15 And he saw that brest was good, and the saw that brest was good

A.M. 2315. B.C. 1689.

m ch.34.25,38.

- n 2 Sa.13.15.

- p ch. 46. 12; 29. 35. 3 Ch. 5.2. He. 7. 14.
- q Nu.10.14. Ju.1.1,2. Ps.78. 68-71; 13. 40-43. 1 Ch.xii.1 Ki.iv. Phi.e.
- De 5,3-28.

  8 The territory of the Danites lay on the western declivities of the mountains lordering on thin plain of Philistia. They were thus exposed to commake represals, so that in the end they became loose in morals and unserrapiacus in acts. The worder layer of the decliping the properties of the tribe. Proceed to the properties of the tribe. Proceeding the properties of the tribe. Proceeding to the properties of the tribe. Proceeding to the properties of the tribe. Proceeding the properties of the tribe. Proceeding the properties of the tribe. Proceeding the properties of the tribe. Proceeding the properties of the tribe. Proceeding the properties of the tribe. r Nu 23.24. 2 Sa. 3. 1. 7;viii. x. 2 Ch. xiii. xiv. xx. xxvi. 1 Co. 15.24. 5 Nu.23.24;24.9.
- f ch 30 11;46.16.Nu. xxxii De 33.20. Ju.x. xi.1 Ch 5.18-12. u De.28.57. x Is.11.10. Hag. 2.5. Eze.21. 27. Ro. 15. 14. Lu.1.32,33.Ps.72.8-11. Re.11 15.
- y 1 Ki.4.20,25. Mi.4. 4 Joel 3.18. Jn.15.1. 18. 5 1,2;27.2,3;25 0; 55.11 63.1 Re.19.18.
- i See ch. 30. 22-24; 40.27;48.1,5,19,20. Jos. xvi.xvii Nu.xxxii, De. 33.17.Ps.1.3.
- # ch.37.4.18,28; 39.7 -20. Jn.16.33. Ac. 14.22. / Job 29. 20. Ps.44-7; 18.1.32,34; 28. 8; 89. 21. Zec.10.12, Ro.14-4. m ch. 45.7;47.12. Jos. a See ch. 46. 13; 30. 14-18. De. 33. 18.

n ch.28.13;35.11; 17. 1. De.33.13-17;28.12; 8.

o 1 Co. 3.21,22. 1 Ti. 4.8. Mat.6.33. Phi.4.19. Ps.84.11:85 Iv.

land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.7 7 The tribe of Issa-char was settled in the fertile plain of Esdraelon, where it was exposed to the periodical raids of the Arabs. Ratuer than give up its portion, or defend it by the sword, the tribe con-sented to pay tribute. —P.

16 ¶ Dan shall 'judge his people, as one of the tribes of Israel.

17 Dan shall be a descripent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.8

18 Ie have waited for thy salvation, O Lord.

19 ¶ Gad, sa troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher his bread shall be fat. and he shall yield royal dainties.

21 ¶ Naphtali is ha hind let loose: he giveth goodly words.

22 ¶ Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over

23 The 'archers have sorely grieved him, and shot at him, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the "Shepherd, the stone of Israel;)

25 Even by the "God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed

CHAPTER XLIX. [Ver. 2. The patriarchal blessing is embodied in these remarkable words; and the characteristics and future history of each son and tribe are sketched in outline. Like most ancient prophecies the language is poetical and highly figurative; but events are shadowed forth so plainly that the student of history can have little difficulty in recognizing

Ver. 4. Whatever power or dignity the Reubenites had at first, they quickly lost it, Nu. 10. 18-21; Jos. 4. 12, 13; xxii. with Jn. 5. 15, 16; I Ch. 15. 18-26. They never rendered themselves famous by any noted exploit; every rendered themselves famous by any noted exploit. nor did any judge, king, or prophet, that we know of, proceed from among them.

Ver. 6. They digged down the walls of the house where Hamor and Shechem secured themselves; or they seized upon oxen and carried them off for a spoil.

Ver. 7. The Simeonites had their inheritance in Canaan out of the lot of Judah, Jos. 19. 1-9; this being too small for them, they had to seize for themselves part of Arabia, I Ch. 4. 39-43; and it is said that many of them dispersed themselves among the other tribes, in the character of teachers. The Levites lived scattered among all the other tribes; and were the spiritual instructors of their brethren, and the collectors of the sacred revenues, Jos. xxi.; I Ch. vi. xxiii.-xxvi.

Ver. 8-12. The tribe of Judah was the most numer-

since Jesus has left us, by going to the Father, the Lord the Spirit supplies his place, to guard and guide us to the promised inheritance.

peculiarly remarkable, Ju. i.; 2 Sa. 3. 1; viii. x. xxi. markable prophecy has been variously interpreted. It is interesting to know that ancient Jewish rabbins to the promised inheritance. them; it was very extensive and fertile; it abounded with vines and pastures, which rendered wine and milk almost as common as water. But the predictions respecting this tribe have their principal accomplishment in Jesus Christ, who is the Lion of the tribe of Judah, to whom God hath given all power in heaven and in earth, Mat. 28, 18; Ps. lxxii., and whom he hath commanded all men to adore, Jn. 5. 22, 23; Phi. 2. 9-11. He conquers all his and his people's enemies, Col. 2.

14, 15; Ps. cx. He bestows a fulness of grace and glory upon his people, Ps. 68. 12, 13. He is the true vine, who prepares for his people the wine and milk of gospel-truths, ordinances, influences, and blessings, Is. 55. 1; Joel 3. 18. He is called *Shiloh*, that is, the Author of our peace, prosperity, and salvation, 1s. 9. 6, 7; Mi. 5. 5; Ep. 2. 14; J. 23. 6; Mat. 1. 21. Till he came in the flesh, Mat. i.; Lu. xi., the tribe of Judah not only retained its distinct form as a tribe (which none of the rest, no not that of Benjamin, properly did), but retained a governing power in its princes, judges, kings, deputies of the Chaldean, Persian, and Grecian monarchs, Maccabean governors or kings, or in the Sanhedrim or great conneil of their clders. Scarcely had Jesus appeared in the flesh when Judea was altogether reduced into a Roman province, having no sovereign but the Roman emperor, Jn. 19. 12, 15. No sooner had the gathering of the Gentiles to Shiloh taken sooner had the gathering of the Gentiles to Shiloh taken place, by the spread of the gospel, than the city and as the nonn translated words, signifies divergencies,

'Until Messiah comes, whose is the kingdom.' In the Jerusalem Targum, 'Until King Messiah comes, whose is the kingdom.' Rashi, 'Until Shiloh come—King Messiah,' &c. The word Shiloh appears to be derived from a root which signifies 'to rest,' or 'to be secure,' and would therefore mean 'the giver of rest.' Reference is undoubtedly made to a great personal Ruler and Peace-giver, who should spring from the tribe of Judah. P.]

Ver. 16, 17. Though the Danites were the offspring of a concubine, they had as much power as the other tribes sprung of free women. They harassed the Philistines in Samson and others, Jn. xiii.-xvi. But they proved a stumbling-block to the other tribes by their idolatry, Jn. 18. 29-31.

Ver. 18. I pray for, and expect, the promised de-liverances to myself and posterity, but especially that spiritnal and eternal salvation, to be accomplished by the Son of God in human nature.

Ver. 19. The Gadites were exceedingly exposed to the invasions and ravages of the Ammonites, Arabians, Syrians, Assyrians, &c., Jn. 10. 8; I Sa. 11. 1, 2; 2 Ki.

Ver. 21. [Words. Or on the authority of the Septnagint, Chaldee paraphrase, and Arabic version, legisalem were destroyed, the constitution may we not retain the translation, 'a hind let loose,

above the blessings of my progenitors unto the ntmost bound of the peverlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was qseparate

crown of the head of him that was qseparate from his brethren. Ephraim gotfrom his brethren. Esperature as a wolf: in the morning he shall devour the prey, and at night and the strong

he shall divide the spoil.

28 ¶ All these are the twelve tribes of Israel:
and this is it that their father spake unto them,
and blessed them; every one according to his
blessing he blessed them.

7 blessing he blessed them.7

essing he blessed them. 29 ¶ And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in

the field of Ephron the Hittite;

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, twhich Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 (There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah

his wife; and there I buried \*Leah.)

32 The purchase of the field, and of the cave that is therein, was from the children of Heth.

33 And when Jacob had made an end8 of commanding his sons, the gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

# CHAPTER L.

1 The mourning for Jacob. 4 Joseph getteth leave of Pharaoh to go to bury him. 7 The funeral. 15 Joseph comforteth his brethren, who craved his pardon. 22 His age. 23 He seeth the third generation of his sons. 24 He prophesieth unto his brethren of their return. 25 He taketh an oath of them for his bones. 26 He dieth, and is chested.

∧ND Joseph afell upon his father's face, and A wept upon him, and kissed him.

A. M. 2315. B.C. 1689. A.M. 2315. B.C. 1689.

*b* 2 Ch. 16. 14; 21.19; 32.33.Jn.19.39,40.

c Nu.20.29. De.34.8;

9 It was against rule for any person, how great-sever, in nourning appared, to appear in public, and especially intercoyal presence, because in that state they were looked upon as defiled; and therefore some of the courtiers come of the courtiers to the king; and this request he was the rather bound to make, because the retinue and guard which the pomp of the funeral, and the danger of molestation of the funeral, and the danger of molestation of the funeral, and the danger of molestation.

r See ch. 46, 21, Ju. 3, 15-29, 1 Sa. 11, 6-11; 14, 14, 31, 47, 48; xv. xvii. Es. viii.-x. Nu. 23, 24, Eze. 39, 10, Zec. 14, 1, 7,

7 Every tribe was blessed by their fa-ther with such a blessing as the Lord mended to bestow upon them.

s ch.15.15;25.8. He.

# ch. 47. 30; 23.16,19; 50.13. # ch. 23. 19;25.9;35. 29.

xRachelwas buried near Bethlehem, ch. 35, 19, 20, 1 Sa. 10, 2, Mar.z.18,

y Lu. 2, 29, ch. 15, 5; 25.8, Ec. 12, 7, Job30, 23, He. 12, 23,

CHAP. L.

1 It is customary even in European na-tions for the official attendants on royal courts never to with-draw without the special leave of their soverrign. sovereign.-c.

d Es.4.2.

€ See ch.18.3.

fch. 47.29-31; 48.21;

g 2 Ch. 16, 14, IS.22 16, Mat. 27, 60,

A ch.3.19.Ec.6.3;12, 5,7. Job 30.23, with Fs. 79-3-

? Officers, counsel

i Westward from Jordan, De.: 1.

3 Not from Egypt, whence the funeral procession went, but from near Mount Sinal in the wilder-ness, where Moses wrote.

# Nu.19.11. 1Sa.31. 13. Job 2.13.

a ch.46.4;23.2. 2 Ki, 13.14. Mar.5.38. Jn.11. 35.36. l ch.10.15,19;13.7.

2 And Joseph commanded his servants the physicians to bembalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed;) and the Egyptians mourned for him threescore and ten days.

4 ¶ And when the days of his mourning were past,9 Joseph dspake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I danger of molestation from enemies, made necessary, could not be obtained without the king's leave.—

Musculas. die: in my grave which I have gdigged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants2 of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great com-

10 And they came to the thrashing-floor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentatation: and the made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor

He was a shepherd, to direct and provide for the Hebrews in Egypt, and the stone, under God, upon whom their happiness and safety were founded in that country. Joshua, who brought them into Canaan, sprung of him.

Ver. 25. God blessed his posterity with plenteous rains and dews, with fountains of water, and with multitudes of children, richly supplied with every enjoy-

Ver. 26. Jacob's blessings excelled those of Abraham and Isaac, (1) In their extent, none of his children being excluded, as Ishmael and Esau had been. (2) In their distinct clearness: the land of Canaan, which had been formerly bequeathed in general, was now distributed to Joseph and his brethren. (3) In the apparent nearness of fulfilment; his posterity now increasing fast. Joseph was separated from his brethren when be was sold into Egypt, and afterwards by his distinguished honours there.

form duties: and his honours were secured to him. of mankind, even in the same family, are greatly diversified. Let me therefore, first of all, and above all, make choice of Jesus, the once promised Shiloh, and now glorified Lord and Christ, and of his salvation, and then be content with such things as I have. Amidst all my work on earth, let me seek and wait for the salvation of God, that when I have finished my course I may be gathered to Jesus and his people above !—But is not the now-departed patriarch a glass to show me my Redeemer? Is not he justly named Jacob and Israel? How long expected, earnestly desired, and supernatural was his birth! Divinely was he chosen to be the Father of many nations of believers, the peculiar people of God. He took the first Adam by the heel, fulfilling the covenant which he had broken; he supplanted and overthrew Satan and his works in the world; and, by his bloody service and suffering, be secured his mediatorial heirship of all things. What inestimable blessings he obtained Ver. 33. [The phrase gathered to his people occurs also ch. 25. 8, 17; 35. 29, and intimates not that the sinful flesh! In this his work of love, how exposed to

ual seed spring from his twelve apostles, those dignified patriarchs in the gospel church.

CHAPTER L. Ver. 2. It has been customary with many nations to embalm the dead bodies of persons of rank, taking out the bowels, and so seasoning the body with salt and spices, &c., as to preserve it long from putrefaction. In Egypt they carried this art to such a degree, that bodies embalmed remained uncorrupted for thousands of years; which are now sometimes sold in Europe under the name of mummies,

Ver. 3. It was the custom of the Egyptians to mourn seventy days for their dead, and of the Hebrews to mourn seven, I Sa. 31. 13; and just so long the joy of the latter lasted at their solemn weddings, ch. 29. 27; Ju. 14. 17.—[The process of embalming was tedious and expensive. The brain and intestines were first removed, and the head and body filled with spices. The corpse was then steeped in natrum for seventy days, and then washed, wrapped in bandages of linen covered with gum, and placed in a wooden case. The whole body

of Atad, they said, This is a grievous mourning A.M. 2315 B.C. 1689.

of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

12 And his sons did unto him maccording as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 And when Joseph's brethren saw that their father was dead, they said, yJoseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the service to them upon an distribution of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell

The service of the fineral procession was no doubt. Insert was level and now, and there are the fineral procession was not sould. Insert was the sould consume the sould be serviced by the many investment of the grown of the source. The source of the fineral procession was not sould. Insert was the many investment of the grown of the source. The recollection to the many investment of the grown of the source of the fineral procession was not sould. Insert was the many investment of the grown of the grown of the grown of the source. The source of the fineral procession was not sould. Insert was the many investment of the grown of

A.M. 2315. B.C. 1689.

# Nu.32.39. ch. 30.3. Job 42.16.

2 ch.30.2.Job 34.19-29.De.32.25. Ro.12.19.

6 Am I in the place of God, to avenge myself upon you for the wrongs you did

x ch.37.4,18,28;45.5. Ps.119.71.Ro.8.28. Is. 10.7.

y Mat. 5. 44. Ro.1e. 21.ch.47.12.

7 2635.

6 At the death of Jacob the Israclites were seventeen years in Egypt; and at the death of Joseph seventy-one years. The book of Genesis here ends, having given a summary of history from Adam—a period of about 2369 years.—P.

sometimes daudled these great grand-children on his

a ver. 5. Job 30. 23. He 9.27. Ec.12.5,7.Ge. 3.19. Ro. 5.12.

b ch.21.1; 15.14:46.4.

down before his face; and they said, Behold, we be thy servants.

19 And Joseph said unto them, Fear not; for am "I in the place of God?"

20 But as for you, "ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

21 Now therefore fear ye not: <sup>y</sup>I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.8

23 And Joseph saw Ephraim's children of the third generation: 'the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.9

24 ¶ And Joseph said unto his brethren, al die: and bGod will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And dJoseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 T So Joseph died, being an hundred and d'He. 6.16; 11.22.ch. 47.30,311/ers, Ex.13-19. Jos. 24.32.Ac., 7.16. was put in a coffin in Econot

the Hebrew word signifies either beyond or on this side. | course. Their recollection of their offence against | friends on the occasion of the death of their common -[The route of the funeral-procession was no doubt the direct one from Egypt across the desert to Gaza and Hebron. The 'thrashing-floor of Atad' was probably somewhere to the south-west of Hebron. The expression 'beyond Jordan' does not always mean east of that river. Its meaning must depend on the point of view of the writer or speaker. Here it must evidently signify west. P.]

Ver. 11. [Mourning for the dead is both lawful and salutary for believers; provided it be not accompanied with murmuring against God, and be mingled with the blessed hope of the immortality of the spirit, 2 Co. 5. 8,

or the resurrection of the body, 2 Th. 4. 13. C.]
Ver. 16. [Thy father did command before he died. There is no reason to infer, because this command is not previously mentioned, that therefore it is a fiction of Joseph's brethren. Joseph's employment about the label request. What a loss to a country, what an desire. Meanwhile, amidst the deaths of useful relacourt, and his brethren's residence in Goshen, allowed alarming call to preparation for eternity, is the death tions, that our God cannot die, cannot leave us, and but little time for intimacy, and that full restoration of of one of God's true children! But it is comely to can and will deliver us out of all our distresses, is a confidence which is best confirmed by habitual inter- have an amicable correspondence settled between source of unfailing comfort and abiding consolation.

Joseph makes them anxious for a renewed confirmation of his forgiveness .- Note, How should the recollection of our offences against Christ, our brother (He. 2. 11), lead us, with Peter, to 'weep bitterly' at the 'throne of grace, that we may both obtain mercy, and find grace to help us in time of need,' He. 4. 16. C.]

Ver. 17. Joseph wept, pitying their perplexity, and

grieved at their jealousy of his good-will. REFLECTIONS. — With tender affection ought children and others to take their last farewell of dying friends; and with due care should they be decently interred. Yea, in every case it is kind and dutiful, by partaking, to alleviate the sorrows of the afflicted. It is proper that servants have their master's permission to attend work of their own, be it ever so necessary;

relations. And it is altogether unlike a Christian to make the death of friends, especially parents, a mean of commencing strife and dehate, on account of some carnal bequeathments. Difficult is the work of quieting a guilty conscience, if thoroughly awakened: but it were hard-hearted, indeed, to refuse forgiveness of injuries, especially when requested by such as are at once our brethren and the servants of the God of our fathers. And when penitential confessions of injury done meet with a ready forgiveness from the receiver, it is highly ornamental and becoming; at the same time it is necessary for offenders principally to deal with God himself, through the blood of his Son. But to finish a religious life in the vigorous exercises of faith on God's promises, and in high friendship with

# EXODUS,

Contains a history of one hundred and forty-five years, and therein exhibits the fulfilment of God's promises to the patriarchs, in the multiplication of their seed, and their deliverance from bondage in Egypt; and represents the establishment of those laws and ordinances which God required them to observe as memorials of his favours. We have here particularly represented the tyranny of Pharaoh king of Egypt; the cruel bondage and marvellous increase of the Israelites; the hirth, education, and exile of Moses; his and his brother Aaron's divine mission to deliver their brethren; the ten plagues inflicted on the Egyptians for refusing to let the Israelites leave their country, and their destruction in the Red Sea; the Hebrews' celebration of the passover, departure from Egypt, and safe passage through the Red Ses; God's sustenance of them by sweetened water, or water from a flinty rock, and by quails and bread from heaven; his laws relative to the passover, feast of unlesvened bread, firstlings, manns, &c.; his solemn publication of his moral law from Mount Sinai; his directions relative to their civil and religious conduct; his entrance into covenant with them, ch. i.-xxiv.; his directions concerning the tabernacle and its furniture, and concerning the apparel and consecration of his priests; the Hebrews' idolatrous making and worshipping the golden calf; Moses' intercession for them, and God's gracious reconcilement by means of it; their voluntary contribution for, and actual making and erecting, the tabernacle and its whole furniture, ch. xxv.-xl. There are, perhaps, more types of Christ in this than in any other book in the Bible.

### CHAPTER I.

1 The children of Israel, after Joseph's death, multiply greatly. 8 The more they are oppressed by a new king, the more they multiply. 15 The piety of the midwives, in saving the men-children alive, is rewarded by God. 22 Pharaoh commandeth the male-children to be cast into the river.

OW these are the names of the children of Israel which came into Egypt; every man and his household came with Jacob.

- 2 Reuben, Simeon, Levi, and Judah,
- 3 Issachar, Zebulun, and Benjamin,
- loins of Jacob were beeventy souls: for Joseph was in Egypt already.2

and all that generation.

3 Issachar, Zebulun, and Benjamin,
4 Dan, and Naphtali, Gad, and Asher.
5 And all the souls that came out of the sins of Jacob were been been seventy souls: for Joseph as in Egypt already.<sup>2</sup>
6 And Joseph died,<sup>3</sup> and all his brethren, and all that generation.
7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and aread exceeding mighty; and the land was alled with them.
8 Now there arose up a new king over large were sould be an analysis of the make included. The same number 7, 50 twich make the sould be charten of least of the sould be charten of least of the sould be charten of large the sould be charten of large the sould be compared to the large that the large were sould be compared to the large were sould be compared to the large were sould be compared to the large were sould be sould be compared to the large were sould be compared to the la and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so geth them up out of the land.

11 Therefore they did set over them task- 46.450.24 ch.xil.xiv. f Ge.15.13, ch. 2. 11. Ps.81.6; 68. 13; 105. 25. De.26.6. masters to afflict them with their burdens. And they built for Pharaoh treasure-cities,

CHAP. I.

c Ge 50.24,26. Ac. 7.

e Cir.1591. Ac. 7. 18. Ec. 9 15.

Pr.1. 11. Ac. 7. 19. Ps.105.25.Nu.22.6.

4 Pithom was situ-

15-17 8 Cir 1635.

with the Mediterran-ean. Raamses was also near the canal, but more to the south. Both cities were in Goshen, and were probably in-tended as fortresses to command the pro-# Ge.29.31-35; 30. 1-24;46.8-26; 49.3-27; 35. 22-26.ch.6.14-16.1 Ch. 2.1,2; 12. 23-40; 27. 16-1 Heb. thigh.

b Ge. 46. 27. De. 10. 22. Ac. 7. 14. vince.—P. & Ps. 105, 24, Pt. 21, 30, Ac.14.22, Ro.8, 28, He.12.6-11, 2 In Ge.45.26, 27 an analysis of the number is given. Descendants of Jacob 66, Joseph and his two sons, and Jacob himself—in all 70. It is stated that Jacob's sons' wives are not included. The same number is given

/ Pr. 27. 4. Job 5.: See ver.9.

A.M. 2369. B.C. 1635.

nected the Red Se. with the Mediterran

m ch.20.2;2, 23; 3, 7 De.4.20;26.6. Ps.68.13 81.6.Ge.15.13. Ac.7.19 5 Cir. 1588.

6 The grammatical structure of the original shows that shows that when the women were the women were the women when the women were the women were the women were the women were the women to work the women to woo and the women to woo and the women to woo work the wood of the profession.—P.

# Re.12.3-5. Ps 83 4. Mat.21.38. 7 Shall kill kim

7 Shall kill kim. To persons educated in the principles of Christianity, this deliberate cruelty of Pharaob seems almost incredible. But when it is recollected when it is recollected to the state of Solon at Athens and of Lycurgus at Sparta (and these were the two most Sparta (and these were the two most state of Solon at Athens and of Sreech, and that it is still legally practised to a vast extent in Hindostan, China, and elsewhere, this record of a decree, improbable, becomes an internal evidence of the truth of the Mosaic history.—C. d Ge.12 2 3, 16; 15, 5;17 4-6,16 22.7; 26 4; 28 4,14; 35,1 1; 46 3; 47. 27, PS 105, 23,24, De.10, 22;26.5, Ne.9, 23, ch.12, 37, Ac.7,17. f Job 5.2. Ec.4.4. Pr. 14.28; 27.4. Ja.4.5;3.14, 16. Tit. 3.3. Nu.22.4,5.

o Pr.16.6,7; 24.11,12, Ac.5.29;4.19. Da.3.16. Ge.9.5,6.

# 2 Sa.13.25.Ec.8.4. q Jos.2.4.2 Sa.17.19,

# He.6.10.Ps.41.1,2. Mat.10.42;25.40.Pr.19.

12 But the more they afflicted them, the more they multiplied and grew. And they were 'grieved because of the children of Is-

13 And the Egyptians made the children of Israel to serve with "rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with

15 ¶ And the king of Egypt<sup>5</sup> spake to the Hebrew midwives; (of which the name of the one was Shiphrah, and the name of the other Puah;)6

16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall "kill him; but if it be a daughter, then she shall

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, pWhy have ye done this thing, and have saved the men-children alive?

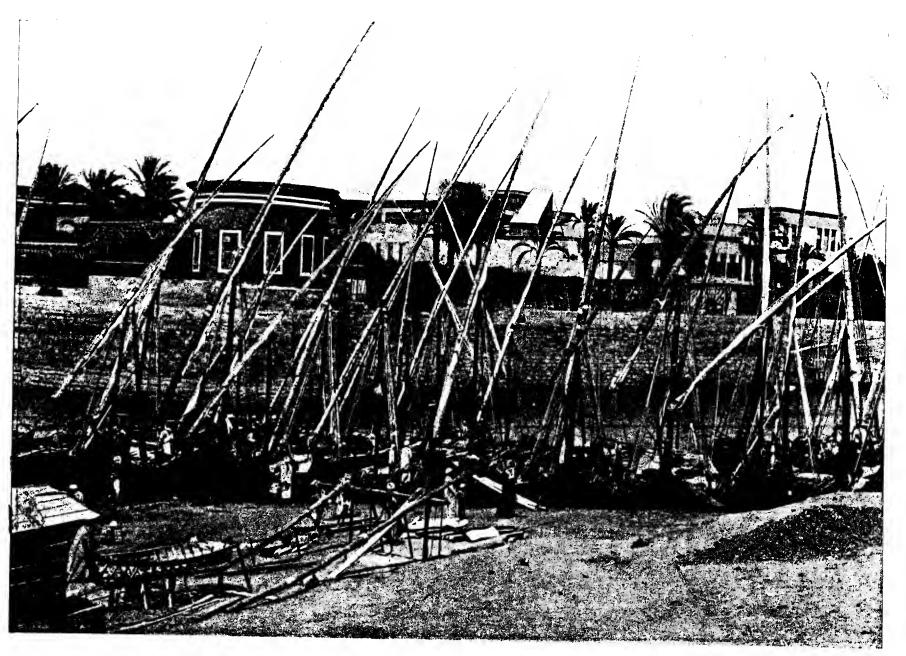
19 And 9 the midwives said unto Pharaoh. Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

20 Therefore 'God dealt well with the midwives: and 'the people multiplied, and waxed



OAD TO THE PYRAMIDS. [Exodus, 1:8.]—"Now there arose up a new king over Egypt which knew not Joseph." We give a beautiful picture above illustrating a scene in Egypt just across the River Nile at the turn of the road, as we pass from Cairo to the Pyramids. One meets here in the early morning market folk coming tree or country with donkeys laden with all kinds of vegetables; camels bearing fresh

loads of clover, and expecting from the sale of these to take back in the afternoon such necessaries from the stores as they need. This is a macadamized road lined on either side by acacia trees. This picture was taken by our artist instantaneously, hence the people appear to be in motion. This scene is about a mile out from Cairo and about eight miles from the Pyramids, though the Pyramids were in sight even at this point.



THE NILOMETER, WHERE MOSES WAS FOUND IN THE BULRUSHES. [EXODUS] ii: 5.]-"And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the

The Nilometer measures the annual rise of the river. It is situated at the southern extremity of the Island of Rhoda opposite old Cairo. Egypt is often called the gift of the Nile, and hence this river is held in almost sacred reverence by the natives. The inundation of the flags she sent her maid to fetch it. And when she had opened it, she saw the child." Nile begins about the end of June and reaches its highest point at the end of September. According to tradition, Moses was hid in the rushes near the scene which we give above. It then gradually subsides until by the end of January the country begins to dry up again.

21 And it came to pass, because the midwives feared God, that he 'made them houses.4

22 ¶ And Pharaoh "charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

### CHAPTER II.

1 Moses is born, and laid in an ark cast among the flags. 5 He is found, and brought up by Pharaoh's daughter. 11 He slayeth an Egyptian. 13 He reproveth an Hebrew. 15 He fleeth into Midian. 21 He marrieth Zipporah. 22 Gershom is born. 23 God respecteth the cry of the Israelites.

AND there went a man of the house of Levi, See ver.10. A and took to wife a daughter of Levi.

- 2 And the woman conceived, and bare a son:5 and when she saw him that he was  $\alpha$  goodly child, she bid him three months.
- 3 And when she could not longer hide him, she took for him an ark of bulrushes,6 and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

  4 And his dister stood afar off, to wit what was generally used by the Egyptians for sould be done to him. the child therein; and she laid it in the flags by the river's brink.
- would be done to him.
- would be done to him.

  5 ¶ And 'the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river side: and when she saw the ark among the flags, she sent her maid to fetch it.

  6 And when she had opened it, she saw the child: and, behold, the babe wept. 'And she had compassion on him, and said, This is one of the Hebrews' children.

  7 Then said his gister to Pharaoh's daughter,
- 7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?
- 8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's ARC1.21. Pr. 21. 1.2

  And the maid went and called the child's ARC1.26. mother.h
- 9 And Pharaoh's daughter said unto her,

A.M. 2416. B.C. 1588.

f 1 Sa.2.35.2Sa.7.11 27. Ps. 127. 1,3; 37. 3 1 Ki.2.24;11.38. Ec.8.12.

4 The original Hebrew refers the houses or morease of families, not to the Israelites, ... May God morease youn house is a common eastern bessing the state of the test of the pression for family. This passage appears to signify that God blessed the midwives with large and pros perous families.-P.

CHAP. II. B.C. 1591.

a ch.6.16-20, Nu.26, 59.1 Ch.23.13,

5 Cir. 1571. ė Ac.7.20. He.11.23, 25.Ps.112.5;37.3.

c ch.1.22.

mation of bec-hives of straw.—C.

d Miriam, ch. 15.20. Nu. 12.1;26.59. Mi. 6.4.

g ver. 4; ch. 15. 20. Nu.12.1;26.59.

A.M. 2473. B.C. 1531.

The child was weaned, and was then according to eastern custom about three

cusion about three years old.—F

1 AC.7.21. He.11.24.

8 The name is
Egyptian, and is derived from me,
'water,' and ushe,
'saved,' or 'drawn out from.' In the
original Hebrew the
word is Moshen, and
in the Greek Mosker, n the Greek Mouses

in the Greek Moises.

—P.

9 Cir. 1531.

k Forty years old,
AC.7.23, He.11.24-20.

/ AC.7.24-29, He.13,
L1 Pe.1.22.

m AC.7.26,
n Heb. a man, a
prince, Ge. 19, 9, Nu.
16.313, Mat.21.23, AC.
7.20-24,35.

16.3,13. Mat.21,23. Ac. 7,26-26,35. \$\sigma \text{Pr.19,12}\$. \$\sigma \text{Ac.7, 29. Pr. 22. 3.}\$. Mat.70.29. Ge.28 6,7. \$\sigma \text{Ge.25,2,1.c.}\$. South Middian. 1 Middian was the son of Abraham by Keturah, and the tribe which sprung from him became

there were a spatial spatials of the control of the of Israel at Horeb 'and went his way to his own land,' that is to the chief seat of his tribe on the east of Edom.—P.

or Edom,—P. r Ge.24.11;29.2. s O1, prince, Ge.14 18;41.45. l Ge.29.6,8. n Ge.29.9,10.

The Case of the Ca

x Perhaps grand-father, Ge. 31.43.2 Ki. 14.3, with ch. 3.1. Nu. 10.29. y Ge. 24.31-33;29.13; 18.5; 19.2.3. He. 13.2. 1 Ti. 5.10. Job 31.32.

I will give thee thy wages. And the woman took the child, and nursed it.

- 10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her ison. And she called his name Moses:8 and she said, Because I drew him out of the water.
- 11 ¶ And it came to pass in those days, when Moses was <sup>k</sup>grown, that he went out unto his brethren, and looked on their burdens: and he <sup>l</sup>spied an Egyptian smiting an Hebrew, one of his brethren.
- 12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.
- 13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?
- 14 And he said, Who made thee a \*prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.
- 15 Now, when Pharaoh heard this thing, he sought to slay Moses. But Moses pfled from the face of Pharaoh, and dwelt in the land of <sup>q</sup>Midian: and he sat down by a well.
- 16 ¶ Now the \*priest of Midian had seven tdaughters: and they came and drew water, and filled the troughs to water their father's flock.
- 17 And the shepherds came and drove them away: but Moses "stood up and helped them, and watered their flock.2
- 18 And<sup>3</sup> when they came to Reuel their father, he said, How is it that ye are come so soon to-dav?
- 19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.
- 20 And he said unto his daughters, And where is he? why is it that ye have left the man? vcall him, that he may eat bread.

away, and another comes. Those who wax great or numerous should therefore remember their original meanness. Remarkable is the birth of God's promise when its full time comes. In two hundred and fifteen years Abraham's promised seed had increased to seventy persons: in as many more they are increased to about three millions. Services done to men are soon forgotten, but those done to God are had in everlasting remembrance. At the same time, God's kindness often sharpens men's cruelty. And to what horrid and savage barbarity their selfish designs often push them! But it is vain for devils or men to contend with the Lord. Their hest-laid attempts against his designs will but promote their accomplishment: and God's church often thrives best in the fiery furnace of troubles, continued one after another. Let me therefore always

about four years before.

Ver. 6. Pharaoh's daughter knew this from her father's cruel edict, or from the beauty and circumcision of the babe.

Ver. 11. Being forty years old, Ac. 7. 23, and instructed by his parents and his God concerning his real kindred, he resolved to abandon the honours of the court, join himself to the oppressed people of God, and exert himself for their deliverance, He. 11. 24-26.

Ver. 14. Perhaps the contempt which the Hebrews now showed to Moses provoked God to defer their

Ver. 2. She had born Miriam about ten and Aaron | Pharaoh's daughter, he would have liad nothing to fear: hut being an Israelite, and acting beyond the bounds of justice on behalf of an Israelite, his own life was imperilled. P.]

Ver. 16. Reuel was a prince or priest of the true God among the Midianites, who dwelt along the coast of the east branch of the Red Sea; as Melchizedek was among the Canaanites, Ge. 14. 18: but whether he was the same with Jethro, and Hobab was his son, or whether Reuel was Jethro's father, and Jethro the same as Hobab, is not very evident, compare ch. 3. 1 with

18. 1, 27; Nu. 10. 29.
REFLECTIONS.—While wicked men exert themdeliverance forty years, Ac. 7. 25.

Ver. 15. Pharaoh was enraged at Moses taking part

REFLECTIONS.—While wicked men exert themselves for the ruin of God's church, he is often preparwith the Hebrews, and afraid of his heading them in a | ing matters for her deliverance, though frequently his

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare him a son, and he called his name aGershom:2 for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass bin process of time, that the king of Egypt died: and the children of Israel 'sighed by reason of the bondage, and they cried; and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his dovenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto them.

# CHAPTER III.

1 Moses keepeth Jethro's flock. 2 God appeareth to him in a burning bush. 7 He sendeth him to deliver Israel. 11 Moses inquireth, and is told the name of God. 15 God's message to Israel.

NOW Moses ekept the flock of Jethro his I father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the bmountain of God, even to Horeb.3

2 And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush:

him in a flame of fire out of the midst of a bush: and he looked, and, behold, the abush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burned.

4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! And he said, Here am I.

5 And he said, Draw not nigh hither: but off thy shoes from off thy feet; for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

Discussion of the short and bush the said.

And Moses And Moses hid his face; for he was afraid to look upon God.

7 And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

A.M. 2474. B.C. 1530.

91.15.

m Ge.11.5;15.14; 18. 21; 46.4; 50.24. Is.04.1. Ps.18 9-19;12.5; 22.4,5;

o See ch.2.23; ver.7

q ch.6, 12;4, 10-13, Je. 1.6, 1 Sa.18, 18, 2 Sa.7, 18, 1 Ki.3, 7, 9, 2 Co.2, 10;

5 The impartiality of the sacred histori-an in recording his own infirmities, er-rors, and transgres-sions in this and the

3.5.

x ch. 4. 20, 25; 18. 2. Nu.12.1; a ch.18.3.1 Ch.23.14 -17;29.15. He1.11.3.14 PS. 39.1211.9.9. 2 An aisen or exist. 6 Ac.7.3.0.ch.4.19. c ch.3.7. PS.12.9. De. 32.96; 26.6.7. Nu. 20.10. Ne. 9.9. Ja. 5.4. d Ge.15.144 17.7; 26. 346.4. PS. 105.6-71. e Heb. Asew. Ch. 13.7. 8, with 1. 8. Mat. 7. 23. n Ge. 15, 18-21; 13, 14,15, De. 1, 7,11, 9, 24;8, 7-9; 20, 9, Ch. 13, 5; 33, 2, 3; 23, 23, -3; 34, 11, Ne. 9, 22-25, Ps. 44, 2,3; 06, 12; 78,54,55; 80,8,9;105, 44, Eze. 20,0,15.

CHAP, III,

B.C. 1492. a ch. 2.76,21. Ps. 78. 70,71. Lu.2.8. Am.1.1; 7.14,15. b ver. 5, 12; ch. 18.5; 19.3,11; 24.15-17. 1 Kl. Ac. 7. 34-36. Ps 105. 26; 77. 20. Mi. 6. 4 1s. 63. 11, 12, ch. v. - xiv. 1 Sa. 12. 6. Ho. 12, 13,

10.7,10. De.33.to. Lu. 20.37; a Ge.15.13, Ps.66.12. Is.43.2. De.4.20. De.3. 27, In 1. 14, Ro. 8. 3. Zec.13.7, Is.53.10, II. e Ps. 111.2. Da.10.5. Ac. 7. 37. Ro. 8. 28; II. 33.2 Co.4.17; Ge.46.2. 153.2.46, 8.10. Ps.62.11. 27 ch.10.12.21.

several succeeding verses, peculiarly deserves our attention. Moses narrates the various objections which his unbelief made to the divine and the succeeding the succeeding the succeeding the succeeding the succeeding the succeeding his openness and impartiality seems to be peculiar to the impartiality seems to be peculiar to the which we have many examples, such as Samuel recording his own mistakes to the chosen of God in the family of Jesse, and the reprofisher received from God in the family of Jesse, and the reprofisher received from God and the reprofisher received from God and the reprofisher succeeding his own mistakes to the chosen of God in the family of Jesse, and likewise. John and likewise, John the Divine states the pread tanger he was in of falling into idolarly by worshipping an angel, and the Check he received the succeeding the succe

r Jos. 1. 5. Is. 41. 10, 13; 43.2 Ro.8.31. He. 13.5.Ge 15.1.

s As Is. 7. 14; 37. 30. Je. 43.9,10;51.63,64. Ps. 86.17. Ge. 15.8. ch. 4.1-9. Ju. 6. 17, 21,36-40; 7. 11,13,14.

f Ex.xix.-xl. Le. i.

# Re.1.4,8, He.13.8 Jn.8.58, ch.6.3, 2 Co.1 20, Job 11.7.

\* Ge. 17. 7, 8. ver. 6; ch.4.5. Mat.22.32. y Ho.12.5.Ps.135.13 102.12.He.13.8. Mal.3

z Chief men, Ge.50. 7. ch.18.12; 24.4.11; 4

8 And I am "come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto <sup>n</sup>a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the 'cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will psend thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, <sup>q</sup>Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?5

12 And he said, Certainly I will be with thee: and this shall be a token unto thee that I have sent thee; When thou hast brought forth the people out of Egypt, tye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, "I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16 Go and gather the \*elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have

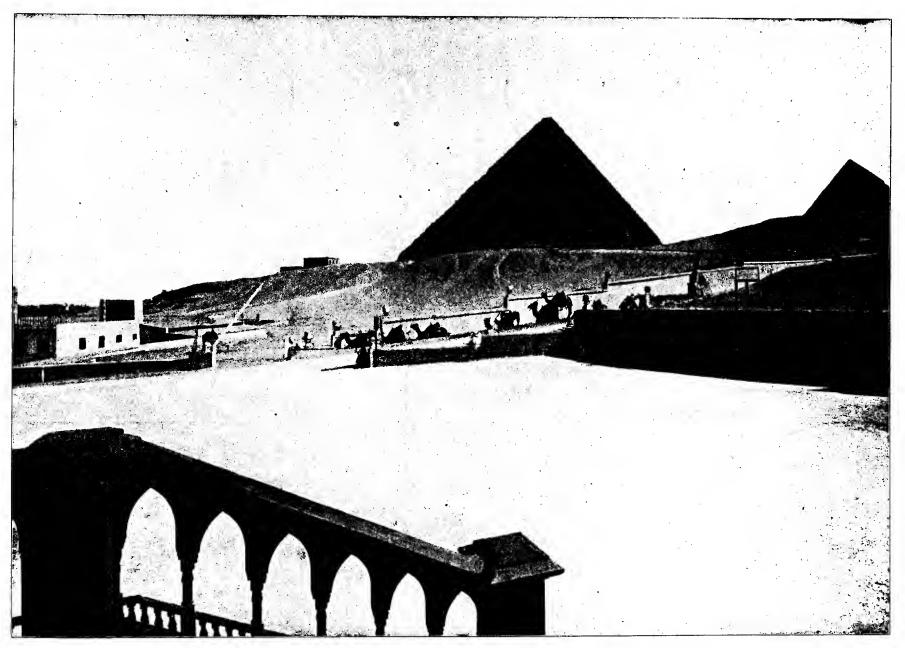
prevail in the heart, no carnal consideration will deter | Ps. 46. 1-5. But perhaps it chiefly prefigured the Godsuch an one from joining himself to God's church and people. The sincerest kindness and friendship is frequently requited with abuse and contempt, and the strongest carnal affection quickly turned into murderous rage. But God regards even the affectionate design, and graciously provides a place of refuge for his persecuted friends and servants, where they may be safe and useful. No change of lot, no change of country, can make us lose the enjoyment of our God; nor deprive us of him as our reconciled God in Christ, to sympathize with us in, and bring us safely through, our most

head as dwelling in the manhood of Christ; and the terrible execution of divine justice upon him, while he was preserved by his Godhead, and his Father's residence in him, Jn. 1. 14; Col. 2. 9; 1 Ti. 3. 16; 1s. 1. liii.; 2 Co. 5. 19, 21.—[The Angel of the Lord. That God is essentially 'invisible' is the revealed doctrine of Scripture, 1 Ti. I. 17, and, when his infinity is considered, must be the deduction of reason. Yet to deny God the power of rendering himself visible were to limit both his omnipotence and his wisdom. Nay, it were to deny to God the capacity that he has actually

Ver. 5. The pulling off his shoes marked with what holiness, humility, and reverence we ought to approach unto God.—The ground was holy, was occasionally consecrated by the special manifestation of God there-

Ver. 6. God was the God of Abraham, &c. He was engaged to them by manifold promises, which he was now come to perform. Ver. 7. I have seen, &c. I have kindly observed,

mercifully regarded, and pitied their misery. Ver. 8. 1 am about to manifest my infinite power and condescension in their deliverance. - A land flow-



CHEOPS FROM THE MENA HOUSE—A TOMB STANDING WHEN THE CHILDREN OF ISRAEL WERE IN EGYPT. [Exodus, ii:23.]—"And it came to pass, in process of time, that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God, by reason of the bondage." Cheops is the tomb of an Egyptian king by this name. This was not the king represented in the twenty-third verse of the second

chapter of Exodus as dying, but Cheops was the second king of the fourth dynasty, and lived B. C. 3733. His name was found written in red ink upon the blocks of stone inside the pyramid. The four sides measure about 755 feet each. The height of the pyramid is now 451 feet, but it is said to have been originally 481 feet. This pyramid had been standing 2202 years when Moses was sent to deliver Israel. This is according to the calculation of Wallis Budge.

surely avisited you, and seen that which is done

to you in Egypt:

17 And I have said, bI will bring you up out Lu.1.68, ver.7; ch.2.23 the affliction of I of the affliction of Egypt unto the land of the see yer.8. Canaanites, and the Hittites, and the Amorites, Jebusites, unto a land flowing with milk and honey.

18 And they shall chearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto nto the king of Egypt, and ye shall say unto tim, The Lord God of the Hebrews hath and the first instance to be inthe us; and now let us go, we beseech thee, intree days' journey into the wilderness, that refusing he may sacrifice to the Lord our God. In the constant of the lord of him, The Lord God of the Hebrews hath dmet with us; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.6

will not let you go, no, not by a mighty hand.

Egypt with all my wonders which I will do in the midst thereof: and fafter that he will let

21 And I will give this people havour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

CHAPTER IV.

and commentators are generally agreed in considering the work of the Hebrew term shall be

1 Moses' rod is turned into a serpent. 6 His hand is leprous. 10 He is loath to be sent. 14 Aaron is appointed to assist him. 18 Moses departeth from Jethro. 21 God's message to Pharaoh. 24 Zipporah circumciseth her son. 27 Aaron is sent to meet Moses. 31 The

↑ ND Moses answered and said, But, behold, they will not abelieve me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

c ch.4.31;ver.16.

e ver. 12; ch, 7, 16; 8, 27; 9.1. Je.2.2, 6.

6 There is no at-tempt at, or counten-ance of, deception here. This moderate

f Or, but by strong hand, ch.6.1; vii.-xiv. Ps.136.11,12. Je.32.20. ls.63.12,13.

g Ge.15.14. Ju.6.8;8. 16.1s.26.11.ch.vii.-x.i. Ps.105.38.

# ch.11.3; 12.36. Ps 106.46.Ge.39.21. Pr.16.

i ch.11.2; 12.35. Ge.

7 Biblical critics and commentators own. - See note on this verse, foot of the

& Eze. 39.10. Job 27. 17. Pr. 13.22. Is. 33.1.

CHAP. IV. a ch. 3. 18. Ac.7.25. Je.1.6.E2e.3.14.

e ver. 17/ch. 7.15.

8 Miracles were from the first the palpable evidences of a divine commission. Man had no means of directly testing the genuineness of the commission of prophet or apostle. He could not be expected to admit it without suisfactory evidence. ed to admit it without suisfactoryevidence. Hence God, in gracious condescension to human weakness, gave to his servants divine fower, the exercise of which was to be the visible evidence of their divine commission.—P.

d Ge. 22.1. Ps.91.13. Mar.10.18. 9 The faith of Moses is tried and exem-philed in this first act of obedience. To grasp the serpent by the neck would have the mck would have been the dictate of human experience and wisdom, as even the lewer animals that destroy serpents practise this method. But Moses obeys God without gam-saying, and though he fled on his own impulse, he fearlessly serzes it by the half. on Gorl's authority.—
Note, We are not to combat sin and Satan combat sin and Satan by our own wisdom and plan, but by God's revealed com-mand,—C.. & Jn. 20. 27, 31.2 Ch. 20.20. ch. 3.18;4.31. 1s. 7-9.

20.20. Ch. 3.16;4.31. 18.7.9. / Nu. 12.10. 2Kl. 5.27. / De. 32. 30. Mat. 8.3. / ver. 30. Mi. 6.9. 13; 15. 8; 24.14. Ju. 6. 17; 21, 36. 40; 71, 11, 31. 4. 15. 1. 10. 2-7. 25a. 5. 24. 2 Kl. 13. 17-19; 20. 8-11. 18. 8 70 1 These

a h. 13.17-19; 20.8-11. [15.28.10. These three six as are—4, A dead of early with the control of upon disobedience— must be God, the true and flying God.

-C. i ch. 1,22;7.19. Mat. 7.1,2. Ju. 1.7. Re. 13.10;

7.1,2 Ju.1.7, Re.13.10; 16.6. & Heb. a man of words, Job 12.2.1 Co. 2.3. See ver.1. 2 Heb. since yesterday, nor since the third day. 3 See note ch.3.11.

2 And the LORD said unto him, What is that in thine hand? And he said, A brod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent: and Moses fled from before it.8

4 And the Lord said unto Moses, <sup>d</sup>Put forth thine hand, and take it by the tail.9 And he put forth his hand and caught it, and it became a rod in his hand:

5 That 'they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was fleprous as

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom. and, behold, it was gurned again as his other

8 And it shall come to pass, if they will not believe thee, neither hearken to the "voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

10 ¶ And Moses said unto the Lord, O my Lord, I am not \*eloquent, neither \*heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow 3tongue.

11 And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb,

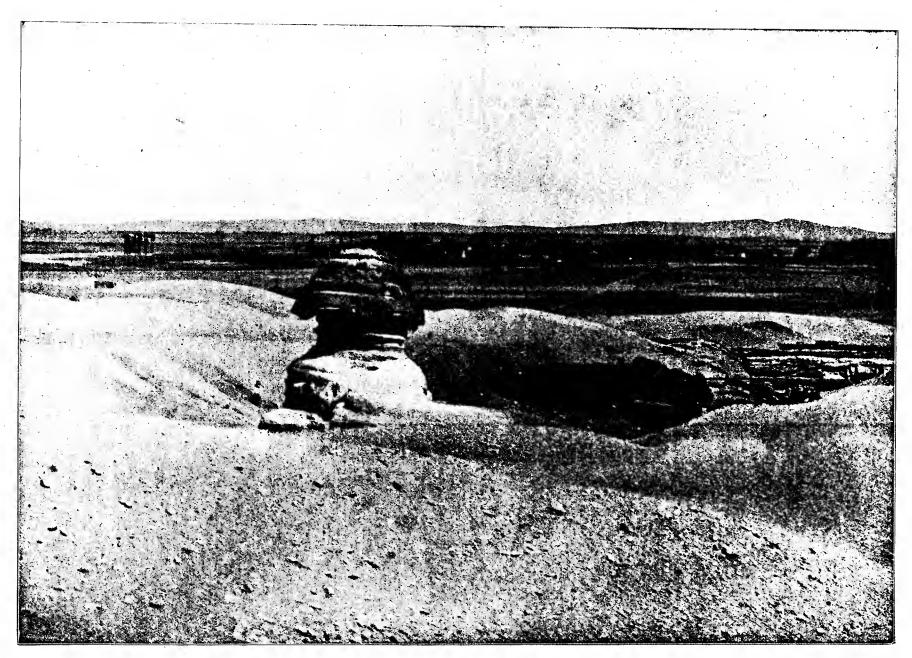
Moses now asked for a name that would represent the | tion that the God of the Hebrews meditated, planned, | hottest troubles. Let me trust in him as my own and aspect in which God was about to appear to Israel. P.]

Ver. 14. Iam that Iam, Iam the Fountain of being, eternally and unchangeably existing in, of, from, and by myself.—[Moses having asked God by what name he would declare him to the Israelites, God gives the name EHYEH, 'I am.' It signifies the self-existent, eternal, and immutable God. It signifies immutability exhibited especially in the fulfilment of promises after a long and almost hopeless interval. This was the character God was now about to manifest to the Israelites. Hence he said to Moses, 'EHYEH is what I am,' that is, 'EHYEH is my name:' —'Thou shalt say unto the children of Israel, EHYEH hath sent me unto you.' The translation in the English version of what is in reality a proper name obscures the sense. P.]

remembered, owned, and served by my people, and

and approved robbery, under pretence of borrowing. The passage obtains a triumphant defence upon two principles. I. The word translated borrow, simply signifies to ask. 2. Let the objector reflect how long Israel had served Egypt, in a state of cruel and unremunerated slavery; and then say, were all the treasures of Egypt sufficient to pay them reasonable wages? He that buys a slave has some pretence (and but a pretence) to use him as his property, and render him nothing beyond food and raiment; but he that makes a freeman a slave, as Pharaoh did, has not even that pretence. Let it be farther remembered, that the Hebrews were, at this period, not merely field-labourers, but practical architects (ch. 5. 14), and accomplished in reality a proper name obscures the sense. P.] artisans (ch. 31. 3-6; 35. 30-35); and the amount of Ver. 15. This is my character, whereby I will be wages due will be still farther increased, and the 'spoiling of the Egyptians' such an act of common

my father's God, and rejoice in the firmness and perpetuity of his new-covenant relations to us. Let me admire his mercy and wisdom in appearing for the salvation of his people, when they have given over looking for him; and let me firmly hope, that, whatever be the unworthiness of the object, the weakness of the instrument, or the wickedness or power of the opposer, the Lord will exactly fulfil the promises of his grace. O may I have this great I AM to do all for me, give all to me, and be ALL IN ALL unto me! May I in everything study to have his call cleared up and certified to me! May I receive my directions from him, what I shall say or do! May I labour after faithfulness in my work; and then, leaving it to the Lord, he will succeed my endeavours, and graciously reward me on their account; and the wrongs done to me in this world will be all rectified at last!



AST FROM THE PYRAMIDS OF GIZEH—A SCENE IN THE LAND WHERE THE CHILDREN OF ISRAEL SPENT 430 YEARS. [Exodus, iv:19.]—"And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life." To understand men we must study the land in which they grew up. The relation of Moses to the children of Israel, to the Exodus, and the civilization which the Hebrew people developed, was such that we cannot do better than consider him through Egypt, in which he spent the first forty

years of his life. The fortunes of Israel were committed to the keeping almost wholly of Moses. Hence we shall illustrate his career by pictures of Egypt. Standing at the pyramids and looking east, we see the direction the children of Israel took when they left the land in which they had sojourned four hundred and thirty years. We see the back of the Sphinx, and in the distance in dim outline, trees which skirt the banks of the Nile.

A.M. 2512, B.C. 1492.

or deaf, or the seeing, or the blind? Thave not | A.M. 2512. B.C. 1492. I the LORD?

12 Now therefore go, and "I will be with Mar. 13, 11. Lu. 12.11. thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, "send, I pray thee, by the hand of him whom thou wilt<sup>3</sup> send.

14 And the 'anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can pspeak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt qspeak unto him, and put words in his mouth: and I will be 'with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him 'instead of God.

17 And thou shalt take this "rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father-in-law, and said unto him; \*Let me

his father-in-law, and said unto him; "Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, "Go in peace.

19 And the Lord said unto Moses in Midian, Go," return into Egypt: for all the men are dead which sought thy life.

20 And Moses "took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the brod of God in his hand.

21 ¶ And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine "hand: but I will "harden his heart," that he shall not let the people go.

22 And thou shalt say unto Pharaoh, "Thus saith the Lord, Israel is "my son, even my first-born:

nrst-born:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him

25 And I say unto thee, Let my son go, that 7ch.6.719.5.6 Ro. 9.45 De.141326.9

Wonders were nut in Moses' hand in his

Is.50.4;49.2. # Je.1.0. Jn.1.6. Eze. 3.14. See ver.1.

3 Or, shouldst. ø 2 Sa.6.7, 1 Ki.11.9. 1 Ch.21.7.

p 1 Co. 12.8, 10. 2 Co. 11.6, Lu. 21. 15.

q ver. 16. 2 Sa.14.3. Is. 50. 4; 49.2; 51.10;59.

r Mat. 10. 19, 20; 28. 20. 1 Co. 11, 23. Eze. 44. 24. See ver. 12.

s ch.7.1,2;ver.28,30. t ch. 22,28;7.1. Jn. 10.

# ver.2-4,20,30.1Co.
1. 27. ch. 7.9,12,19(8.5,
10(9.23; 10.13,21; 14.10,
21;17.9.

x ch.20.12. 1 Ti.6.1; 5.1, with ch. 2.16-22;3

y Ju, 18. 6.1 Sa.1.17; 25.35; 39.7.2 Sa.15.9. 2 Ki.5.19. Lu.7.50. Ac. 16.36.

# Mat. 2.20, ch.2.15,

a 1 Ti.5.8.Ro.12.17. ð ver.17;ch.17.9.

c Power by thy rod,

d ch. 7. 3; 9.12; 10.1; 14.8 De.2.30. Ro.9.18. Jos. 11. 20. Is. 0.10;03.

a ch. 3.18. Ps. 119.46. Eze. 2.6;3.17. Ac. 20.27. 1 Co.4.2. b ch.3.18; 8. 27; 10.9, 26.1 Co.5.8. c ch.3.19. Job 21. 15 Ps. 12.3; 14. 1. 1s.36.20.

Jh. 2.23;12.42. Manage 20. q ch. 3.7; 2.23-25. Is. 63.7. r Ge. 24.26; 47. 31. 2 Ch.20,18.ch.12.27.

The cursting of the control of the c

go, behold, I will gslay thy son, even thy first. born.

24 ¶ And it came to pass by the way in the inn, that the Lord hmet him, and sought to kill

25 Then Zipporah took a 'sharp stone, and cut off the foreskin of her son, and cast is as his feet, and said, Surely a bloody husband art thou to me.<sup>5</sup>

26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

27 ¶ And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the \*mount of God, and \*kissed

28 And Moses "told Aaron all the words of the LORD, who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the relders of the children of Israel.

30 And Aaron spake all the words which the LORD had spoken unto Moses, and 'did the signs in the sight of the people.

31 And the people pelieved: and when they heard that the LORD had qvisited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

### CHAPTER V.

1 Pharaoh chideth Moses and Aaron for their message. 6 He increaseth the Israelites task. 15 He checketh their complaints. 19 They cry out upon Moses and Aaron. 22 Moses complaineth to God.

AND afterward Moses and Aaron went in A and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a befeast unto me in the wilderness.

2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.8

3 And they said, <sup>a</sup>The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

persist in their unbelief. God would bring upon them more fearful calamities.

Ver. 13. Send the Messiah himself, or some one duly qualified to deliver them.

Ver. 16. As thy spokesman he shall deliver thy message to Pharaoh and the Hebrews, while thou, in the name of God, shalt direct and enjoin him what to

Ver. 22. The Israelites were the first and only nation which God adopted into his family as his peculiar people, and heirs of a promised territory on earth.

Ver. 24. By some dangerous disease, or in some

fearful form, God threatened to take away Moses' life for his neglecting to circumcise his younger son.

Ver. 25. Surely I have redeemed thy life, and, as it were, wedded thee anew to me in the bloody circumrision of my son

them in the service he commands. But let no intended service of God render me undutiful to my relations; and, on the contrary, never let me fear men when I have a clear call from God to my work, and a promise of his presence to be with me in it. Meanwhile, let no distance from the public ordinances of God, and the fellowship of saints, cool my zeal for his worship. Never let fond indulgence of my earthly relations make me to neglect any part of God's institutions, or of my A.M. 2513. B.C. 1491.

m Ge. 16. 5; 31. 53. 1 Sa.24.15.ch.6.9.

o Ps.59.15; 91.15; 73 25,26,28; 142.4, 5. 1 S.1 30.6. Je.12. 1. ch. 6.12.

30; 4.10-13. Nu. 11. 11

≠ Je.20.7.1 Ki. 19. 4

*q* Ps. 118.26. Je. 11.21 Jn 5.43.

- 4 And the king of Egypt said unto them, A.M. 2513. B.C. 1491. Wherefore do ye, Moses and Aaron, let the Am.7.10.3 e.38.4126.8 people from their works? get you unto your burdens.
- 5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

are land now are many, and ye make them rest on their burdens.

6 ¶ And Pharaoh commanded the same day negtaskmasters of the people, and their hofficers, by time,

7 Ye shall no more give the people straw to the same parts of the people as he people straw to the same parts of the people straw to the same parts of the people straw to the same parts of the people straw to the same parts of the people straw to the same parts of the people straw to the same parts of the people straw to the same parts of the same pa the gtaskmasters of the people, and their hofficers, saying,

make brick, as heretofore: let them go and

gather straw for themselves.

- 8 And the tale of the bricks, which they did of Pr.29,12, ver. 6,13; make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and such sacrifice to our God.

  9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

  10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will

  2 Heb. a matter of the shall compare the sacrify properties the sacrif
- the people, saying, Thus saith Pharaoh, I will a day in his day.

- the people, saying, Thus saith Pharaoh, I will not give you straw.

  11 Go ye, get you straw where ye can find it.¹ yet not ought of your work shall be diminished.

  12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

  13 And the taskmasters hasted them, saying, Fulfil your works, your daily tasks,² as when there was straw.

  14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten,³ and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

  15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

  16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

  17 But he said, Ye are idle, ye are idle; therefore ye say, Let us go and do sacrifice to the Lord.

the Lord.

g ch.i.ii;ver,i3,
7 The task-masters
were Egyptians, and
the officers under
them were Hebrews.

A ver. 14, 15, 19.

r Is.26.17,18.He.10. 23, 35, 36. Mar. 5, 36. Mat.14.31.Job 35.14. 4 Heb. delivering thou hast not deliver 9 Let the work be heavy for the men. i Je. 43.2. Zec. 1.6.

CHAP, VI. a ch.3.19,20;11.1;12.
33,34;13.3;14.16. De.4.
34;5.15;6.21; 7.8. 18.63.
9,12.1 Ch.17.21,22. Da.
9,15. Je.32.20,21. Ac.7.
36.

en distributed and operative manders of processor analysis of the care of the

18 Go therefore now and work: for there / Mat. 14. 24, 20. De. 32. 30. He. 12.0. An. 3. 2. Ac. 14.22.2 Ti. 3.12. shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel n Heb. to stink, Ge. 34. 30. 1 Ch. 19. 6. 2 Sa. 10.6. did see that they were in levil case, after it was said, Ye shall not minish ought from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The Lord mlook upon you, and judge; because ye have made our savour "to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 ¶ And Moses returned unto the Lord,

4 g:Ch, 24.1, 2; 6.1. Le.10.1.Nu.3.2;26.60. h:Nu.26.11.1Ch.6.

# Nu. 25. 7, 11; 31. 6. Jos. 22. 13-32. Ju. 20. 28. Ps. 106. 30. 31. k ver. 13, 27. Ps. 77. 20. Mi.6.4. Jos. 24.5. 1 Sa. 12.5.

you with a stretched-out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians:

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

9 And Moses spake so unto the children of Israel; but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 ¶ And the Lord spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his

12 And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of 'uncircumcised' lips?

13 And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 These be the heads of their fathers' houses: "The sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.<sup>7</sup>

15 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

16 ¶ And these are the names of the sons of Levi, according to their generations; Gershon, and Kohath, and Merari. And the years of the life of Levi were an hundred thirty and seven

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And athe sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath were an hundred thirty and three years.

19 And the boons of Merari; Mahli and Mushi: these are the families of Levi, according to their generations.

20 And Amram took him Jochebed, his

A.M. 2513. B.C. 1491.

s Have a disagree-able manner of speech, ch. 4. 10. Is.6. 5. Je.1.6. ver. 30. Mat. 14.31.Mat.5.36.

6 The expression uncircumatised is used in Scripture to express any kind of unsuitableness which there may be in anything to answer its proper purpose, and deprawed nature of fallen men are entirely unsuited to the services of God, and to the purposes of his glory.

f ver. 26-29. Ps. 77. 20. Is. 63. 11, 12. Mi. 6. 4. Jos. 24. 5. 1 Sa. 12. 6. Ho. 12. 13. Ac. 7. 35, 36.

7 The organization of the Israelites was very complete, and was almost as precise as that of an army. They were the complete of the complete o

x See Ge.46.10. Nu. 26.12,13.1 Ch.4.24.

y Nu. 3. 17. 1 Ch.6.1, 16. See Ge 46.11.

z Nu.3.18.1 Ch.6.17; 23.7•

a Nu. 26. 57; 3. 19. 1 Ch.6.2,18.

b Nu.3.20.1 Ch.6.19;

c ch.z.r,z. Nu.26.59. This marriage was

8 The Septuagint and Syriac both read

power.

m ch.5.17.10.

8 There is abundant
evidence in Scripture
that whenever God
accomplish in his
church or in the
world, he selected a
great agent to do it.
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9 Moses has here recorded the marrian control of the form of the f

1 Aaron is here mentioned first as he was older than Mo-ses. It is, however, usual in Scripture, as in the case of Shem, Abraham, and others, to name a younger brother first when there is any peculiar-ly excellent trait in

frowned upon him.

A.M. 2513. B.C. 1491. ram were an hundred and thirty and seven d Nu.16.1-32; 26.10, 11.1 Ch.6.37,38. e Le.10.4 Nu.3.30. f Nu.2.3; 1.7. Ru.4. 19,20.1 Ch.2.10.Mat.1.

21 ¶ And the sons of Izhar; <sup>d</sup>Korah, and Nepheg, and Zichri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and

24 And the hons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar, Aaron's son, took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites, according to their families.

26 These are \*that Aaron and Moses,\* to whom the Lord said, Bring out the children of Israel from the land of Egypt, according to their larmies.

27 These are "they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.3

28 ¶ And it came to pass, on the day when the ORD spake unto Moses in the land of Egypt,

29 That the Lord spake unto Moses, saying I am the Lord: "speak thou unto Pharaoh king of Egypt all that  $\overline{\mathbf{I}}$  say unto thee.

30 And Moses said before the Lord, Behold, I am of uncircumcised<sup>5</sup> lips, and how shall Pharaoh hearken unto me?

## CHAPTER VII.

1 Moses is encouraged to go to Pharaoh. 7 His and Aaron's age. 8 Aaron's rod is turned into a serpent. 11 The magicians do the like. 13 Pharaoh's heart is hardened: 14 God's message to Pharaoh. 19 The river is turned into blood.

AND the Lord said unto Moses, See, I have A made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.6

2 Thou shalt speak ball that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my dsigns and my wonders in the land

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring of In-4.48 Ro.15.18, forth mine farmies, and my people the children forthman. For the land of Equat by great of Israel, out of the land of Egypt by great

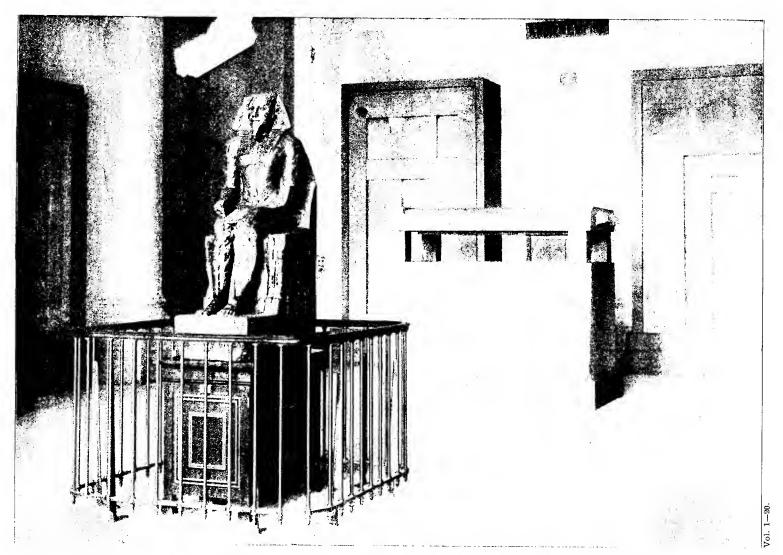
5 See note on ver

CHAP, VII.

a ch.4.16;22.28. Je.1 10. Jn.10.34,35. Ps.82.1 8 This remarkable s This remarkable declaration was calculated to remove, and it did remove, Moses' last doubts and fears. He was and fears. He was gifted with power over the stubborn monarch, to subdue him gradually, yet effectually, to his will. Adron was a considered to be subjected miracles and judgments—P.

ed infactes and judg-ments.—P. b Mat.28.20. i Ch.4. 2. Eze.3.17. Ac.20.27. Ps. 119. 46. Je. 1. 8-10. 17.18. Nu.24-13. 2 Co. 18.13. c ver, 13. See ch. 4.

Mar. 10.20. e ch. 9. 3. Ju. 2. 15. 1



ROM THE ANCIENT EMPIRE MUSEUM—CONTAINING ANTIQUITIES OLDER THAN
THE TIME OF ABRAHAM. [Exodus, vi: 27.]—"These are they which spake to
Pharaoh king of Egypt, to bring out the children of Israel from Egypt." The
Ancient Empire of Egypt includes the first eleven dynasties. It closed B. C. 2533.
The children of Israel were in Egypt during the Middle Empire, which lasted from B. C.
2500, when Se-anch-ka-Rā was king, to B. C. 1300, when Seti was king. This last king of
Egypt is thought to have been the Pharaoh of the Exodus. In the Gizeh Museum the

f ver.5; ch.5.2. Ps.9. 16;58,11. Eze 25.17;28. 22.

u ch. 1.22, Ps. 78, 44, 105,29, Re. 8,8;16,3-6,

z Heb. gathering of their waters, Ge.1.

the Lord, when I stretch forth mine hand upon | A.M. 2513. B.C. 1491. Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did tas the Lord commanded them, so did they.

7 And Moses ange kformages a record all and disputed course and disputed co

7 And Moses was \*fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the Lord spake unto Moses and unto Aaron, saving,

9 When Pharaoh shall speak unto you, saying, show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so mas the Lord had commanded; and Aaron cast down his rod before manded; and Aaron cast down his rod before

manded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

noh, and they did so "as the Lord had comnanded: and Aaron cast down his rod before haraoh, and before his servants, and it became serpent.

11 Then Pharaoh also called the "wise men and the sorcerers: now the magicians of Egypt, hey also did in like manner with their enhantments:"

12 For they cast down every man his rod, and they became serpents: but "Aaron's rod wallowed up their rods.

13 And he "hardened Pharaoh's heart," that is alled degradard, and visual december of the service of the ser and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments:7

and they became serpents:8 but PAaron's rod swallowed up their rods.

13 And he qhardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said.

14 ¶ And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning: lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, the Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and, behold, hitherto

me in the wilderness; and, behold, hitherto superstructure.—C. thou wouldest not hear.

ou wouldest not hear.

17 Thus saith the Lord, In this thou shalt

18 ch.913.Ps.101.8.Ec.9.10.De.32.35.

2 ch.5.1-4(3.12.18.Je.23.28.29.Mat.7.29.Je.11.8.I)

2 ch.913.Ps.101.8.Ec.9.10.De.32.35.

3 ch.5.1-4(3.12.18.Je.23.28.29.Mat.7.29.Je.11.8.I)

4 See ch. 4.21.8.15;

19 See ch. 4.21.8.15;

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10 See r ch.9.13. Ps.101.8. Ec.9.10. De.32.35. 17-19. Nu.24.13.2 Ch.18.13.

daunted courage, and proceeds in it with in-defatigable persever-

# Ac.7.23, 30.

/ ch.4.2.3, 17, 20.

m ver.6.0.

m Ge.41.8. Da.2.2;4.
6.Is.47, 12.2Ti.3.8.

o 2Th.2.9-11.Re.13.

1 The Nile is the only river of Egypt; but the country is filled with canals and ducts, and cisterns and pools, all constructed for the diffusion of the water over the surface of the ground, and for its preservation for purposes of irrigation, after the Nile has become low. The description in this verse is thus most accurate.—P. 13,14. 6 Moses does not curate.-P.

a Ps.78.44. Seever. 17, with ch. 1. 22. Re. 16.6. Je.2.17,19;4.18.

2 The Nile being one of the deities of the Egyptians, this miracle was therefore well qualified to teach them that there was no confidence to be placed in their idols; and that what Moses told was an underiable fact. what Moses told was an undeniable fact, that the God of Is-rael, and he alone, held the uncontrolled dominion of the uni-verse, and that all things were subject-ed to his sway.

b ver.11; ch.8.7,8. 2 Ti.3.8.

c ch.9.21, Is.5.12;63.

3 The magicians en-3 The magicians en-deavoured, by some sleight of hand, to turn some small por-tion of water into blood, which would lead Pharaoh, in his state of mind, very easily to conclude that Moses and Aaron were only a little were only a little more skilled in their more skilled in their arts than his magicians, and he turned away from them defying the threatenings of Jehovah.—/.

4 This plague seems to have continued a week. It is the only note of time given as to the period any of the plagues continu-ed, or the interval beween them.-P.

CHAP. VIII.

a ch. 5.1-4; 7.1,2,15, 16. Je 1. 8-10, 17, 18. Eze.2.5,6.Ps.119.46. 1 Co.4.2.Ac,20,27.

tknow that I om the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to  $^{u}$ blood.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall \*loathe to drink of the water of the river.

19 And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their 'pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.1

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all othe waters that were in the river were turned to blood.2

21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them: as the Lord had said.

23 And Pharaoh turned and went into his house, neither did he set his cheart to this also.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the Lord had smitten the river.4

### CHAPTER VIII.

1 Frogs are sent. 8 Pharaoh sucth to Moses, 12 and Moses by prayer removeth them away. 16 The dust is turned into lice, which the magicians could not do. 20 The plaque of flies. 25 Pharaoh inclineth to let the people 90, 32 but yet is hardened.

↑ND the Lord spake unto Moses, Go unto A Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve

strong consolations from them. The frowardness of gospel-hearers makes ministers despair of success with others, and repeat the excuses which God hath already answered, till he charge them, on their peril, to obey his appointments. O the perverseness of the human heart, and its enmity against God! Before he calls, service, what averseness to comply!-Whatever my

Ver. 12-22. Whether the magicians imposed upon the sight of the spectators by artfully conveying away the rods, and putting serpents in their places; or whether Satan actuated the rods, and made them appear as serpents; or whether, for the hardening of Pharaoh, God himself effected this change, is hard to determine. what numbers run unsent! When he calls to his It was more easy to impose upon spectators in turning the water into blood, or in bringing up frogs. But it

p Ac. 6.10. 1 Jr. 4.3.

but miserable indeed are they who know him to be God by the execution of his justice upon them! The contest between Almighty God and the strongest worms of mankind is greatly unequal: let the potsherds strive with the potsherds of the earth; for, if men will not bow before the sceptre of his grace, they must break beneath the rod of his judgment. But, in mercy, God often warns before he punishes them. Sinners

2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up, and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon

6 PS. 107, 407,83,30,11.

4 Had not God commanded Mosesto the ideal of the dollar of the commanded from the ideal of the commanded from the into the dollar of the intervent of the in 3 And the river shall bring forth frogs

the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the 'frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the

land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, 'Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.

9 And Moses said unto Pharaoh, Glory over the playue, when shall I entreat for thee, and for thy distinct the meters of the meters of the same of the playue, when shall I entreat for thee, and for thy distinct the playue, when the playue the playue, when shall I entreat for thee, and for thy distinct, when the playue the playue that they will be said they will b Aaron, and said, 'Entreat the Lord, that he

servants, and for thy people, to destroy? the frogs from thee and thy houses, that they may remain in the river only?

10 And he said, To-morrow.8 And he said, accord Be it according to thy word; that thou mayest know that there is none like unto the LORD our God.

A.M. 2513. B.C. 1491.

b Ps.107.40;83.10,11.

c Ps. 78, 45; 105, 30 Re.16.13,14.

đ ch.7.11,22.2Ti.3.8

e ch.9.28;10.17.1 Ki. 13.6.Ac.8.24. Nu.21.7. Pr. 14. 19. Is.49.23; 60.

fver. 25, 28; 10.8,24, Je. 22. 23. Mat. 21. 30. Ps. 78. 34, 36.

5 Or, have this hon-our over me. Pre-scribe you the time when this plague shall be removed See ver. 10.

7 Heb. to cut off.

8 He either thought God could not re-move it immediately, or that it night soon remove of its own accord.

g Ps. 9. 16;83.18;53, 11. De.32.31. See ch.

God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses hard according to the frogs which he had brought against Pharaoh.

13 And the Lord did 'according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land kstank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

A ch. 32.10-11. Eze.
36.37, 14.516-18.

A ch. 32.10-11. Eze.
36.37, 14.516-18.

A ch. 32.10-11. Eze.
36.37, 14.516-18.

A ch. 32.10-11. Eze.
36.37, 14.516-18.

A ch. 32.10-11. Eze.
36.37, 14.516-18.

A poelz. 20. Eze.
30.
37. Mar. 11.24.

A poelz. 20. Eze.
30.
37. Mar. 11.24.

A poelz. 20. Eze.
30.
37. Mar. 11.24.

A poelz. 20. Eze.
30.
37. Mar. 11.24.

A poelz. 20. Eze.
30.
37. Mar. 11.24.

A poelz. 20. Eze.
30.
37. Mar. 11.24.

A poelz. 20. Eze.
30.
37. Mar. 11.24.

Mat. 7. Mar. 11.24.

A poelz. 20. Eze.
30.
37. Mar. 12.
44. Poelz. 20. Eze.
30.
37. Mar. 12.
44. Poelz. 20. Eze.
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44. Poelz. 20. Eze.
30.
37. Mar. 12.
45. Date in their sight.
Mat. 7. Mar. 12.
44. Poelz. 20. Eze.
30.
37. Mar. 12.
44. Poelz. 20. Eze.
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37. Mar. 12.
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37. Mar. 12.
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37. Mar. 12.
44. Poelz. 20. Eze.
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37. Mar. 12.
44. Poelz. 20. Eze.
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37. Mar. 12.
45. Date in their sight.
Mat. 7. Mar. 12.
45. Date in their sight.
Mat. 7. Mar. 12.
46. Date in their sight.
Mat. 7. Mar. 12.
46. Date in their sight.
Mat. 7. Mar. 12.
46. Date in the Egyptians at eniodical trously worshipped to help of the peri

A.M. 2513. B.C. 1491.

is farther to be observed that this plaque, unlike the former two, was inflected without any properties of the lanes of the l

n Lu. 10. 18. Ac. 16. 18, 19.2 Ti. 3.8, 9. De. 32. 31. Sec ver. 10.

o 1 Sa. 6.9. Mat. 12. 28. Lu. 11.20. Ps. 8.3; i.e. his powerful work.

# See ch. 4. 21; 7.13, 14,22; ver.15. Ro.2.5.

q ch.5.1-3;7.16; ver.

r Or, a mixture of noisome beasts, &c. Ps. 78. 45;105.31.

1 The Septuagint, which in all things referring to Egypt must be considered in the substitute of the s

s Ps.111.9.ch.9.4,26

tver. 10. Eze.25.17; 28. 9; 39.19. Ps.83.18;9. 16;58.11. <sup>2</sup> Heb. a redemp

3 Or, by to-morrow μ Ps. 78.45;105.31.

4 Or, destroyed. x ch.3.18.2 Co.6.14.

y Ge. 43. 32; 46. 34. Animals which they worship, and will not allow us to kill or eat in their sight.

the earth, and it became lice in man and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they "could not: so there were lice upon man and upon

19 Then the magicians said unto Pharaoh, This is the finger of God. And Pharach's heart was phardened, and he hearkened not unto them; as the Lord had said.

20 ¶ And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water,) and say unto him, Thus saith the Lord, <sup>q</sup>Let my people go, that they may serve me:

21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms1 of flies, and also the ground whereon they are.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou tmayest know that I am the Lord in the midst of the earth.

23 And I will put a division<sup>2</sup> between my people and thy people: to-morrow<sup>3</sup> shall this sign be.

24 And the Lord did so: and "there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was corrupted by reason of the swarm of flies.

25  $\P$  And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, \*It is not meet so to do; for we shall sacrifice the vabomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as \*he shall command us.

28 And Pharaoh said, aI will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: bentreat for me.



- 30 And Moses went out from Pharaoh, and entreated the Lord.
- ntreated the Lord.

  31 And<sup>d</sup> the Lord did according to the word of Moses; and he removed the swarms of flies of Moses; and he removed the swarms of flies of Moses; and he removed the swarms of flies of Moses; and he removed the swarms of flies of Moses; and he removed the swarms of flies of Moses; and he removed the swarms of flies of Moses; and he removed the swarms of flies of Moses; and he removed the swarms of flies of The only request to series of Moses; and Pharaoh of Pharaoh now the complex of the case of the complex of the case of the complex of the case of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people: there remained not one.
- time also, neither would he let the people go.4

1 The murrain of beasts. 8 The plague of boils and blains. 13 His message about the hail. 22 The plague of hail. 27 Pharaoh sueth to Moses, 35 but is still hardened.

THEN the Lord said unto "Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

- 2 For if bthou refuse to let them go, and wilt hold them still,
- 3 Behold, the chand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels,5 upon the oxen, and upon the sheep: there shall be a very grievous murrain.
- 4 And the Lord shall dever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.
- 5 And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in
  the land.

  If all the cattle
  ing, To-morrow the Lord shall do this thing in
  the land.
- 6 And the Lord did that thing on the morrow, and fall the cattle of Egypt died; but of the cattle of the children of Israel died not one.
- 7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened,7 and he did not let the people go.
- 8 And the Lord said unto Moses and the people go. unto Aaron, "Take to you handfuls of ashes of
- the furnace, and let Moses sprinkle it toward translated boil significant the heaven in the sight of Pharaoh;

  9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of France to the brong the significant to the brong the significant to the brong the significant to the brong the significant to the brong the significant to the brong the significant to the brong the significant to the brong the significant to the brong the significant to the brong the significant to the brong the brong the significant to the brong the significant to the brong the brong the significant to the brong the brong the significant to the brong the brong the brong the significant to the brong t
- throughout all the land of Egypt.

  10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil<sup>9</sup> breaking forth with blains upon man and upon beast.

  11 And the magicians \*could not stand before Moses because of the hoil; for the boil was union.

d Ja. 5. 16. Mat.7.7. Mar.11.24.

19; 7. 3, 13, 14; 8.19, 32; 10.1, 20, 27; 11. 10; 14. 8; ver. 7, 35. Ro. 2.5. 2 Th. 2.9-11. <sup>2</sup> See note on ch. 4 m ch. 7. 15. De. 32. 35. Is.30.13,14.2 Ch.36. 15. Je.44.4.ver.1.

/ Ps.81.12.ch.4.21; 3.

" Wounding thee to the very heart, M. 6.13. De. 32.4, 39-42.

ο See ch.7.5;8.10,22 Ps.9.16;83.18;55.11. p ch.12.29;14.27,28.

q Ro. 9. 17. Pr. 16. 4 Ps. 83. 18. 1 Pe. 2. 8,

3 Heb. made thee stana, i.e. exalted thee to the throne, that for thy sin I might manifest my glory in the marvellous destruction of the kindden.

"Isolisis, of hit 7, 22 Joh 46.219.4 I Co. 10.23

A Rain is extremely rare in Egypt, and is seldom or never seen in Delta, or Egypt proper, and hence Claudian designates the country, Egyptus sine nube fera—Egypt fruit. Full without a cloud. I shill do the firm of the fi

5 Sonie cattle wer

to be preserved for helping them to pur-sue the Hebrews in-to the Red Sea, ch.

xiv. / Jonah 1. 16; 3. 5, 6

u Heb. set not his heart unto, Ps. 28, 5, Is. 5, 12, ch. 5, 2, Ho. 4, 11, Je. 5, 22,

5 To mark that God inflicted this plague x De. 28. 16, 20. ver.

lous destructions thy kingdom.

### CHAP. IX.

a ch. 8. 1, 20; 5.1,3;7. 1, 15. Je. 6.8-10,17,18. Eze. 2. 6, 3 17. Ps. 119 46. Ac. 20. 27. 1 Co. 4. 2. b Ro.2.5,8,9. Le.26. 14-16,23,24.

c ch.8.19,24.1 Sa.5.6

c ch.8.19,24.1 Sa.5.6

TI. Ps.78.50. These cattle they kept for labour, milk, or wool, for the Egyptians kept none for slanghter.

slanghter.

5 Camels were in ancient times very numerous in Junest and over all the East Jub had at first three; thousand camels, and after the lays of his, adversity had passert away, six thousand camels; and it appears from Ge. L. 12 that camels were among the presents. among the presents of Pharach to Abra-

d ch.8. 22, 23; 10. 23; 12.13; ver.6, 20.

e Ec.3.1 11; 9. 10; 8 11 Joli 24.1.Pr.27.1.

f Ps.78.50.ver.19,25 Interval between the two miracles is not mentioned; and as the cattle of the Hebrews were preserved in the ormer plaque, the Egyptians, in the meantime, had, by purchase, possessed themselves of a new stock.—C.

tock.--C. g ch.3.19; 4.21; 7.14; 3.32. ls.48.4. Ec. 8. 11. Zec.7.11 12.

7 By looking on the disease as a mere natural event.—C.

3. v Re. 16. 17 18, 21. Jos. 10.11. Job 38,22,23. Ps. 78. 47,48;105.32,33. h ch.8.16.Am.3.7. z ch.10.6. Re. 16.18 21.Da.12.1.

# Le. 13. 18-20. De. 28.27. Re. 16. 2.

# ch.10.6. Re. 16.18,
2r.Da.1.21.
6 Here we have a picture of the awful devastation and ruin this storm of hall produced; notice is however taken of the land served from receiving any damage by the plague. God directs the clouds, and causes rain or hall one on another, either ment. The effect it had on Pharaoh is marked and striking The haughty monarch hundled hair self to Moses me the anguage of a pending the self of the company of the

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

13 ¶ And the Lord said unto Moses, Rise up mearly in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon "thine heart, and upon thy servants, and upon thy people; that thou omayest know that there is none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be pcut off from the earth.

16 And in very deed for <sup>q</sup>this cause have I raised thee up,<sup>3</sup> for to show in thee my power; and that my name may be declared throughout all the earth.

17 As yet rexaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time, I will cause it to rain a very grievous hail,4 such as hath not been in Egypt since the foundation thereof even until now.

19 Sends therefore now, and gather thy cattle, and all that thou hast in the field: for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that 'feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that "regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the Lord said unto Moses, Stretch forth thine hand toward heaven,5 that there may be hail in all the land of Egypt, \*upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became

25 And the hail smote throughout all the land of Egypt all that was in the field, both

- 26 Only in the land of Goshen, where the A.M. 2513. B.C. 1491. children of Israel were, was there no hail.
- 27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, bI have sinned this time: the Lord is righteous, and I and my people *are* wicked.
- 28 Entreate the Lord, (for it is enough,) that there be no more amighty thunderings and hail; and I will let you go, and ye shall stay no longer.
- 29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that 'thou mayest know how that the 'gearth is the Lord's.

  30 But as for thee and thy servants, I know that ye will hat yet fear the Lord God.

  31 And the flay and the barley was smitten.
- 31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled.
- 32 But the wheat and the rye were not smitten: for they were <sup>7</sup>not grown up.<sup>8</sup>
- 33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail 'ceased, and the rain was not poured upon the earth.
- 34 And when Pharaoh saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, and hardened his heart, he and his servants.
- 35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

# CHAPTER X.

1 God threateneth to send locusts. 7 Pharaoh, moved by his servants, inclineth to let the Israelites go. 12 The plaque of locusts. 16 Pharaoh sueth again to Moses. 21 The plaque of darkness. 24 Pharaoh sueth unto Moses, & but is still hardened.

ND the Lord said unto Moses, Go in unto A Pharaoh: "for I have hardened his heart, and the heart of his servants, that I might show these my signs before him: e ch.4.23; 5.1,3; 7.16; 8.1,26,27;9.1,13;3.18.

- 2 And that thou bmayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I
- have wrought in Egypt, and my sighs which I have done among them; that ye 'may know how that I am the Lord.

  3 And Moses and Aaron came in unto Pharach, and said unto him, Thus saith the Lord God of the Hebrews, dHow long wilt thou re
  1 Not fewer than the distinct of the Hebrew nouns marks some of the Hebrew nouns marks some of the Hebrew nouns marks some or the Hebre

a ch.8, 22; 10, 23; 11, 7, Is.32, 18, Ps.46, 1; 91, 1-10.

b ch. 10, 16, Nu. 22, 34, 1 Sa. 15, 24; 26, 21, Mat.27.4, Ju.1.7;10,10, 15, Ps.78,34,36,57.

c See ch. 8.8,28. Jol

d Heb. voices of God, Ps.29.3,4.

e 2 Ch 6.13. Ez1.9.5 Job 11.13. Ps.143.6. & Ps. 107. 34; 89. 1 135.9;105.27-36. f See ch.7.5;8.10,22;

EXODUS X.

A.M. 2513. B.C. 1491

i Means of destruc tion, ch. 23. 33. Jos.23. 13.1 Sa.18.21.Pr.29.6.

1 Heb. eye.

g ch.9.32.

/Ec.12.1, Jos.24.15. Pr.3.9. ch.5.1; ver.24-20. We shall need our cattle for sacrifices to g De.10.14,15.Ps.24 1;50.12.1 Co.10.26.

h Pr. 16.6. Is. 63. 17;5 12. Je. 5. 22. Ps. 28. 5. Ro 2. 4, 5. ver. 34. our God, and for foc to ourselves.

8 Barley and flax begin to ripen in Egypt in the month of March, wheat and peed at a p

f ch. 10. 18, 19. Ja. 16-18.

# Ec.8.11. Ro.2.4,5. 2 Ch.28.22; 36.18. ch.4. 21;7.1-4,13,22,23; 8.15, 19, 32; 5.2, ver.7,12,21, 35-

l Heb. by the hand of Moses, ch. 3. 19; 4. 21;0.1;7.3,4.

CHAP. X.

a ch. 4.21; 7.3-5,13 14, 22, 23; 8.15,19,32;9 7,12,10,21,34,35. Ps.81 12,2 Th.2.11,12.

b ch. 13. 8. De.6.20, 22. Ps.lxxviii.cv.; 44.1. Joel 1.3.Ep.6.4.

c Ps.9.16;58.11.Eze. 25. 17; 28.22.ch.6.7; 16. 12; 29.46. De.29.6. Je.

d Je.4.14;13.27. Is.1. 5.Ro.2.4,5.Ps.94.8.

24-7;33-34-

2 Let your God you so much boast of take care of you in the best way he can. It is plain you are hastening to your ruin; and if you trouble me farther, you shall smart for it.

m Ps. 52.3. 2 Ch.32. 7 Heb. hidden o

n ch. 5. 4; ver. 28. Ch.16.10;25.16;36.16.

3 He shook it to-wards the several quarters of the land of Egypt.

σ ch. 14.21. Ge.41.6 Ps.48.7.Je.18.17.

₱ Ps.105.34,35;78.46. De. 28. 38. 1 Ki. 8.37. Joel 2.2-11.ver.6.

q Joel 2. 2-11, 20; 1. 4.6.7,10. Ps. 105, 34,35; 78.46. De.28.38.1 Ki. 8. 37. Re.9.2-10.

4 The locust is a creature akin to the cricket and grass-hopper. The great brown locust is about

hopper. The great brown locates is about three inches or the control of the contr special habits, by all agreeing in voracity. Their irruptions are frequent into many countries of Africa and Asia, and are not unusual in the southern parts of a frequent in the courter of the frequent of the frequent of the inhabitants of agricultural districts is extreme; and loud noises fires, and loud noises fires, are employed to keep them on the wing, for when they once descend hope of deliverance is over-

f Pr. 30.27. Joel 1.4; 2. 2-11. ch. 9. 32. See ver.14.

5 And they shall cover the face1 of the earth, that one cannot be able to see the earth: and they shall eat the gresidue of that which is escaped, which remaineth unto you from the h ver.14,15; ch.9.24; 11. 6. Joel 2. 2. Da. 12. 1. No locusts were like them in number, shape, or destructive influence. hail, and shall eat every tree which groweth for you out of the field.

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; hwhich neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, How long shall this man be a 'snare unto us? Let the men go, that they may serve the Lord their God. Knowest thou not yet that Egypt is \*destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God; but who are they that shall go?

9 And Moses said, 'We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we must hold a feast unto the Lord.

10 And he said unto them, Let the Lord be so with you,2 as I will let you go, and your little ones: "look to it; for evil is before you.

11 Not so: go now ye that are men, and serve the Lord; for that we did desire. "And they were driven out from Pharaoh's presence.

12 ¶ And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

13 And Moses stretched forth his rod<sup>3</sup> over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and, when it was morning, the east wind brought the plocusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

15 For<sup>q</sup> they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit

Aaron in haste; and he said, I have sinned against the Lord your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and "entreated the Lord.

19 And the Lord turned a mighty strong (Egypt, the 13.36; 15.4, 223.33. No. 14.25; 23.4, 24. Dec., 19.36; 15.4, 24. Dec., 19.36; 15.4, 24. Dec., 19.36; 15.4, 25. Dec., 19.36; 15. Dec., 19.36; 15.4, 25. Dec., 19.36; 15.4, 25. Dec., 19.36; 15. D west wind, which took away the locusts, and cast them into the \*Red sea; there remained not one locust in all the coasts of Egypt.

20 But "the Lord hardened Pharaoh's heart, so that he would not let the children of Israel

21 ¶ And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be 'darkness over the land of Egypt, even darkness which may be felt.5

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

any from his place, for three days:6 but all the children of Israel had light in their dwellings.

vard heaven; and there was a thick darkness in a ll the land of Egypt three days:

23 They saw not one another, neither rose my from his place, for three days:

bildren of Israel had light in their dwellings.

24 Thand Pharaoh called unto Moses, and aid, Go ye, serve the Lord; only blet your locks and your herds be stayed: let your little and your herds herds your little and your herds herds your little and your herds herds your little and your herds herds your little and your herds herds your little and your herds your little and your herds your little and your herds your little and your herds your little and your herds your little and your herds your little and your herds your little and your herds your little and your herds your little and your herds your little and your herds your little and your herds your little and your herds your little and your herds your little and your herds your little and your herds your little and your little and your little and your little and your little and your little and your little and your little and your little and your little and your little and your little and your said, Go ye, serve the Lord; only blet your flocks and your herds be stayed: let your little ones also go with you.

sacrifices and burnt-offerings, that we may sacrifice unto the Lord our God.

shall not an hoof be left behind: for thereof must we take to serve the Lord our God; and wed know not with what we must serve the Lord, until we come thither.

27 ¶ But the Lord 'hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee Jeth 25 16; 16:10.

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r ch. 9. 27. Nu.21.7 22.34. 1 Sa.15,24;26,21. Mat. 27.4. Ju.10.10,15. Ps.78.34,36,57.

s Job 34. 31,32.ch.8. 8,28;9.28.Ac.8.24.

# Deathful plague, 2 Ki. 4. 40. 2 Co.11.23. Ju.10.15.

# ch. 8, 12, 30; 9,29. Mat.5.44.Ja.5.16-18.

x On the east of

ych.3.19;4.21;6.1;7.2 -4, 13, 22, 23; 8. 15, 19, 32; 9. 7,12,21,34,35.Ec. 8.11.Ro.2.4,5.2 Ch.28,

# Job 24, 13; 18, 5, 6. Ps. 105, 28, Re. 16, 10,

4 Some have rendered this 'darkness which causeth to feel,' but the expression as it stands is sufficiently intelligible, and although it is difficult, perhaps impossible, to account for the partial limits of the darkness, it was the will of God in the sufficient of the partial limits of the darkness, it was the will of God in the sufficient of the suf

a ch. 8.22; 9.4,26; 12. 13.Ps.111.9;112.4.

6 Ge. 34. 23. 1 Ti. 6.

c De.12.32;17.16.Pr. 3.0. Ge.31.18. Ho.5.6. See ver.9. d Ge. 12.1. He.11.8. Ho.6.3.

ech.3.19; 4.21. See ver. 20. Re.9.20; 16.10, 11.

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g He.11.27.ch.11.4.

CHAP. XI.

a Ge.15.14.cn.12.31, b Heb ask,ch.3.22 12.35,36.Ps.105.37. c Ge. 39.21. ch.3.21; 12.36.Ps.100.46.

d A.c. 7.22. 2 Sa. 7.9. Es. 9.4, with Lu. 24.19.

Es.9.4 with Lu.2419

7 The meaning and force of this verse ought to be noted it assigns two the control of the same to the temperature of the Egyptians to the Hebrews:—I. Od gave his people favour; and 2. The power of Mosses was seen and acknowledged to be paramount. Nothing was beyond rhis reach. By a win a moment the fruits of the field, the cattle, the industry, and even the life of man. The Egyptians fearing his power were willing to propitate him with any sacrifices however costy.—P.

e To Pharaoh, ch 4.22;5.1;10.29;ver.8. /Am.5.17. Job 34.20. 1 Th.5.3.1s.13.8. Je.13. 21. Pr.27.1. ch.4.2312. 12.29.30; 13.15. Ps.78. 51;105. 30;135. 8;136.10. g Mat. 24. 41. Ju. 16 21. Is. 47. 1, 2. La. 5. 13.

h Is. 15.4,5. ch.9.24 2.30. Da.12.1.

i Jos.10.21. Job 5.16, 23. Eze.34.25. Ho.2.18. 23. Eze. 34.25. Ho. 2.18.

8 The dog, by the law of Moses, was pronounced unclean, and held in great contempt by the Jews, 1 Sa. 17.43; 24.14, 2 Sa. 9.

8. 2 Kt. 7.13. Yet the dog was a god with the Egyptians. Anuist, the dog god, was wershipped, and had temples and priests.

ors, the dog good, was worshipped, and he worshipped, and he worshipped, and he worshipped, and Composite, the modern Minich, was built to his honour. The announcement of Moses, that 'not a dog shall move his tongue against man or beast, was therefore the Egyptian idolatry, as well as a prophetic assertion of the uninterrupted exodur of Israel—Note, When a man's ways please the Lord, and the modern of the property of the prope

k ch.8.22. Mal.3.18. Ps.4.3;91.1-10.Job 5.15

from me, take heed to thyself, see my face no more: for in that day thou seest my face thou shalt die.

29 And Moses <sup>g</sup>said, Thou hast spoken well; I will see thy face again no more.

# CHAPTER XI.

1 God's message to the Israelites to borrow jewels of their neighbours. 4 Moses threateneth Pharaoh with the death of the first-born.

A<sup>ND</sup> the Lord said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely athrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover, the man Moses was dvery great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.7

4 ¶ And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt:

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is gbehind the mill; and all the first-born of beasts.

6 And there shall be a <sup>h</sup>great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel 'shall not a dog8 move his tongue, against man or beast; that ye may know know that the Lord doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down  $\begin{bmatrix} \tilde{I}_{23} & \tilde{I}_{2.3} & \tilde{I}_{3.49} \end{bmatrix}$  unto me, and bow down themselves unto me,

and penetrating that the whole air and earth seemed to tremble, and a sense of fear instinctively crept over one. Soon afterwards the locusts began to alight, and in a few hours the ground was covered with them. For three days the cloud swept over Damascus, and then they lay on the earth in some places to the depth of five and six inches. Every green thing was eaten up-grass, grain, flowers, foliage, and even the tender bark of trees. The houses, courts, and streets of the city were filled with them. It was impossible to keep them off the person; they crawled over back and head, and face and hands. In walking through the streets, and even in the rooms of the houses, one crushed several at every step. P.]

Ver. 29. Moses saw Pharaoh no more; for he denounced the death of the first-born before he left his presence at this time, ch. 11. 4-8; and when they were destroyed, Pharaoh only sent to him, ch. 12. 31.

REFLECTIONS.—Let me, with holy awe, observe, that God intends the judgments which he executes as standing memorials of his supreme power and authority over all creatures, and of his victorious power over the kingdom of Satan, in restraining the malice and chastising the insolence of his and his people's enemies. But there is nothing for which God more readily quarrels with men than for their pride. Whole nations are often ruined through the pride and obstinacy of their governors: and when Satan has got sinners

godly from among them; for if once a full separation be made, the former will be irrecoverably and inexpressibly miserable, and the just judgment of God will no longer tarry.

CHAPTER XI. Ver. 3. Moses was very great; was much honoured, as one who could bring upon them fearful judgments, and remove them at his pleasure.

Ver. 4. I will go out; manifest my powerful and just purpose in an eminent and extensive manner. Ver. 7. They shall not meet with the smallest opposition or disturbance in their departure from Egypt.

Ver. 8. Moses' great anger manifested his detestation of Pharaoh's incurable obstinacy, and represented the

saying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in "a great anger.

- 9 ¶ And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.
- 10 And Moses and Aaron did all these wonders before Pharaoh: and the Lord phardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

1 The beginning of the year is changed. 3 The passover is instituted. 11 The rite of the passover. 15 The days of unleavened bread. 29 The first-born are slain. 31 The Israelites are driven out of the land. 37 They come to Sucocht. 43 The ordinance of the passover.

A in the land of Egypt, saying,

- CHAPTER XII.

  1 The beginning of the year is changed. 3 The passover is instituted. 11 The rite of the passover. 15 The days of unleavened bread. The first-born are slain. 31 The Israelites are driven out of the passover.

  AND the Lord spake unto Moses and Aaron in the land of Egypt, saying,

  2 This amonth shall be unto you the begining of months: it shall be the first month of the exodus was made the first of an epoch in go of months: it shall be the first month of seen as a say be seen to you.

  8 The time of their ediverance from the call the first month of the passover.

  1. The month his constituted the first month of the exodus was made the strong as a manual than the strong as a manual that the strong as a manual than the strong as a manual th ning of months: it shall be the first month of the year to you.8
- 3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month
- Israel, saying, In the tenth day of this month they shall btake to them every man a lamb, according to the house of their fathers, a lamb for an house:

  4 And if the household be atoo little for the lamb, let him and his neighbour next unto his house take it, according to the number of the souls; every man according to his eating shall make the souls; every man according to his eating shall make the souls are supported to the lamb. make your count for the lamb.
- 5 Your lamb shall be without blemish, a male of of the first year; ye shall take it out  $\frac{1}{32}$ from the sheep, or from the goats.
- 6 And ye shall hkeep it up until the fourteenth day of the same month: and the 'whole assembly of the congregation of Israel shall kill it kin the evening.
- 7 And they shall take of the blood, and strike it on the two side-posts, and on the upper doorpost, of the houses wherein they shall eat it.
- 8 And they shall "eat the flesh in that night roast" with fire, and "unleavened bread; and with bitter *herbs* they shall eat it.
- 9 Eat not of it raw, nor sodden at all with 18.53.10. water, but roast with fire; his head with his Mat. 16.12.1 Co.5.8.3. legs, and with the purtenance thereof.

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EXODUS XII.

m Heb. are at thy feet, Ju.4.10;8.5.1 Ki. 20.10.2 Ki.3.9.

n Ps. 69. 9. Mar. 3.5. Ep.4.26.

ø ch.3.19; 4.21; 10.1; 7.3.Ro.9.16,17. 7.3. K.0.9.10,17.

\$\tilde{p}\$ \tilde{c}h.7.3,13; \( 6.1; \) 9.7,
12; \( 34.35; \( 8.9.7); \) 51:0.1,20,
27; \( 14.4.14.17) \) \( De. 2.30.
1 \) \( Sa.6.6. \) \( Job. 9.4. \) \( Ps.81. \)
12.2 \( Th. 2.11.12. \)

7 See note on ch.4. 1,—C.

CHAP. XII.

8 The time of their

b Ps.89,19,20, He.5. 1. Pr.8.23, c Or, kid, ver. 5, 19, Jn.1.29, 1 Co.5.7, Re.5. 8,9,12,13.

modern acceptation.

d Col.1,27.Re.7,4,9; 11.15. Ro.15.8–12;3.21, 22, 29, 30; 11. 11, 12, 15,

e Le.1.3,10;22.21-24. Mal.1.14. He. 7.26; 9. 13,14.1 Pe.3.18;1.18,19;

2.22.2 Co.5.21. f 1 Ti. 2. 5. Ps. 80.17. Zec.13.7. Is.9.6;7.14.

g Ca. 5.10,11. Ro. 5. 5. Jn. 10.18;19.11.

m ver.18. Jn.6.53,54. He.3.13-15.2 Co.6.2.

# He.11.28. 1 Th.1. 10.Col.1.14. Ro.8.1,33, 34. Ga.3.13. 2 Co.5.21. Ju.5.24. a ch.13.4. De.16.1.

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*q 1* Pc.1.13. Ep.6.14. Ps.23.4.

r ver. 13, 23,27. Nu. 28.16. De.16.5. 1 Co.5.

5 ch. 11. 4, 5; ver.29,

t Nu. 33. 4. Is. 19. 1. Je.43. 13. 1 Sa.5.3. Ps. 82.1.ch.22.28.

x Le. 23. 5. Nu. 9.2-14;16.40;28.16. De.16.1 -7,12; 15.15. Jos. 4.7; 5. 10. 2 Ch. xxx. xxxv. ch. 13.9;17.14.

y ch.13.6; 23.15; 34. 18. Le.23.6. Nu.28.17. De. 16. 3, 15. Lu. 12. 1. Mat.16.12. 1 Co.5.6-8,

z ver. 19; ch. 31. 14. Ge. 17. 14. 1 Co. 5. 13. Mat. 18.17.

a Le. 23. 2-4, 7,8,24, 27, 35, 66, Nu. 28, 18,25, 26,29,1,7,12.

*b* ch. 16. 23; 35. 2, 3. Ne.8.1-18. Je.17.21,22.

c For ever, in the ceremonial laws, signifies, till Christ should come and be the everlasting antitype thereof, ver. 14, 24; ch.27, 21; 28, 43; 30, 21. Le.6.18; 10.9; 17.7; 23. 14, 21, 31, 41; 24. 3. Nu.18.11,19,23, &c.

1 The passover was celebrated in the conclusion of the four-teenth day of this month, just before the tegmining of the Afternith, day. For the next morning, when the Israelites, immediately after they had caten the lamil, were Egypt, was not part of the fourteenth day, but of the fifteenth; as we read, Nu. 32. 3.—I. 1 The passover was

2 It would seem from the whole cur-rent of the narrative that these general instructions were given by Moses to the Israelites at the the Israelites at the beginning — probably on the very first day—of the month. They had therefore full time not only to prepare for the festival, but also to prepare for the exodus. The people were organized. Or the propile were organized. The orders were carried out to the chiefs of each section saw them carried out.—P. / ver.22. He.11.28;9. 13,14. 1 Pe.1.2. Ep.1.7. Col.1.14. carried out .- P.

until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; awith your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the tods of Egypt I will execute judgment: I am the LORD.

13 And "the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a \*memorial; and ve shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever.

15 ¶ Seveny days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be an aholy convocation, and in the seventh day there shall be an holy convocation to you: no bmanner of work shall be done in them, save that which every man must eat, that only may be done of you.

17 And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.1

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be dcut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.2

deeds come upon us in exact proportion to their sinful- | the common year among the Egyptians and others, all | the goodness of God lead him to repentance; lest his righteousness be manifested in his awful judgment!

first of the Jewish sacred year now established by God, stitious use of it. according to which the ceremonial festivals were to be

Ver. 10. They were to leave none of it, lest the ness. Of this the guilty sinner has now warning; may along, I suppose, from the creation; but was made the Egyptians should abuse it, or themselves make a super-

Ver. 11. These circumstances imported their holding Meanwhile, by increasing his strokes of wrath, he can regulated: but they continued to reckon by the ancient themselves in readiness to leave the country, and march

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# Ge. 15. 14; 46. 4; 50. 24.ch.6.1; 10.9. Ps. 105.

x ch.8,28;9.28;10.17.

y ch.11.1;ver.39. 4 Ge.20.3.1s.37.36.

5 Or, dough.

6 Heb. asked. a See Ge.39. 21. ch.

7 The original Heb. signifies either to lend or to give.—C.

# ch.10.9.26.

21 Then Moses called for all the elders of AM. 2513. B.C. 1491. Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smith the passor.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and on the two side-posts, the | 36.2 Sa. 24. 10.17. IS. 37 LORD will gpass over the door, and will not | fG. 17.8 Seever. suffer the hdestroyer to come in unto your houses to smite you. m ch. 13. 8, 9, 14, 15. De.6.20-25;32-7. Ps. 78. 5,6. Jos.4-6,7,21,22. Is. 38.19.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be Oct. 13-14-15: 34-25. 10-6.5-21-25: 10-25.5-1 const. 15-25.5-1 cons come to the land which the Lord will give see Ge 24.261.47.
you, according as he hath promised, that ye nich4.31.1 Ch.27.20. Nic.6.2 Ch.20 18. Ps. shall keep this service.

26 And<sup>m</sup> it shall come to pass, when your lidren shall say unto your When your children shall say unto you, What mean ye by

this service?

27 That ye shall say, It is the \*sacrifice of the Lord's passover, who passed over the houses of the shildren of Lord in Europe in houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head, and worshipped.

worshipped.

28 And the children of Israel went away, and pdid as the Lord had commanded Moses and Aaron, so did they.

29 ¶ Andq it came to pass, that at midnight the Lord smooth all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was the country, and the shield in the first-born of the captive that was in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead. The born of the first-born of the concern the same had opportunity and exhibitions of the least, consequent on statement there was the least, consequent on the land of Egypt, the moment a death of the female swhom and all females who may be present. The moment adam to may be present the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witnessing the wild exhibitions of the state of witness

e ch.6.26; 3.16,18,19; 4.29;ver.37.

/He.11.28. Le.14.6. Nu.19.18. Ps.51.7. Ac. 15.9. Jn.15.3;17.17.

g Eze.9.6, Re.7.3;9 4. 2 Sa. 24.16, Ro. 8, 1 33,34.1 Th.1.10,

/ See ver.14.

ð Nu. 33. 3, 5; 1. x., with Ge 12.2; 13.16;15. 5; 17. 4-6,16; 18. 18; 22. 17; 26. 4; 28.3,14; 35.11; 46.3; 47.11;27; 46.19,20. ch. 1.7,12;38.26. c Nu.11.4.Zec.8.23. & See ch.3.7;6.8.

> d ver.33;ch.6.1;11.1. e Ac.13.17.He.11.9.

f Ge.15. 13. Ac. 7.6. a.3.17.

s ch.11. 6. Pr. 21, 13. Ja.2.13. Ju.1.7. 2 Th.1. 6, with ch.1.16,22.

8 Only those who have had opportuni-ties of witnessing the wild exhibitions of

8 The apparent contradiction between this verse and Ce. 15, 13, where the period of predicted affliction in a strange land is said to be 400 years, will evanish by the following control of the said to be 400 years, will evanish by the following control of the said to the birth of Isaac, 25 years; Isaac at the birth of Isaac, 25 years; Isaac at the birth of Isaac, 25 years; Isaac at the birth of Isaac, 25 years; Isaac at the birth of Isaac, 25 years; Isaac at the birth of Isaac, 25 years; Isaac at the birth of Isaac, 25 years, Isaac at the birth of Isaac, 25 years, Isaac at the birth of Isaac, 25 years, Isaac at the Isaac I g Hab. 2. 3. Ps. 102. 13. Eze. 24. 2. Nu. 23. 19. He. 10. 23. Tit. 1. 2. 2 Ti.

31 ¶ And he called for Moses and Aaron by night, and said, 'Rise up, and get you forth from among my people, both ye and the children of Israel; and go serve the Lord, as ye have said.

32 Also "take your flocks and your herds, as z ch.3.21,22; 11. 2, 3. e.15.14 Ps.105.37. ye have said, and be gone, and bless me also.

33 And the Egyptians were surgent upon the people, that they might send them out of the land in haste; for they said, We be all dead

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.

36 And the Lord agave the people favour in the sight of the Egyptians, so that they 7ent unto them such things as they required: and they spoiled the Egyptians.

37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children.

38 And ca mixed multitude went up also with them; and flocks, and herds, even very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were dthrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the 'sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.8

41 And it came to pass, at the end of the four hundred and thirty years, even the gselfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

42 It is ha night to be much observed unto the Lord for bringing them out from the land of Egypt; this is that night of the Lord to be

one of the most glorious titles of Christ, as it is written, I Co. 5. 7, 'Christ our Passover is sacrificed for us,' and then we will be prepared to see, in this history, an accurate type of many things concerning him. A the believer contemplates his past sin. Thus 'Peter favours, and cheerful submission to his laws and ordinates of the most remarkable we shall notice. (1) Egypt, went out and wept bitterly,' Mat. 26. 75. (7) The loins ver. 1, the land of bondage, is the emblem of that girded, ver. 11, that is, the tucking up of every loose Ver. 38. [It is not said that the whole people were every man whom he delivers. (2) The new commence- struction to movement, sets forth the necessity of 'lay- goods, at Rameses; and that they

medicinal beyond what are sweet), set forth the renew- | sacrifice; but as received and eaten by men, it was ing and healing power of Christ, while they remind us of that bitterness of repentant recollection with which

also a sacrament.—The Israelites bowed their heads in token of their thankful acknowledgment of God's

slavery and oppression of sin in which Christ finds and flowing robe under the girdle, removing its ob- first assembled, with their children, flocks, herds, and

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2 In remembrance of the destruction of the destruction of the figure of

b De. 16.1, ch.12.14

c ch. 6. 1, 6; ver. 16 De.11.2,3.Ne.9.10.

observed of all the children of Israel in their generations.

43 ¶ And the Lord said unto Moses and Aaron, This is the ordinance of the passover; There 'shall no stranger eat thereof:

44 But every man's servant "that is bought for money, when thou hast circumcised him, then shall be eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In mone house shall it be eaten: thou shalt not carry forth ought of the flesh abroad t of the house; "neither shall ye break a ne thereof.
47 Allo the congregation of Israel shall keep a shall keep family should share the family should share the family should share the family should serve the Lord. out of the house; "neither shall ye break a bone thereof.

48 And when pa stranger shall sojourn with thee, and will keep the passover to the Lord, let all his amales be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. 1

1 A stranger, though he renounced; though he renounced in the stranger and the stranger of the God of Israel, as not allowed to eat the passover.

1 A stranger, though he renounced to the God of Israel, as not allowed to eat the passover.

2 and, as there was no law to him that was home-born and the stranger it is the stranger. It is the stranger in the stranger. It is the stranger in the stranger. It is a stranger though he renounced to the stranger though he renounced to the stranger. let all his amales be circumcised, and then let

among you.1

50 Thus did all the children of Israel; 'as the Lord commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, 25 Ge. 7.5 ch. 76.11. 25 ( out of the land of Egypt by their "armies.

# CHAPTER XIII.

1 The first-born are sanctified to God. 3 The memorial of the passover is commanded. 11 The firstlings of man and beast are set apart to God. 17 The Israelites go out of Egypt, and carry Joseph's bones with them. 20 They come to Etham. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

▲ ND the Lord spake unto Moses, saying, 2 Sanctify unto me all the first-born, whatsoever openeth the womb among the chil-

A.M. 2513. B.C. 1491.

1 Ep.2.12. Le.22.10 Co.11.27-29. Jn.3.3.

& Ge.17.12,13. Is.35. 10.Re.5-9,10.Ep.1.7.

¿Ep.2.12.Ro.10.3;9.

m 1 Ti.3.15.Ep.2.19 -22; 4.3-6. 1 Co. 12. 12. Col.2.19.

# Nu.9.12. Jn.19.36. o Nn.9.13.

r Nu.15.15, Ac.15.9, 11.Ga.3,28, Eze.47.22, 23, Ep.2, 12-22, Col. 3, 11.Ro.3.29,30.

was home-born and to the stranger, it seems that even an Israelite, who retained uncircumcised persons in his household, must not eat the passover.—Scott.

/ See ver.41.

Numerous and well-ordered families, ch.6.26;7.4; ver.17, 37, 41.Ac.7.36.

CHAP. XIII.

a ver. 12-15; ch. 12, 42; 23-19;34-19. Le.27. 26. Nu. 3-13;8. 16,17; 18. 15. Lu. 2.23. He. 12.2. Ro.6.13,19,22;2.1,12.

d ch. 12. 8, 15, 18-20 1 Pe.2.1.1 Co.5.7,8.

e ch. 12. 2, 17, 41,51 23.15;34.18. De.16.1. / See ch.3.8;6.8.Nu 15.2.De.26.1.

g ch.12.15,26.De.16. 3,4,8.

# ch.12.15-20; 34.18. Le. 23. 8. De.16.3,4,8. Ac. 24.16. 2 Co. 1.12. Phi. 4. 8. 1 Co. 5. 7, 8. 1 Pe.2.1.

i ch.12.26, 27. Ps.44. 1;78.3-9. Is.38.19. Ep. 6.4. Seever.14.

8 It is interesting to observe the regard had to the young in the ends and uses of these insufficient in satisfying their natural curiosity, be insurated from generation in the history of God's wonderful deliverance of their fathers. This is one great end and reason for the public administration of religious ordinances, which is the profit of the instruction of the young, and to remind all of their yows and obligations.

—I.

& ver. 16. De. 6.8; 11. 18. Nu.15.39, Pr.1.9;6. 20-23, 1s. 49.16, Je.22 24.

/ Jos. 1. 8. ch.6.6; 14. 16;ver.3.

m ch. 23. 15; 34. 18. Le. 23.6. Nu.28.17-25. De.16.3,4,8.

n ver.2;cb.22.29; 34 19. Eze.44.30. Le.27 26.Nu.8.17.De.15.19. 4 Heb.cause to pas.

dren of Israel, both of man and of beast; it is

3 ¶ And Moses said unto the people, <sup>b</sup>Remember this day, in which we came out from Egypt, out of the house of bondage; for by estrength of hand the Lord brought you out from this *place*: there shall no deavened bread

4 Thise day came ye out, in the month Abib.

5 And it shall be, when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that gthou shalt keep this service in this month.

6 Seven<sup>h</sup> days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord.

7 Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee; neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt show thy son 3 in that day, saying, This is done because of that which the Lord did unto me when I came forth out of

9 And it shall be for a ksign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a 'strong hand hath the Lord brought thee out of Egypt.

10 Thou<sup>m</sup> shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be, when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto the Lord

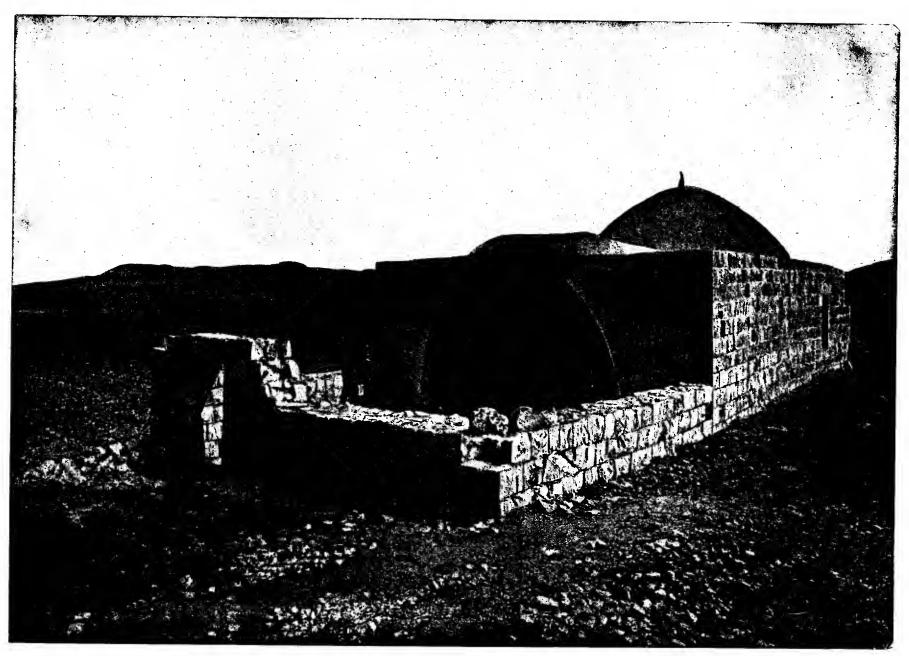
actually remained in Egypt 430 years. The difficulties that beset this view, especially in regard to the recorded genealogical table of the tribe of Levi, may be overcome by supposing that all the individuals are not mentioned, but only such as were men of note. Several may thus have been omitted between Kohath and

Ver. 43, 45. No heathen or uncircumcised person was allowed to partake thereof.

REFLECTIONS.-Come near, my soul, and behold what the Lord hath wrought for Israel! He had multiplied them amidst cruel bondage and murder; he had protected them amidst ruinous plagues: and now, after a solemn feast, he brings them forth with wealth, with honour, in health, in peace, in order, and in due

riches, and righteousness, they come forth! In what high honour, spiritual soundness, peace, and order, they are brought from heathenism or Popery; nay, from their natural state of bondage and death in trespasses and sins; and all in the precise time of love, the day of espousals, the hour of grace, appointed of the Father! And how marvellously JEHOVAH here makes all things new. A new thing is created on the earth -a virgin brings forth a child whose name is 1M-MANUEL, God with us! A new testament is ratified in his blood! a new covenant is confirmed with many! a new gospel period, a year of God's redeemed, is introduced! new festivals on the flesh and blood of his Son! new liberties! freedom indeed, for those who are made heirs of God, and joint heirs with Christ! a new time! Behold what things he who sitteth on the church of Jews and Gentiles, purified by his oblation.

and death, for us; -- and might, with unfeigned faith, sincere love, and bitter grief for sin, be fed upon by us, in holy fellowship, as the sweet, the heart-cheering, supporting, and strengthening food of our soul, by which we are enabled to go up from this evil world towards our everlasting inheritance in the Canaan above! And, blessed be the Lord, we, strangers and foreigners, sinners of the Gentiles, are admitted to feast on him, with Abraham, Isaac, and Jacob, in the kingdom of God, while the Jewish children of the kingdom reject him! In their feast of unleavened bread may 1 not discern Jesus' state of debasement on earth? his week fulfilled in holiness, in sorrows, and in sufferings; on the first day of which he assumed his holy manhood, was gathered with sinners, but without sin; and on the last of which he made his life a ransom for all?



TOMB OF JOSEPH—NEAR WHERE CHRIST TALKED WITH THE WOMAN OF SAMARIA. [Exodus xiii:19.]—"And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." So we have pointed out to us to-day the tomb of Joseph about a mile and a half south of Shechem, on the parcel of ground purchased by Jacob. It stands at the eastern

entrance to the valley between Mount Gerizin and Mount Ebal. Jews, Samaritans, Christians and Mohammedans agree on the identity of this sacred place. The tomb is about six feet long, four feet high, covered with ordinary plaster, as are the Moslem graves of the country. It is about a mile from Jacob's well. It is well to remember that the Mohammedans respect Old Testament characters as do the Christians.

the irrigated and tilled soil of Egypt, and the untilled pasture-land of the peninsula. The route of the Israelites was, for the first two days, so directed as if they were determined to pass round the northern end of the Gulf of Suez.—P.

e Nu. 14. 14. De. 1.33. Ne. 9. 19. Ps. 78. 14; 99. 7; 105. 39. 1 Co. 10. 1.

d ch.4.19,20,24. Nu. 3.19.Is.4.5. Ps.121.5-8.

CHAP. XIV.

a By this march to the south-east God tried their faith, car-ried them off from the Philistines, who hated them, τ Ch.7, 21, and tempted Pha-raoh to pursue them.

δ Nu.33.7. ch. 13.17. 18,20. Je.44.1.

7 Hitherto the Is-raelites had pursued an easterly direction towards the northern

all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's.

13 Ando every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all<sup>p</sup> the first-born of man among thy children shalt thou redeem.

alt thou redeem.

14 And it shall be, when thy qson asketh thee strength q so qin time to come, saying, What is this? that thou shalt say unto him, By \*strength of hand the Lorn brought no out for the Lorn bro the Lord brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the firstborn of man and the first-born of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thine rendered harnessed,

16 And it shall be for a 'token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt.

17 \( \text{A}\) And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, "Lest peradventure the people repent" then they see war, and they "return to Egypt."

18 But God 'gled the people about, through the way of the wilderness of the Red sea. And the children of Israel went up "harnessed" out of the land of Egypt.

16 A 1 M Egypt.

of the land of Egypt.

the land of Egypt.

19 And Moses took the bones of Joseph with
administration of children must at once be apparent.—C. him: for he had straitly sworn the children of Israel, saying, "God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And bethey took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.6

A.M. 2513. B.C. 1491. A.M. 2513. B.C. 1491

σ ch.34.20.Nu.18.15, ι Pe.1.18,19.Ac.4.12.

8 Or, kid.

p Nu. 18. 15,16; 3.46, 47.Re.14.4.

g ch.12.26, De.6.20, Jos.4.22, Ps.145.4, Ep. 6.4, See ver.8,

4 Heb. to-merrow.

f De. 6. 8; 11. 18, 20. Pr. 3. 21; 7-3. Re. 14. 1, 2, 14. ver. 9. Nu. 15. 38–40.

u Ps.105.14.1 Co.10. 13. Ge.19.20,21. Is.63. 7-13.1 Ch.7.21.

x Nu. 14.4. De.20.8. Ne.9.16.

y ch. 14. 2. Nu.33.8. Ps. 107.7;80.1;77. 20:78. 52, 53. Is.63.12,13. ver.

z As armies; or by five in a rank, ch. 14. 8;12.51.

end of the gulf; now they turned due south they turned due south along its western shore. They thus placed themselves between the advanc-ing host of Pharaoh and the Red Sea; while in front they were shut in by the rugged promontory of Atakah, so that escape was, humanly speaking, hopeless.

—P.

c Ps. 37. 22,23; 71.11; 41. 5,7.8. Their God does not know the way to Canaan. d ch.3.19;4.21;7.3,4, 13, 14, 22;8.15,19.32; 9. 7, 12, 34, 35; 10.1,20,27; 11, 9. ver.8,17. R0.2.4, 5.Ps. 81. 12. 2 Th.2.11,

8 See note on ch.4. 21.—C. e ch. 9.16; ver.17.18. Eze.20.9.Ne.9.10. Ro.

9.17,22, fch.7.5,17;8.10,22;9. 14.Ps.58.11;9.16;83.18.

*P* Ps. 105, 25, ch.1.9, to; 10.7;12, 33, Job 5,2, Ja.4.5.

A See ver.4,17.

*b* Nu. 33. 6. Je. 2. 2. Ho.**2.14** De.8.2,15. See note on ch.

a Ge.50.24,25. Ac.7.

6 In the edge of the wilderness of Sinai, at or near the line marked by the an-cient canal between i ch.3.20; 6.1,6; 13.3, 3,16,18.Nu.33.3. & Jos.24.6.ch.15.9.

21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from

before the people.

#### CHAPTER XIV.

1 God instructeth the Israelites in their journey. 5 Pharaoh pursueth after them. 10 The Israelites murmur. 13 Moses comforteth them. 15 God instructeth Moses. 19 The cloud removeth behind the camp. 21 The Israelites pass through the Red Sea, 23 which drowneth the Egyptians.

↑ ND the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, that they aturn and encamp before bPi-hahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.7

3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart,8 that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out 'with an high hand.

9 But the Egyptians \*pursued after them, (all the horses and chariots of Pharaoh, and

tion of the Hebrews' first-born, when he destroyed | that bestows it all? (2) This law of redemption or | those of the Egyptians, gave him a peculiar right to

Ver. 9, 16. Their exact observation of these feasts. and the dedication of their firstlings, together with the repeated explication of the meaning thereof to their children, would make their deliverance from Egypt as fresh and evident to them and their seed as a thing bung or written in their foreheads.

Ver. 13. Unclean firstlings were either to be redeemed, or else killed, that they might not be put to any other use than for the Lord.-[From Nu. 18. 15 we learn that 'the firstlings of unclean beasts' were to

destruction is expressively symbolic of the state of the unclean sinner: he must be redeemed by the 'blood of the Lamb,' or he must be destroyed with 'everlasting destruction.' C.]

Ver. 17. The Philistines, who had originated from Lower Egypt, Ge. 10. 13, 14; and dwelt in the southwest corner of Canaan, were a numerous, valiant, and fierce nation, whom the Hebrews, unarmed, and quite dispirited by their long bondage, durst not have encountered. -['The way of the land of the Philistines' was the route direct along the coast of the Mediterranean from El-Arish to Gaza. There the Israelites

my mind; and let me teach them diligently unto my children, that they may hear and fear the Lord for their good. What the Lord marvellously brings to me, or preserves for me, let me cheerfully surrender to his service, at his call. The life he rescues from imminent danger is doubly obliged to be devoted to his service; and they who truly love God will readily serve him with the best they have. But if troubles and difficulties attend my path, conscious of my weakness and folly, let me trust in him who proportions his people's trials to their strength, and look up to him for direction in all my ways. In this pillar of cloud and fire I discern God's special care and protection of his people. Even

his horsemen, and his army,) and overtook them encamping1 by the sea, beside Pi-hahiroth, before Baal-zephon.

children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were "sore afraid: and the children of Israel cried out unto the LORD.

hey were "sore afraid: and the children of Isale I cried out unto the Lord.

11 And "they said unto Moses, Because there beere no graves in Egypt, hast thou taken us way to die in the wilderness? wherefore hast nou dealt thus with us, to carry us forth out of Egypt?"

12 Iso not this the word that we did tell the Mosac history.

13 And "they said unto Moses, Because there because there beer no graves in Egypt, hast thou taken us subterraneous cities of the dead. The nations of Europe have nou dealt thus with us, to carry us forth out for the dead their sar-cophagin and their sar-cophagin and their sar-cophagin and their silent yet ure sistible expenses the property of the dead their sar-cophagin and their silent yet ure sistible expenses. were no graves8 in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?9

thee in Egypt, saying, Let us alone, that we ay serve the Egyptians? for it had been better r us to serve the Egyptians, than that we would die in the wilderness.

13 ¶ And Moses said unto the people, pFear works of je may serve the Egyptians? for it had been better for us to serve the Egyptians, than that we should die in the wilderness.

ye not; stand still, and see the & wation of the LORD, which he will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 The Lord shall fight for you, and ye shall hold your peace.

15 ¶ And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel,1 that they go forward:

16 But lift thou up thy rod, and stretch out see Pand over the good and stretch out see Pand over the good and stretch out see Pand over the good over the g thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea.

the midst of the sea.

17 And I, behold, I will harden² the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall "know that I am the Lord, when I have gotten me honour little for the first of the feeled or the first.—C.

am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the \*angel of God, which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a veloud and darkness to them, but it gave light 2 CO.2.16.

/ See ver.2.

n Ps. 106.6-8, ch. 15, 24; 16.2; 17.2, Nu. 11.1; 14. 2; 16. 41; 20.3-5; 21.

r ch.6 9;5.21.

"Wait upon God with a quiet and composed frame of spirit, and a believ-ing expectation of deliverance, Is. 41.10, 13.14143, 1.230.1, 22.0, 20.15, (7.1 Pc. 5.7, Mat. 6. 34; 14. 37. Mar. 5. 36. Phi. 4.0. Ps. 55. 22.

q ver. 30. Ge. 49. 18. Is. 43. 11. Ho.13.4. Ps. 105.35;106.8.

s De.9.13, 14, 20. ch. 17.4.Ne.9.9 Ro.8.26.

t ch.3.8,17;4.2,17,20, 21:6.1,6;7.9. See ver. 21-30. Ge. 15. 14; 46. 3; 50.24.

2 See note on ch. 4.

2 ver.4. Ps.9. 16; 58. x Christ, ver.24;ch. 13.21,22;23.21. ls.63.9-12. Mal. 3. 1. Jos. 5.13, 14 Hab. 3.8,9.

A.M. 2513. B.C. 1491.

z Ps. 106. 9; 114. 3, 5; 78. 13, 53; 06. 5, 6, 12; 74. 13; 77. 10; 130. 13. 15. 43. 2; 63. 12. Ne. 9. 11. Jos. 2, 10; 4 23. He. 11. 29. Ac. 7. 36.

7.36.

a Nu. 33.8. Ps.78.13.
1 Co. 10 1. He.11.29. Is.
63.13.144.31.6.
3 The opening of the passage was miraculous. The immediate instrument strong winds a strong mighty wind. But no ordinary wind could have cut a assage through the sea, and kept the waters up the strong might water and a strong might wind. But no ordinary wind could have cut a assage through the sea, and kept the waters up the strong might water and side. P. do R. b ch. 15. 9. Pr. 16. 18.

IS.43.16.17 c Mat. 14.25.

d Job 40. 12. Ps. 18 d Job 40. 12. Ps. 18.

1477.10-19.ch.15.10.

4 The Lord manifested his indignation against the Egyptians in terrible storms of thunder and lightning, which put them into great disorder and terror.

put them mito great disorder and terror.

5 As a man is said to do what his zervants do by his commands, so God is said to do what Ars works effect by his disposal. God took of the deep sands or rugged bottom of the deep sands or rugged bottom of the deep sands or rugged bottom of the sea. The Egyptian chariot, as commonly represented in ancient sculptures and box, in which the warrior stands, mounted upon two low wheels, and fearfully ornamented with human heads, a terrible emblem of the rugged bottom of the standard of the sea of t

side, the Red Sea before; Pharaoh and
his chariots and
horsemen behind;
Israel trembling,
murmuring, and crying in the midst, but
God is over all, and
salvation arises when
hope had all but expired.—C. 6 Or, and mad them to go heavily.

e ver.14,17.1 Sa.4. . ♪ch.7.19;8.5, &c.

g De.11.4. Mat. 7, 2, Re.13.10;16.6. ch.1.22, Pr. 13. 21. Ps. 140. 11. Job 9.4.

Job 0.4 A ch. 15, 10; 14, 4,13, 14 Ps.02,9; 68,1,2 Heb. Shoot of Jo. De. III. 4 Ps.78, 3, Jos. 24,7, Neo. II. 78, 74, 14; 106, 11; 136,15, 15, 23, 5, with ch. 1,12, (Ce.4, 21, 22, Ju. 1.7, Je. 217, 19; 4.18, Mart, 7, 2, Re. 16, 6, ver. 4,43,17, 30, 4 Hab. 3,8,10, ch. 15, 4,5; 10, He. 11, 29, 4,7 Ps. 106, 11.

/ Ps. 106.11. m Ps.77.20; 66.6,12. Jos. 3. 16. Is.51. 10, 15; 63.12,13. n Ps.58.10; 92.11;46. 8;48.8,10,11;97.8.

7 Heb. hand. o Ps. 119. 120; 106. 12. ch. 19. 9; 4. 31. 1 Sa. 12. 18.2 Ch. 20. 20. 1 Co. 10. by night to these: so that the one came not near the other all the night.

21 ¶ And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were  $\operatorname{divided}.$ 

22 And athe children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.3

23 ¶ And the Egyptians bursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horse-

24 And it came to pass, that in the morning-watch the Lord alooked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled4 the host of the Egyp-

25 And took off their chariot-wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD flighteth for them against the Egyptians.

26 ¶ And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the hear returned to his strength when the morning appeared; and the Egyptians fled against it: and the Lord overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as tone of them.

29 But the children of Israel "walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel "saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great work which the Lord did upon the Egyptians: and the people ofeared the Lord, and believed the Lord, and his servant Moses.



TOMBS OF THE CALIPHS—DESCENDANTS OF THE ANCIENT PHARAOHS. [Exodus, xiv:23.]—Here we have a view of the Tombs of the Caliphs, built in the time of the Mameluke princes. These tombs extend along the east side of the city of Cairo. Each formerly had an endowment and a staff of sheiks and attendants who lived near them. About the beginning of the present century the properties belonging to these tombs were confiscated, while the families

who made their means of subsistence attending to them were left without employment. This picture helps us to see the tombs, as they look in modern times, of the Caliphs, who, in the respect that they were rulers in Egypt for a time, were the descendants of the ancient Pharaohs. These tombs are now falling into decay, and the attendants who once kept them continue to live among their ruins and beg travelers for backsheesh.

and the second of the second o

## CHAPTER XV.

1 Moses' song. 20 Miriam and the women join in it. 22 The people want valer. 23 The waters at Marah are bitter; a tree sweeteneth them. 27 They remove to Elim.

THEN sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath

- triumphed gloriously: the horse and his rider hath he thrown into the sea.

  2 The Lord is bmy strength and song, and he is become my salvation: he is a my God, and I will prepare him an habitation; my father's God, and I will exalt him.

  3 The Lord is a man of war: the Lord is man fagure, &c.—I.

  his pame
- his name.
- 4 Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also are 15.45.1711.22.30; 1.71.74 drowned in the Red sea.
- 5 The depths have covered them: they sank into the bottom as ka stone.
- 6 Thyl right hand, O Lord, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.
- 7 And in the "greatness of thine excellency thou hast overthrown them that rose up against thee:" thou sentest forth thy wrath, which consumed them 'as stubble.
- 8 And with the pblast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.
- 9 The enemy said, <sup>q</sup>I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them. I will draw my sword; my hand shall destroy<sup>7</sup> them.
- 10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters
- 11 Who is like unto thee, O LORD, among the gods? who is like thee, tglorious in holiness, fearful in praises, doing wonders?
- 12 Thou stretchedst out thy right hand, the earth swallowed them.
- 13 Thou in thy mercy hast "led forth the 1.5.Ps.65.5;72.18.63;57 people which thou hast redeemed; thou hast guided them in thy strength unto "thy holy habitation.

A.M. 2513. B.C. 1491.

CHAP. XV. a Ps.106.12; 107. 1,2, B.Is.12.1; 51.10,11. Re.

*b* Is.12. 2. Ps.118.14 28; 109.1; 23.3; 8.2. De

d Ge.17.7. ch. 3.6; 4. 22. Ps.22.10; 18.3; 91.2. Zec.13.9.

e Ezr. 7 15. ch, xl. 1 Ki,8.11,13.

Ps.30.1;34.2,3;118. 28:145.1.ls.25.1. Lu.1. 46,47.

g Hab.3.8, 9 Ps. 24. 8.Rc.19.11-20.

h Ps.83. 18. Is. 42. 8 57.15.ch.3.14;6.3.

i ch. 14. 26-28.

& ver. 10, Ne. 9. 11. Je.51.63,64.Re.18.21. l Ps. 118.15,16; 89. 8-10,13. Is. 51.9;52,10.

m ch. 9. 16. Is. 5. 16. Ps.68.1,2;92.9,10.

n ch.5. 2; 14. 3, with Zec. 2. 8. Mat. 25. 45. Ac.9.4. • Is.5. 24; 47. 14. Ps 58.9;52.5.

# Job 4. 9. ch. 14.21, 27. Ps.68.1, 2; 90. 7. Is. 11.4;37.7.2 Th 2.8.ver. 10.

q ch. 14.8.9,23. Ju. 5, 10,30. 1 Ki. 19.2; 20. 10. Lu. 11.22. Is. 9.3. Ps. 41. 2. Hab. 3, 14.

7 Oz, repossess.

r ch.14.21,27,28. De. 11.4. Ps.106. 11; 74. 13, 14; 136. 15. Ne. 9. 11. Jos.24.7. Hab. 3. 8, 10. He.11.29.

s De. 3, 24; 33, 26, 1 Sa.2.2.2 Sa.7.22, 1 Ki, 8.23. Job 36.26, Ps. 35, 10; 86.8. Je.10.6,16; 32, 20,21;33.3. Mi.7.18.

8 Or, mighty ones.

# Ps.77.20; 78. 53,54. Is.63.12.

x ch.3.8; 6. 8. Ps. 78. 54; 135.12; 136.21; 80.8; 9;74.2;114.2, ver.17.

A.M. 2513. B.C. 1491.

y Nu.14.14;22.3.De. 2.25;11.25.Jos.2.9. # Nu 20. 12-21; 22 3, with Ge.36.40.

a Jos. 2. 11; 5.1. Ps. 68. 2; 48. 5,6. Re.18.10. ls.13. 7,8.1 Sa.14.16.

b ch. 19. 5,6. 2 Sa.7. 23. Ps.74.2. 2 Pe.2.1. 1 Pe.2.9. Tit.2.14.

c Ps. 44, 2;78, 54, 55, 135, 12; 136,21; 80.8. ls. 5.1-4. Je. 2 21, d De. 11.11.Ps.78.68, 09. See ver.13.

e Ps. 146. 10. Re.11 15,17.15.57.15;9.7. /Pr. 21. 31. ch. 8.2

g Ju. 4. 4. Lu. 2. 30 Ac.21.9.1 Sa.10.5.

h Ju. 11. 34;21. 21. 1 Sa. 18. 0. 2 Sa.6.14,21. Je.31.4,13. Ps.68. 11,25. t 2 Ch.5.13.ver.1. 9 The evidence fo

the exodus and pas-sage of the Red Sea is most complete. I. The institution of the The institution of the passover in commemoration of the exodus can be assigned to no other period. 2. The divine inspiration of Moses proved by his miracles, and the abundant of the proposed of the people; had Moses exaggerated or falsified in this, the imposition must in.

res exaggerated or falsified in this, the imposition must iner a construction of the imposition must iner a construction of the imposition must iner a construction of the imposition of the imposition of the imposition of the miraculous dividing of the Red Sea, leaving its bottom for some time dry, and then returning to its usual bed.—C. \*\* Nu.3.3. Ge.sx.18:

& Nu.33.8. Ge.25.18 16.7.1 Sa.15.7.

/ ch. 3. 18. Nu. 10. 33. m That is, bitter-ness.Ru.1.20,21.

mess.Ru.1.20,21.

1 Near the spot where the Israelites passed through the sea, on the Asiatic side, are a few brackish fountains. still called Ayan Mūss., 'Fountains of Moses.' Two days' march from them towards Sinai is another fountain called the sea. Two days' march from the towards sinai is another fountain called the sea. The sea of which is imtensely bitter. This is doubtless Marah.—P.

n ch.14.11;16.2;17.3. Nu. 11. 1,4-6,10; 14.1-4;16.41;20.2-5;21.5. o Mat.6.25.Ps.4.6. #2 Ki.2.21; 4.41.Ro

5.1,3.2 Co.1.5,7.1 Pe.2. 21,24. gch.16.4. De.8.2,15. 1 Pe.1.6,7.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

- 15 Then the \*dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall amelt away.
- 16 Fear and dread shall fall upon them: by the greatness of thine arm they shall be as still as a stone, till bthy people pass over, O LORD, till the people pass over which thou hast pur-
- 17 Thou shalt bring them in, and plant them in dthe mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O LORD, which thy hands have established.

18 The Lord shall reign for ever and ever.

- 19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.
- 20  $\P$  And Miriam the grophetess, the sister of Aaron, took a htimbrel in her hand; and all the women went out after her with timbrels and with dances.
- 21 And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the
- 22 ¶ So Moses brought Israel from the Red sea; and they went out into the wilderness of Shur: and they went three days in the wilderness, and found no water.
- 23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called mMarah.1
- 24 And the people "murmured against Moses, saying, 'What shall we drink?
- 25 And he cried unto the Lord; and the Lord showed him a ptree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

let my heart, not for a while only, but for ever, be kindly impressed with his mercy; and rejoice that Jesus has delivered, and will deliver, his church in spite of all her enemies.

God manifested his own infinite perfections.—He consumed the Egyptians as stubble, easily, suddenly, Ver. 20,

Ver. 7. By manifold, glorious, and marvellous works, | approached their territories, they were filled with terror

Ver. 20, 21. Perhaps Miriam is here called the sister of Aaron, rather than of Moses, because she lived Ver. 8. The strong wind which God raised made mostly with Aaron. She and her companions seem to CHAPTER XV. Ver. I. Several of the verbs in the waters to stand as still, on either side of the passage, have repeated the whole song after Moses and his

26 And said, 'If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give that which is right in his sight, and will give fch.23.25, Ps. 103.31 car to his commandments, and keep all his 47.3 He.7.25, Re.22. statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians: for I am the Lord that healeth thee.

27 ¶ And<sup>u</sup> they came to Elim, where were twelve wells of water, and threescore and ten palm-trees:<sup>9</sup> and they encamped there by the palm-trees:<sup>9</sup> they encamped there by the palm-trees:<sup>9</sup> they encamped there by the palm-trees:<sup>9</sup> they discipled they expect they have a postile and the seventy discipled they are the palm-trees.<sup>9</sup> they are they are the palm-trees.<sup>9</sup> they are the they are the they are they are they are they are they are they are they are they are they are they are they are they are they are they are they are they are they are they are the they are they are they ar waters.1

## CHAPTER XVI.

1 The Israelites come to Sin, and murmur for want of bread. 4 God promiseth them bread and flesh from heaven. 13 Quails and manna are sent. 16 The ordering of the manna. 27 It was not to be found on the sabbath. 32 An omer of it is preserved.

ND they 'took their journey from Elim; and A all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out 3.21.5.ch.14.11.1-6;20. of the land of Egypt.

- 2 And the bwhole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:
- Aaron in the wilderness:

  3 And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the deflesh-pots, and when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

  4 Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

  5 And it shall come to pass that on the
- 5 And it shall come to pass, that on the sixth day they shall 'prepare that which they bring in; and it shall be twice as much as they gather daily.
- 6 And Moses and Aaron said unto all the 33.6 Jos. 24.15. Ge.22. children of Israel, At even, then ye shall know Le 25,21,22,

- r Le.26.3-13.De.28.
- s De.28.27,60;7.15.
- и Nu. 33. 9. Is.12.3. Re.7.17.
- 9 The presence of the palm is a sure sign of water. 'It is remarkable that the
- I Now called Wady Churundel—a fertile valley with fountains, a streamlet, and a small grove of palmitrees and tamarisks. It is only about six nules from Marah.—P.

CHAP. XVI.

- a Nu.33.10,11. ch.5
- b Ge. 19.4. Nu.11.1-10;14.1-4:16.41; 20.2-5; 21.5.ch.15.24;14.11.

- d Nu.11.4,5.ch.2,23. e De.8.2.3.Je.2.6.Ps. 107. 5; 78. 19, 20. ch.14. 11. Nu.11.6;14.3; 20.4, 5;21.5.

f Ro. 12. 20, 21. Ps. 105.40; 78.24. Nu.11.8. Jn. 6.31,32; 3.16. 1 Co. 10.3. Re.2.17.

- g ver. 16. Mat. 6.11, 31,34

A.M. 2513. B.C. 1491. k ver.3.ch.12.51; 13

2 ver.13.

m ver. 10. Le.9.6,23. Nu. 12. 5; 14. 10; 16.42. ch.24. 10.

- 3 It is chiefly against God that ye nurmur; we are but his ministers who act by his direction.
- n ver.6,7,13. 1 Sa.8. 7. Lu.10.16. Mat.10.40; 18.5. Ro.13.2.

o ver. 10. De.12.5,6, near the pillar of the cloud.

# Is.29.15;37.29. Ge. 18. 20, 21. He.4.13. Ps. 90.8;94.7. Job 54.21. Pr. 5.21. Je.16.17;23.24,25.

g ch, 13, 20,21; 24.16. Le.9.6,23, Nu.12.5;14. 10;10.42.

r See ver.9. s See ver.13-15.

t ch. 6.7. 1 Ki.20,28. Joel 3.17. De.29.6;4.35. Eze.o. 7, 10, 13, 14:7.4, 9,27; II.10,12; 12.15,16, 20; 13.9,14,21,23; 10.62; 20.38,42,&c.

# Nu. 11. 31. Ps. 105

4 The qualità a migratory bird of the galinaccous kinder of the galinaccous chief of the galinaccous kinder of the galinaccous chief of the galinaccous kinder of the galinaccous chief of the galinaccoust, as a much larger kind, well known in Arabia and the addining word translated qualit does not mean cleusts, as some have supposed, but some have supposed, but some have supposed, but some have supposed, but some have supposed, but some have supposed, but some have supposed, but some have supposed, but some have supposed, but some have supposed by the period of this event was the spring, at which time these birds migrate from Asia to Europe; yet the less, for the miracle lay not in the event itself, which might have been what is called accidental, but in the which none but it, which none but it, which none but it, which none but prophecy announcing it, which none but one inspired of God could possibly bave foreseen.—C.

# Ps.78.23,24.

y Nu. 11. 9. Ne.9.15 25.Ps.78.24;105.4.

or, it is a portion, Nu. 11. 7-9. De.8.3, 16. Ps. 78.24. Jos. 5. 12. Jn. 6.31-57. Re. 2.17.

a Jn.6.31. 1 Ce.10.3. Pr. 9. 5. Is. 25. 6; 55. 2. Re.2.17. Ep. 3. 19. Ps. 34.8–10;36.8;65.4.

that the Lord hath brought you out from the land of Egypt.

7 And in the morning, then ye shall see the <sup>m</sup>glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us?

- 8 And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murniurings are not ragainst us, but against the Lord.
- 9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel. Come near before the Lord: for he hath pheard your murmurings.
- 10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness. and, behold, the glory of the Lord appeared in the cloud.
- 11 ¶ And the Lord spake unto Moses, sav-
- 12 Ir have heard the murmurings of the children of Israel; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and tye shall know that I am the Lord your God.
- 13 ¶ And it came to pass, that at even "the quails4 came up, and covered the camp; and in the morning the \*dew lay round about the host.
- 14 And when the ydew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoarfrost on the ground.
- 15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.
  - 16 This is the thing which the Lord hath

waters were purely a chemical result, the miracle was not lessened; for God showed Moses the tree in answer to earnest prayer. From comparing, however, the passage with 2 Ki. 2. 20, where a similar permanent 'healing of the waters' was miraculously effected by the infusion of a little salt, we must rather consider the 'sweetening' at Marah to be wholly miraculous, and the infusion of the wood a mere sign that the miracle

ntter this song of Moses and of the Lamb! Since the over, that I may feel his word, his blood, his Spirit Lord hath brought me through fire and water to a goodly heritage, since he hath brought me out of a fearful pit, and out of the miry clay, let me believe his mighty works, and sing his praise. Let there be a new song in my heart, and in my mouth, even praises to our God. Let my meditation of him be sweet: and with sweet astonishment, with heart-shall work, for his gospel-church; with his destruction of her heathenish and antichristian enemies; while to God. In some such way God still arous his let my sonl, which he hath redeemed, rejoice in God, my only Lord. With sweet astonishment, with heart-

applied, and his hands binding up and making me whole. If I get Elim refreshments here, let me adore his sovereign kindness. But let my last march be to the river of life, clear as crystal; to the living fountains of waters, where God himself shall wipe all tears from mine eyes. Meanwhile, let me not be unaffected with the great deliverances which God hath wrought, and / He.2 1. Ps.103.1,2; 105.5.Is.03.7. See ch. 12. 14; 13. 9, 16. 2 Pe.1. 12;3.1.

\* He.9.4. Ro. 15.4; 16.26,27.ver.32. \* Ark, which held the tables of the law, ch.25.16,21. De.10.5.

commanded, Gather of it every man according to his eating, an bomer for every man, according to the number of your persons; take ye every man for them which are in his tents.

17 And the children of Israel did so, and 1993 r. gathered, some more, some less.

18 And when they did mete it with an omer, the that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

Moses was wroth with them.

21 And they gathered it gevery morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, that on the sixth day they gathered htwice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord: hath which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, mEat that to-day; for to-day is a sabbath unto the Lord: to-day we have to be a sabbath unto the Lord; for labours.—C.

\*\*Books were written to stablished inspire to fit to stablished inspire to fit to stablished inspire to fit to stablished inspire to fit to stablished inspire to fit to stablished inspire to fit to stablished inspire to fit to

25 And Moses said, "Eat that to-day; for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, which is the sabbath, "in it there shall be none.

27 ¶ And it came to pass, that there owent out some of the people on the seventh day for to gather, and they found none.

28 And the Lord said unto Moses, PHow 2 Ki.17.14 18.7.9 long refuse ye to keep my commandments and my laws?

A.M. 2513. B.C. 1491.

e Jn.6. 37. Ac. 2. 39. Je. 31. 1. Ga. 3. 28, 29. Ro. 3. 29, 30. Col. 2.10,

d 2 Co.5.21; 8. 14,15. Ga.3.28,29, 2 Pe.1. 1. 1 Co.1.30.Col.2.10;3.11.

e ch.12.10. 2 Co, 6.2 Mat.6 31,33,34. He. 3. 13-15;13.5. Pr.27.1. Ec. 9.10.

Pr.6.6,7; 8.17; 10.4. Job 12,35. Ga.6,10. Lu. 19.42. Ec.9, 10, 2 Co.6. 2. Je.2.2; 31,3.

ch.25.16,21. De.10.5
6 It is manifest that
this incident is not
related by the historian in strong to the
torian in strong to the
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torian in strong to the
torian in strong
the rest in the
torian in strong
the reis to complete
all notices regarding
manna, down even to
the time of its with
drawal.—P. 5 The miracle of the manna is the most extraordinary in the Old Testament. y Nn.33.38. De. 8. 2, 3.16. Ne.9.15,20,21. Ps. 78.24,25. Jos. 5 12. Jn. 6.31-57 Ga.2.20. 1 Co. 7. There is no necessity for supposing, with most commentary and the supposing with most commentary and the supposition of the z ver. 16, about 51 pints.

h ver.5,16.Le.25.21,

& Nu. 11.8.

m Jn.6.27. Ps.84.10. 2 Co.6.2.He.4.1-3.

n Mat.25.8.Re.10.6, Lu.14.3.

I ver.20.

CHAP. XVII. α Nu. 33. 12-14. ch 16.1;ver 7.

16.1 per 7.

8 The wilderness of Sin, now the plain of Kaa, lies along the shore between the mediate of the shore between the shore betwee

*b* Je. 2. 6. De. 8. 15. Ps. 107.5. e ch. 14. 11, 12; 15. 24; 16. 2, 3. Nu. 11, 1-10; 14. 1 -4;16. 41;20. 2-5;21, 5.

d Nu.14.22. De.6, 16. Ps. 78.41. Mat. 4.7;16.1-3 Ac. 15.10.1 Co.10.9. Is.7.13. Je.4.14;13.
 Nu. 14. 11. Ps.94.8.
 Pr. 1.22;6.9. e ch.14.11, 12; 15, 24; 16.3. Nu.14. 2; 11. 4-6; 20.3;21.5.

A.M. 2513. B.C. 1201. 29 See, for that the Lord hath given you the q ver.23; ch. 35. 2, 3; 31.13-17; 34. 21; 23. 12; 20.8-11. Le.23.3. sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man \* De. 5. 12-14. Lu. 24.56. cb.20.8-11; ver. 29.
5 Nu.11 7. Ca.5.16;2.
3. Je.15.16. Ps.34.8; 19.
10;119.103. Jn.6.55. in his place; let no man go out of his place on

the seventh day.

30 So the people rested on the seventh day. 31 And the house of Israel called the name thereof Manna; and it was like coriander-seed, white; and the taste of it was like wafers made

with honey.

32 ¶ And Moses said, This is the thing which the Lord tcommandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, "Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your

generations.

34 As the Lord commanded Moses, so Aaron laid it up before the \*Testimony, to be kept.6

35 And the children of Israel adid eat manna forty years, until they came to a land inhabited: they did eat manna until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth part of an zephah.

CHAPTER XVII.

1 The people murmur for water at Rephidim. 5 God sendeth them for water to the rock in Horeb. 8 Amalek is overcome by the holding up of Moses' hands. 15 Moses buildeth the altar JEHOVAH-nissi.

ND all the congregation of the children of A Israel ajourneyed from the wilderness of Sin,8 after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water, that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye dtempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought

Ver 22 They migh

Ver. 18. The provision for a family was put into a | and power, to despair of mercy and life, whenever we | kindness, let me treasure it up in my heart for grateful are brought into straits! and to murmur desperately, after God hath wrought wonders for our relief! Observe, all abuse of his servants strikes against God himself; and noted displays of his glory shall effectually

remembrance through all my life. -In this manna I contemplate Jesus the true bread-Jesus the bread of life. He is the free gift of God to murmuring and rebellious sinners, starving to eternal death. In the check the murmurs of presumptuous sinners, and camp of the visible church he comes down from heaven vindicate the faithful messengers of Christ! But for in the dewy ordinances and offers of the gospel, early, the children of God to disquiet their minds about daily, and plentifully. Small, and contemned by many,

common stock, and the master measured out to each

Ver. 19. To prevent a superstitious keeping of it, and to cause them always to trust in God for more, none of it was to be kept over the night.

Ver. 22. The rulers told Moses; observant of God's kindness, and that they might receive directions how to dispose of this double portion.

A.M. 2513. B.C. 1491.

s Mat.20.41,43. Ro. 12.12. Ga.6.9. Ep.6.18. Col.4.2,12.

x Nu. 24. 20. De. 25. 17-19. 1 Sa.15. 2, 3; 14. 4: 27.8. 2 Sa.1.1. 1 Ch.

y Ge.8.20;12.7,8,13. 18; 21. 33; 22.14; 33. 20. Ju.6.24 Eze.48.35.

<sup>2</sup> The Lord my banner.

us up out of Egypt to kill us, and our children, and our cattle, with thirst?

- 4 And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to gstone me.
- 5 And the Lord said unto Moses, "Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.
- 6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.
- 7 And he called the name of the place 795.8.He.3.8. Massah,<sup>7</sup> and Meribah,<sup>8</sup> because<sup>m</sup> of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

  8 Then came Amalek, and fought with Israel in Rephidim.9

  9 And Moses said unto Joshua, Choose us out men and go out fight with Amalek, to
- out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the prod of God in mine hand.
- 10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.
- 11 And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

A.M. 2513. B.C. 1491. fch.14.15;15.25,Nu, 11.11,15,22;20.10.

P Nu.14.10. 1 Sa.30.

22. Is. 8.1; 30.8, Hab. 2. h Ezc.2.6. Ac.20.23, 24. Je.1.8-10,17,18. 22.18.81; 30.8. Hab. 2.

2.3.

1 Literally, 'in the book,' i.e. the sacred history which Moses was then compiling, and which is now called the Pentateuch.—P.

ich.3.16; 4.29; 24.1, 9,14. & See ch.7.17,20;14.

/ Nu. 20. 8, 9. Ps. 78. 15,16;114.8;105.41. De. 8.15. Ne.9.15. Is.48.21. r Co.10.4.

o ch.24.73; 32.17; 33. 11. Nu.13. 8, 16; 14. 30; 34. 17. De.3.28; 31. 23; 34. 9. Jos. 1.-xxiv. Called Ferms, Ac. 7. 45.He.48.

\$ ch.4.2,17, 20; 7. 20; 14.16.

q Ju. 5.13, with Nu. 13.8.ver.13.

8 That is, chiding,

3 Or, Because the hand of Amalek is against the throne of the Lord; therefore the Lord, &c. 4 Heb. the hand upon the throne of the Lord. n Ge.14-7. De.25. 17 -19.1 Sa.15.2,3. Nu.24

z ver.14. Is.3.11; 14 20,21.Ps.21.9-11.2 Th. 1.8,9.ch.20.5.Mal.1.4

CHAP, XVIII. a ch.2.16;3.1;4.18.

*b* Ps.44. 2, 3. ch. vi.-xvii.;15.14. c ch. 2. 21; 4 20, 25. Nu.12.1. d ch.4.26,

d ch.4.26.

5 No mention is made in Ex. iv. of Moses sending back his wife and sons to Jethro. It is generally supposed that after the event report of the send them back, not wishing to expose them to the dangers that must be encountered, or to allow his care for include the control of the

\* Ps.28. 1; 50. 15; 56. 9; 91.15. 1 Ti.2.8. Ja.5. 16. Lu.18.1. Is.58.9; 65. 24. Mar.11.24. e ch.2.22, 1 Cb.23.14 -17. f i.e. a stranger there, Ps.39.12. He. 3. 13.1 Pc.2.11.

12 But Moses' hands were sheavy; and they took a stone, and put it under him, and he sat f Jn.14.13. Ro. 8. 26, 27. Ja. 1.0,7. Mat.24.13. Hu.7.25. thereon; and Aaron and Hur tstaved up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua disconfitted Amalek and his people with the edge of the sword.

- 14 ¶ And the LORD said unto Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under
- 15 And Moses built an altar, and called the name of it JEHOVAH-nissi:<sup>2</sup>
- 16 For he said, Because<sup>3</sup> the Lord hath sworn,4 that the Lord will have war with Amalek from generation to generation.

### CHAPTER XVIII.

1 Jethro bringeth to Moses his wife and two sons. 7 Moses entertaineth him. 13 Jethro's counsel is accepted. 27 Jethro departeth.

WHEN "Jethro the priest of Midian, Moses" father-in-law, bheard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt;

- 2 Then Jethro, Moses' father-in-law, took <sup>c</sup>Zipporah, Moses' wife, after he had <sup>d</sup>sent her
- 3 And her two sons; of which the ename of the one was Gershom; (for he said, I have been an alien in a strange land:)

ful, &c., Ac. 5. 3. (2) By unnecessary rushing on visible dangers without any lawful call, Mat. 4. 6, 7. (3) By a presumptuous demanding of miracles, to try whether God can work them, Mat. 16. 1; Lu. 11. 16. (4) By presumptuously prescribing to him when-and how he should accomplish his promises or threatenings as the token of his presence with them, Ps. 78. 41.

Ver. 5. The elders of the people were to witness Moses' bringing forth water from the rock, and to report it to the people.

Ver. 6. God stood above the rock in the pillar of cloud, the token of his presence, to show that it was his powerful influence, not Moses' stroke, that brought forth the water. - This rock, it is reported, remains visible to this day as a kind of large stone, with twelve or twenty-four openings, in the valley of Rephidim.

Ver. 8. Whether these Amalekites were in league with the Egyptians, or were Canaanites or Edomites, or whether they attacked them merely for the sake of the riches they had brought out of Egypt, we know not.

Ver. 9. Moses stood on the top of the hill, in view of the Israelites, with his wonder-working rod lifted up as their banner, and as a token of the Lord's presence with and assistance of them.

Ver. 11. This different success, answerable to Moses' elevation of his hands and rod, marked the power and

tempt the Lord, (1) By sinning wilfully, and thus putting him to the trial, whether he be omniscient, just, power-implacable against the wolf—the cruel and insatiable who can turn flinty rocks into water springs! If I implacable against the wolf-the cruel and insatiable destroyer of his defenceless flock. Such was the crime of Amalek, De. 25. 17. Cruel and cowardly, he attacked the defenceless rear of the Israelites' line, when 'feeble, faint, and weary.' (3) Has any philanthropist denounced the punishment of pirates, robbers, and murderers? Have the merchants of the Mediterranean wept over the fall of Algiers, or the travellers of India protested against the extirpation of the Thugs? No. How then dare infidels accuse God for a sentence which all men pronounce righteous, when they judge in another case? Out of their own mouths, and on their own principles, will they be condemned, and God will be 'justified when he speaks, and clear when he judges,' Ps. 51. 4. (4) Besides, the remembrance of Amalek, which God determined utterly to put out, implied, not the extirpation of individual, but of national life, an occurrence of which history affords many striking examples. Do men ever, in such cases, accuse Providence for what is actually done? No. How then dare they accuse God for denouncing the same judgment he intended to inflict? C.]

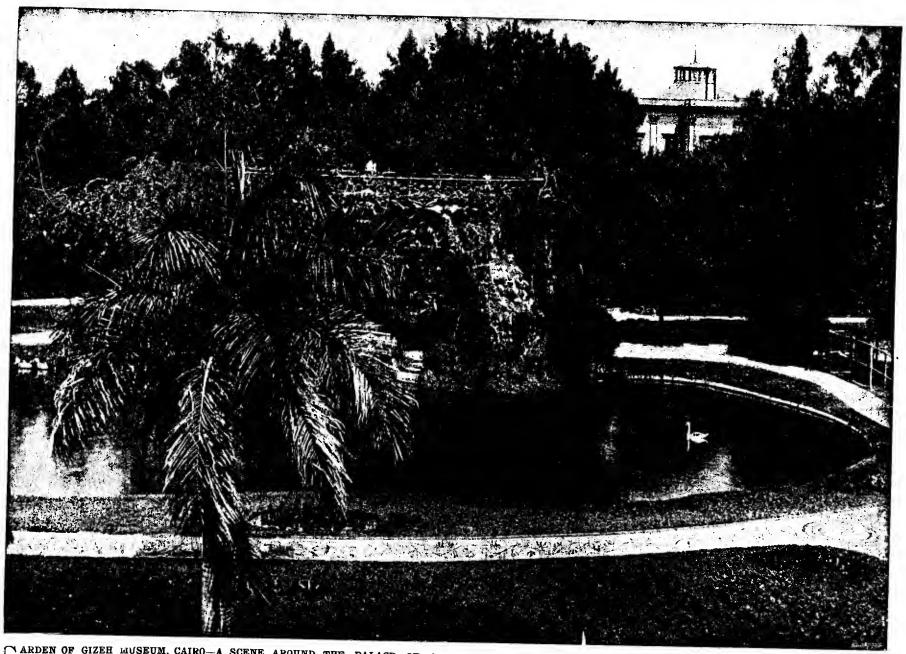
Ver. 15. The design of this altar was to commemorate the victory divinely bestowed, and to offer sacrifices

of thanksgiving thereupon.

REFLECTIONS.—The straits of the people of God frequently recur upon them; and how commonly efficacy of prayer; and that they could do nothing but do they afford occasion for repeated unbelief, and a to Christian families. (1) Moses' care to send his wife

who can turn flinty rocks into water springs! If I receive mercies amidst my provocations, I may expect new trials. But let me depend upon God in all my warfare, and praise him for all my victories. -But in this smitten rock I behold Jesus, the firm, the unchangeable God and Mediator of his people, who, for our danger of hell and despair, appeared in our nature !-- Jesus, the stone smitten by Moses' fiery law before the rulers and people of Israel, that streams of atoning blood and sanctifying virtue might issue forth and run in this wilderness of our world, for the purification and refreshment of sinful men. In this warfare I behold Jesus, MY ALL IN ALL, as the Captain of salvation directing the Lord's host. - Jesus, the rod, the branch, lifted up as an ensign to the Gentiles !- Jesus, as my unwearied intercessor at the right hand of the Majesty on high!—Jesus, through whom I am more than a conqueror; and who hath sworn that he will have war with the enemies of his people, from generation to generation, till they be utterly deteated.

CHAPTER XVIII. Ver. 1. [Jethro was a believer in Jehovah, and a patriarchal though not a Levitical priest; that priesthood being not yet instituted, and Moses, Aaron, and the elders, enter into church fellowship with him (see ver. 7-12). The domestic part of the scene described presents a lively example



upon the Egyptian government, Isma 'il Pasha was dethroned in 1879. This harem, in which the Egyptian antiquities are now housed, was built at an expense of five million pounds sterling. After the great Pasha was dethroned, this, among the rest of his property, was confiscated and turned over to the government. In love of pleasure and magnificence of fancy he fitly represents in modern times the luxurious Pharaohs who reigned in Egypt during the sojourc of the

4 And the name of the other was Eliezer; (for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh.)

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the hmount of God:

6 And he said unto Moses, I thy father-inlaw Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his fatherin-law, and did obeisance, and kissed him; and they asked each other of their welfare: and they came into the tent.

8 And Moses told his father-in-law all that of the Lord had done unto Pharaoh and to the cxxviii. Egyptians for Israel's sake, and all the travail that had "come upon them by the way, and how the Lord delivered them.

9 ¶ And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I pknow that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them.

12 And Lether Moses' fother in law took

12 And Jethro, Moses' father-in-law, took as burnt-offering and sacrifices for God: and

Aaron came, and all the elders of Israel, to teat bread with Moses' father-in-law before God.

13 ¶ And it came to pass on the morrow, that Moses "sat to judge the people; and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to "inquire"

16 That is, other starting for the burnt-offering. In peace offerings, the priest and people the burnt-offering. In peace offerings, the priest and people the starting peace offerings, the priest and people the burnt-offering. In peace offerings, the priest and people the burnt-offering peace offerings, the priest and people the burnt-offering. The Aar Nidder.—The Aar Nider.—The Aar Nider.—The Aar Nider.—The Aar Nider.—The Aar Nider.—The Aar Nider.—The Aar Nider.—The Aar Nider.—The Aar Nider.—The Aar Nider.—The Aar Nider.—The Aar Nider.—The Aar Nider.—The Aar Nider.—The Aar Nider.—The

Because the people come unto me to rinquire of God.

16 When they have a matter, they come unto me; and I judge between one and another: and I do make them know the statutes

y Heb.fading thou will fade, Is. 40. 5, 7. Ps. 39. 5; 78. 39; 49-7,9; 89.48; 103. 14-16. 1 Pe. g i.e. My God is an help, Ps.46.5;18.23. Is. 50.7,9.ch.2.15. 8 Moses by incessant toil and anxiety; and the people by long waiting, and the

# ch.3.1;19.11,20;24 16,17.1 Ki.19.8.

4 By his messen-ger. Jethro sent a messenger to inform Moses of his coming, and Moses hereupon went to meet him.— C.

i Ac.28.15. Ju.11.34. ch.20.12.1 Ki.2.19.Ge. 29.11.

k Heb. peace, 2 Sa 11.7. Ps.122.6.

m Heb. them, Ne.9.32.

σ Ge.9.26;14.20.1 Ki. 8.15.1 Ch.29.10. Ne.9.5 -15. Ps. 103. 1-6. 2 Ch. 20.6,7.

ø Ge.22.12. 1 Ki. 17.

q 1 Ch. 17. 19,20. Je. 10. 6, 16. Job 11. 7. Ps. 145. 3;147. 5; 86. 8, 10; 89. 6,8;136. 2,3;72. 18. See

ch.15.11. De.10.17. Jos.

e De. I. 13, 15-17; 16. 19.2 Sa. 23, 3.2 Ch. 19.7, 9. Zec. 7. 9. Is. 33.15. f ver. 19.26. De. I. 12. / Ps. 105.1,2; 145.4-7, 11,12. ch.vii.-xvii. Ne. ix.Is.63.7-14.

g Approve of this course, Nu.11.16. found

9 Having their minds quieted, and their controversies ended.

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impatience naturally resulting from it.—P

z De. 1. 9, 12. Ec. 4

a Ge.31.3;32.9;39. 2,

δ Difficult causes

Vu.15.33-35;27.5,6.
c Mat.28.19, 20. Col.
1.28,29.2 Ti.4.2.1Co.4.

d De.1.18. Eze 3.17. Mat.28.20. Ac.20.27.

# Ge.16.2.1 Ki.5.13 1 Sa.25.33.1 Co.12.21. i After God had commanded it, Nu ri. 16, and it had been proposed to the people, De.1.14-18.

people, De.1.14-18.
& Upon the people's recommendation. De. 1-13.14. AC.14-23:6. 3.
6. It is supposed by some, that the visit of Jethro, and the appointment of judges here related, did not take place till the second year after the exodus from Egypt.

\*\*JCG-24-21-EE-D.\*\*IN.\*\*

# ch.1.10,16, 22; 5. 2, 7;15.9;10.16; 14.18. Da. 4.37. Job 5.11-13;40.11. 12. I Ge. 24.31,55,59. Ju. 19. 9. But not, perhaps, till the law was given, and tabernacle erected, Nu.10.29. 1 To the head quarters of his tribe east of Edom. See note on ch.2.16.—P.

CHAP. XIX.

CHAP. XIX.

2 Mount Sinai, which the Arabians call Train (a word of most extensive diffusion), and Gebel Mousa, or the mount or rock of Mosses, is situate between the two northern arms of the Red Sea, which thus formed a natural defence to the Israelites on the east, the south, and the

Israelites on the east, the south, and the west, while the mountains of Et Tyh defended them to the north. Senai and Horeo are often used promiscuously by the sacred writers: Horeo being probably the general name of the region, Sinai of a particular mountain.—C.

s Ge. 8. 20. Joh 1. 5. ch.24.5. Le.1.3;7.15.

offices as interested by faith in that sacrifice which they typificated, and which is available to the salvation of all believers. Their earing bread to read the samp was unquestionable to the salvation of saints. 'Thus was fulfilled the prophetic "sign" which the Lord had given to Moses when he given to Moses when he will be the burning bush, Ex. 3. 12.' [Hales Chrom.—] I be.12.5-7127.7. 1 Ch. 22.5-7127.7. 1 Ch. 23. 12.' [Hales Chrom.—] I be.12.5-7127.7. 1 Ch. 23. 12.' [Males Chrom.—] I w Juston. I Ki.I.13. Job 29.7.25. 1 Ch. 24. 12. Nu.15.34:27.5.1 Sa. Joy. They inquire of the plain; and its visible and the people can be said to the plain; and its visible and the people can be said to the plain; and its visible and the people can be said to the plain; and its visible and the people can be said to the plain; and its visible and the people can be said to the plain; and its visible and the people can be said to the plain; and its visible and the people can be said to the plain in and its visible and the people can be said to the plain in and its visible and the people can be said to the plain in and its visible and the people can be said to the plain in and its visible and the people can be said to the plain and the people can

18 Thou, wilt surely wear away, both thou and this people that is with thee:8 for this thing is too heavy for thee; \*thou art not able to perform it thyself alone.

.19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the bcauses unto God:

20 And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the dwork that they must

21 Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.9

24 So Moses hearkened to the voice of his father-in-law, and 'did all that he had said.

25 And Moses \*chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And¹ Moses let his father-in-law depart; and he went his way into his own land.

## CHAPTER XIX.

1 The people come to Sinai. 3 God's message by Moses unto the people out of the mount. 7 The people's answer returned again. 10 The people are ordered to be prepared against the third day. 12 The mountain must not be touched. 16 The fearful presence of God upon

N the third month, when the children of ■ Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.2

2 For they were adeparted from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel saying, 'Thus shalt thou say to the house of Jacob, and tell the children of Israel:

- 4 Yed have seen what I did unto the Egyptians, and how I bare you on eagles'2 wings, and brought you funto myself.
- 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for hall the earth is mine.
- 6 And ye shall be unto me a kingdom of

- for hall the earth is mine.

  6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

  7 ¶ And Moses came, and called for the elderst of the people, and laid before their faces all these words which the Lord commanded him.

  8 And 'all the people answered together, and said, All that the Lord hath spoken we will do.³ And Moses returned the words of the people unto the Lord.

  9 And the Lord said unto Moses, Lo, I come unto thee in ma thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

  10 ¶ And the Lord said unto Moses, Go unto the people, and "sanctify them to-day and to-morrow, and let them wash their clothes, 11 And be ready against the third day: for the "third day the Lord will "come down in the sight of all the people upon mount Sinai.

  12 And thou shalt "set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death.

  13 There shall not an "hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live:

  12 CHAPTER XIX. Ver. 3 Moses went the should inquire after, and rejoice in, one another's CHAPTER XIX. Ver. 3 Moses went the should inquire after, and rejoice in, one another's CHAPTER XIX. Ver. 3 Moses went the should inquire after, and rejoice in, one another's CHAPTER XIX. Ver. 3 Moses went the should inquire after, and rejoice in, one another's CHAPTER XIX. Ver. 3 Moses went the should inquire after, and rejoice in, one another's CHAPTER XIX. Ver. 3 Moses went the should inquire after, and rejoice in, one another's CHAPTER XIX. Ver. 3 Moses went the should inquire after, and rejoice in, one another's CHAPTER XIX. Ver. 3 Moses went the should inquire after, and rejoice in the should inquire after, and rejoice in the should inquire after, and rejoice in the shou

A.M. 2513. B.C. 1491. ||

c Eze. 3.17. Mat. 28. 20. Col. 2.28, 29, 2 Ti. 4. s Or, cornet,1 Th.4.

d Mi. 6.5 De. 20, 2; 32.11, 12. ls. 63. 9. Re. 12.14. 2 Distinguished for strength of punons and loftiness of flight.

ent iotimess of dight, € To serve me in this mount, ch, 3, 12, and to be my pecu-liar people, ver.5,6. ∫ De.5 2; 25, 9; 28 1-15. Le.3% 1-14.15.1.19. ₱ De.4.207.6; 10.14. 15.14.2; 26.18; 30.9, Je. 10.16, Ph.13.54. Mal.3. 17.1 Ki.8.53. Is. 41.8.9; 44.1.

44.1. // ch.9.29. Da. 4. 34,

t ver. 10, 11. Am. 4.12 Mat. 24.42.

# 1 Co. 7. 5. 1 Sa.21. 4,5.Zec.7.3.

x Ps. 50. 3;07. 2. 2 Co. 3. 13,18; 4.0. He. 12. 18, 10,21. ver 18. 19; ch. 20. 18,19;24.15-17.

when the 'trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, \*Be ready against the third day: "come not at your wives.

- 16 ¶ And it came to pass on the third day in the morning, that there were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp
- 17 And Moses brought forth the people out of the camp "to meet with God; and they stood at the nether part of the mount.
- 18 And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.
- 19 And when the voice of the trumpet sounded long, and waxed louder and louder, <sup>b</sup>Moses spake, and God answered him by a
- 20 And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.
- 21 And the Lord said unto Moses, Go down, charge<sup>6</sup> the people, lest they break through unto the Lord to gaze, and many of them perish.
- 22 And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.
- 23 And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, 'Set bounds about the mount, and sanctify it.
  - 24 And the Lord said unto him, Away,7 get

they should inquire after, and rejoice in, one another's | welfare. It is necessary that, if married persons part for a time, they should meet again with the first conveniency, that they may share in one another's honours and comforts, as well as in their troubles; and that children should be, as much as possible, under the immediate inspection of religious parents. When great honours from God are attended with due humility towards men; and when such as have seen much of the Lord's goodness readily communicate their experiences to their friends, especially when meeting together they chiefly converse concerning the things of God, and sanctify their mutual friendship with joint prayer and praise, it is both pleasing and instructive.

Those less so God, mise since the exodus. The first, ch. 15. 26, included less of Egypt; the second appropriates the nation as a precious treasure, in the manner of thunder, was sounded in the air; and in office should always execute the same with fidelity, and exalts them to a royal priesthood and holiness.

CHAPTER XIX. Ver. 3. Moses went up to the presence of God, where the cloud rested on Sinai, nine or ten different times, ver. 7, 8, 10, 14, 20, 21, 25; ch. xx. xxi.; 24. 3, 12, 13,15, 18; 32. 7, 15, 30; 33. 6, 7, 21;

34. 2, 29, 34. Ver. 4. This speech was to prepare them to receive God's covenant now to be proposed unto them. A like one is used at the renovation of the covenant, De. 29. 2. To be borne on eagles' wings, is to be borne above all difficulties, and in spite of all opposition.

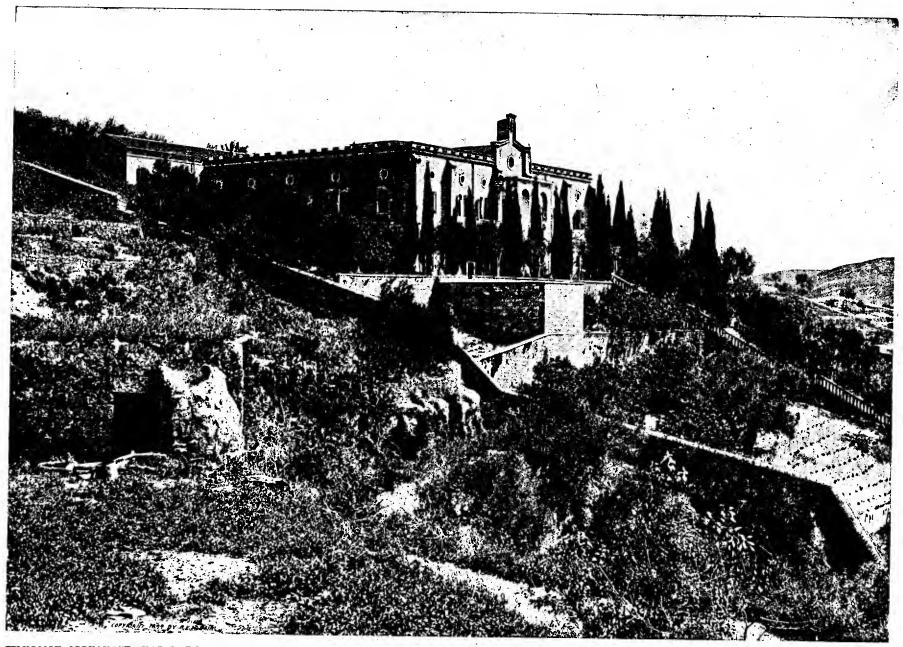
Ver. 5. [Now. This is God's second national pro-

ing the extent, spirituality, and strictness of the holy law, or their own weakness; and hence, when the law was published, they fled away for terror.

Ver. 8, 9. Moses, being a typical mediator between God and the people, reported the words of the one to

Ver. 10-12. They were to prepare themselves by inwardly laying aside carnal affections and worldly cares, and by keeping their hearts in a holy frame; and outwardly by washing their clothes. The design of this was to render them sensible of their vileness

whenever it gave a long continued sound the He



NGLISH ORPHANAGE, NAZARETH—AN INSTITUTION EXPRESSING CHRIST'S SPIRIT STANDING IN THE TOWN WHERE CHRIST GREW UP. [Exodus, xx.]—
The twentieth chapter of Exodus contains the ten commandments. We put this picture of the English Orphanage at Nazareth to illustrate it, because in Christ the hole law was summed up and fulfilled, and the beautiful view we give above was taken in the city where Christ grew up. The English Orphanage at Nazareth is a school under

the direction of the Established Church of England. It is conducted by consecrated women, and has been the means of accomplishing a great deal of good for the poor orphans in Palestine. No institution could more fittingly stand as a concrete illustration of what Christ has done and is doing for childhood. This school is an embodiment of His own love as expressed through the words: "Suffer little children to come nuto me, and forbid them not, for of such is the kingdom of Heaven."

thee down and thou shalt come up, thou, and the people break through, to come up unto the Lorn, lest he break forth upon the LORD, lest he break forth upon them.

25 So<sup>j</sup> Moses went down unto the people, and spake unto them.

## CHAPTER XX.

1 The ten commandments. 3 The first table. 12 The second table. 18 The people are afraid. 20 Moses comforteth them. 22 Idolatry is forbidden. 24 Of what sort the altar should be.

AND God espake all these words, saying,

AND God "spake all these words, saying,
2 Ib am the Lord thy God, which have
rought thee out of the land of Egypt, out of
the house of bondage.
3 Thou shalt have no other gods before

1.74.75
2.65.79.19.35.10(73.28)
3.10(73.43)
4.11(10.5)
4.52(3.24.48)
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4.53(3.3 A 2 Ib am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

4 Thond shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath,

or that is in the water under the earth.

5 Thou shalt not bow down thyself to them, for serve them.

a 'jealous Cou,' visiting' the iniquity of the fathers upon the children unto the third and for the server to the children unto the third and for the server to the children unto the third and for the server to the children unto the third and for the children unto the third and for the children unto the third and for the children unto the third and for the children unto the third and for the children unto the third and for the children unto the third and for the children unto the third and for the children unto the third and for the children unto the third and for the children unto the children unto the third and for the children unto the children unto the third and the children unto the childr fourth generation of them that hate me;8

6 And showing mercy unto thousands of them that love me, and keep my commandments.

7 Thouh shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath-day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

work:

10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11 For kin six days the Lord made heaven

| Control of the co

£ Dc.12.32. Mat.28. 20.1 Ti.4.16. Col.1.28, 29.2 Ti.4.2.

CHAP. XX.

a De.5.22. Ac.7.38,

b Oe. 5.6. Ps.81.10; 50.7; 116.16; 119.32. Je. 31. 33; 30.22. Zec.13.9. Ge.17.7. Ro.3.29. Lu. 1.74.75.

d Le. 26. 1. Ps. 97.7. Ac. 17.29. Ro.1,22,23. De. 4.15. 2 Ch. 25.14. 1 Ki. 12.28.

e ch.34.14 De. 6.15. Jos. 24.19. Ne.1.2. Is. 48.11.He.12.29.

fch.34.7. Nu. 14.18, 33. 15a. 15.3. 1 Ki.21, 29. Job 5.3,4; 21.19. Is, 14.20,21;65.6,7. Je.2.9; 32. 18. Mat. 23. 34, 35. Le. 20. 5; 26. 39,40. Ps. 79.8;109.13,14.

# Le.19.12. De.5.11; 6.13.Mat.5.33. Ja.5.12. Ps.15.4450. 16.17. Je.4. 217.4.9.10.14. Ac.17.13. Mal.1.0.7.123.14.1 Sa. 4.3-5.2 Kl.18.30.35.

A.M. 2513. B.C. 1491.

.3.16. Pr.5.... ,10.1 Pe.2.11. o 1 Th.46. Ep.4.28. Ro. 13. 7-9. Mat. 7. 12. Phi. 4.8. Mi. 6.8. Ps. 15.

2-5. \$\frac{1}{2} \text{Le. 5. 1. De. 5.20;} \text{19.16. Mat. 19 18. Pr. 19.} 19.10. Mat. 19 10. FT. 19.
5.9.
¶ Ro. 7. 7. De. 5.21.
Ac. 20.33. He. 13. 5. Col.
35. 1 Co. 5. 11; 6. 10. Job
31.9.
PHe. 12. 18, 19. ch. 19.
16, 18. Re. 1. 10, 12, 15,
17.

9 Or, witnessed. s De. 5.23-27;18.16, ch. 19. 16, 19. Ga. 3.19,

20. f. Ge. 15. 1. M. Ge. 15. 1. M. Ge. 22. 1. ch. 15. 25. De. 8. 213. 2. X. Mat. 10. 28. Ga. 3. 19. Ge. 20. 11. Ye.h. 10. 16. He. 12. 18. 1 Ki. 8. 12. De. 5. 5. 1 Infidels and Neologists have represented Moses as taking advantage of an

ologists have represented Moses as taking advantage of an
earthquake and volcanic eruption, see
chains 18-20, to pertion of the control of the control
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z De.4.36. Ne.9.13. z ver.3-5. 2 Sa. 5.21. 2 Ki.17.33. Eze.23.17. 20.36;43-8. Zep.1.4.5.2 Co.6.14-16. b Is. 4-2. Je. 31.22. R.0.8.339.5. He.2.14.

2 Altars of earth or unhewn stone were well suited to the un-settled state of the church in the wilderchurch in the wilder-ness, as they could be easily raised and obliterated; so that superstitious attach-ment to places might be prevented, and the unity of worship sus-tained as the hest preservative against surrounding idola-try.—C. and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it.

12 ¶ Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou<sup>m</sup> shalt not kill.

14 Thou<sup>n</sup> shalt not commit adultery.

15 Thou shalt not steal.

16 Thon<sup>p</sup> shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's honse, thou shalt not covet thy neighbour's wife. nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

18 ¶ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, \*Fear not: for God is come to "prove you, and that his "fear may be before your faces, that ye sin

21 And the \*people stood afar off; and Moses drew near unto the thick darkness where God was.

22 ¶ And the Lorn said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have \*talked with you from heaven.

23 Yea shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An baltar of earth thou shalt 2make unto me, and shalt sacrifice thereon thy burntofferings, and thy peace-offerings, thy sheep,

nant. The thick cloud signified the invisible, awful, | mising obedience, and backward in performing it! and incomprehensible nature of God, and the obscurity of the legal dispensation of the covenant of grace.

Ver. 18. God's descent meant his manifesting the signs of his glorious presence.

Ver. 19. God answered Moses by a voice distinct, plain, and audible, which all the people might hear. Ver. 21, 23. Vain curiosity is forbidden, that we

may learn to live by faith and not by sight, and to be humble. Their dulness and hardness of heart made repeated warnings necessary; and they were comrather excludes men from God, on account of their him. sins, than justifies or gives them

Serious preparation for solemn intercourse with God is necessary and becoming; and a careful respect to every disposition and deportment of body, soul, and spirit. Never, O my soul, presumptuously intrude into those secrets over which God hath cast a vail! Never hazard thy life by pushing over the bounds which he hath set for thy good. Let me have nothing to do with his fiery law, but as it is fulfilled by Christ as a covenant, and issued forth by him as a rule. Let me always approach unto his presence with reverence and manded to hold the very mountain sacred because of godly fear; and never let vain curiosity, but humble God's presence. This might also signify that the law faith and holy love, attend me in all my concerns with

sufficient to refer to these. - [Ver. 17. It has been well said by Kalisch that these verses 'contain the primary basis of revelation, and the fundamental laws of the whole Mosaic legislation. They have, therefore, become the starting-point of all religious systems and of all true civilization, and from their promulgation only dates the diffusion of a genuine monotheism, a purely internal morality, and a sound enlightenment. They form a decisive epoch in the history of the human race, and are therefore perhaps the greatest and most important event in universal history. In a simple and condensed, yet extremely emphatical form, equally impressive for every degree and manner of intellectual culture, a complete system of duties is comprised

m 1 Co.7.3,5.

n See ver.2.Is.52.3.

o Wilfully, ver. 14, 20,23, Ge.9.6, Le.23,17, 19,21,32,33, Nu.35,15-21, 31,32,35, Re.13,10, De. 19,11-13, Mat.26.

8 By some special providence.

⊅ Nu. 35.25-28, De. 19. 5-14; 4. 41-43. Jos. xx.

q Nu. 15. 30. De. 19. 2. 1 K 1. 1. 50; 2. 28-34. 2 Ki. 11. 15. He. 10. 26-31. Ps. 19. 13.

\*De.21.18-21.Pr.30

s De.24.7. Ge.37.28.

/ Le. 20. 9. Pr.20.20. Mat. 15. 4. Mar.7.10. De. 27.16.

2 2 Sa.3.29. Zec.8.4.

x Heb. his ceasing, Mat. 7.12.100.15,8.Phi. 4.8.De.16.19,20.

y Slave, ver.21.

1 Heb. avenged.

2 With death, as he loses his slave, whom he did not in-

3 The master was a

z To her own body,

a Le. 24. 19,20. De. 19. 19. 21. Mat 5.38,39; 7. 2. 1 Sa. 15. 33. Ju. 1.6, 7. Pr. 22. 23. Is. 33. 1. 2 Th. 1. 6. Re. 13. 10;16. 6.

tend to kill.

9 Or, revileth.

and thine oxen. In all places where I record my name I will come unto thee, and I will bless<sup>d</sup> thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up fthy tool upon it, thou hast polluted it.3

26 Neither shalt thou go up by steps unto mine altar, that gthy nakedness be not discovered thereon.

## CHAPTER XXI.

1 Laws for men-servants. 5 For the servant whose ear is bored.
7 For men-servants. 12 For man-slaughter. 16 For stealers of mer 17 For cursers of parents. 18 For smiters. 22 For a hurt by wance. 28 For an ox that goreth. 33 For him that is an occasion mer 17 For cursers of parents. 18 For smiters, 22 For a hurt by unance. 28 For an ox that goreth. 33 For him that is an occasion of harm.

OW these are the judgments 4 which thou

shalt eset before them.

2 If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself; if he were married, then his wife

shall go out with him.

4 If his master have given him <sup>d</sup>a wife, and she have born him sons or daughters; the wife and her children shall be her master's, <sup>5</sup> and he shall go out by himself.

5 And if 'the servant shall plainly say, I love my master, my wife, and my children, I will swife and and wife, and if the servant of a bide with the servant of a bide with the servant of a bide with the providing a test of conjugal and pater.

5 And if the servant shall plainly say, I love my master, my wife, and my children, I will swife and family till the jubilee, when my master the conjugation of the servant of a bide with the servant of a

not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore

unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 ¶ And if a man 'sell his daughter to be a maid-servant, she shall knot go out as the menservants do.6

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no nower seeing he hath dealt. he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, tion—C. 7 Heb. beauting the cost of &c.

A.M. 2513. B.C. 1491.

c De.12.5,11. 1 Ki.8. 29.Mat.18.20. Ro.15.8

-19. d Ps. 134. 3; 147. 13; 72.17. Ep.1.3. 2Sa. 6.12. e De.27.5. Jos. 8. 31. f 1 Co.1.17; 2.4.5.13. 14. De.12.32. Re.22.18,

3 The reason of this 3 The reason of this command is obvious. The altars of the heathen were elaborately sculptured large of their gods large of their gods them. When sarring were offered the tendency of the popular mind was to consider them as officred to the imrges, and the result was gross located at 17th, 22. He.10.23/12.28.

CHAP. XXI.

ter enumerates certain judgments, or judicial application of these principles, where the cases are between man and man.—C.

a ch.24, 34. De. 4.14.
b Le. 25, 39,40. De. 15, 13, 13, 14. Ne. 5, 5. c ver. 11. De. 15, 13, 15, 18. Le. 34. 8. 18. Ro. 6.16, 18; 8.

d Heathen, Le. 25.

5 A righteous and

-C.
De.15.16,17. Ga.2.
20.Ep.5.2.Re.1.5,6.
fch.22.28.De.16.18.
Ps.82.1.
g De.15.17. Ps.40.68, with He.10.5-7.
h Till the jubilee, orthe master sedeath,

.e.25.40-46,55. 1 Ne.5.5. Le.25.39.

4 Perhaps this law of retaliation took place only when the injured party could not otherwise be satisfied.

A.M. 2513. B C 1491. he shall deal with her after the 'manner of l ch. 22, 16,17. De. 22. daughters.

> 10 If he take him another wife, her food, her raiment, and her "duty of marriage, shall he not diminish.

> 11 And if he do not these three unto her, then shall she go out "free without money.

> 12 ¶ He that 'smiteth a man, so that he die, shall be surely put to death.

> 13 And if a man lie not in wait, but God deliver him into his hand;8 then PI will appoint thee a place whither he shall flee.

> 14 But if a man come <sup>q</sup>presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

> 15 ¶ And he that remiteth his father or his mother shall be surely put to death.

> 16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

> 17 ¶ And the that curseth his father or his mother shall surely be put to death.

> 18 ¶ And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed;

> 19 If he rise again, and walk abroad "upon his staff, then shall he that smote him be quit: only he shall pay for "the loss of his time, and shall cause him to be thoroughly healed.

> 20 ¶ And if a man smite his "servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.1

3 The master was a public officer, recognized and appointed by government, as the government as the go 21 Notwithstanding, if he continue a day or two, he shall not be punished:2 for he is his monev.3

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet \*no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

23 And if any mischief follow, then thou shalt give life for life,

24 Eye "for eye," tooth for tooth, hand for hand, foot for foot,

ing every species of false worship, let me rejoice that nature of the crime. If he had not the means of make-Jesus, the fruit of the earth, Jesus, the chosen stone, is ing full restitution, then he was sold, i.e. he became my all-sanctifying altar, on which I must present all the property of the man he had robbed until by his labour he had made legal compensation. These were the presence of God in ordinances; and God forbid the only ways in which a Hebrew could become a bondman. P.]

REFLECTIONS.-How just, gracious, and con-

himself to me, in the gospel-promise, for my God, my | between God and me, the man Christ Jesus. Detest- | double, or four-fold, or five-fold, according to the Redeemer, and my ALL IN ALL: and let my leading exercise be to receive him as such. Let his being JEHOVAH, my God and Redeemer, be the foundation, the great reason and motive, of all that I do. Influenced by this, let me renounce and detest every idol which robs him of his honour, or me of my enjoyment | that I should disgrace him with any light, licentious, of him. Let me embrace every instituted ordinance as | or injurious behaviour. coming from my God, and observe it in the nearest

25 Burning for burning, wound for wound,

stripe for stripe.

26 ¶ And bif a man smite the eye of his servant or the eye of his maid, that it perish; he shall let him go free for his eve's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth, or his maid-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die then the shall he surely stoned.

they die: then other as shall be surely stoned, and his flesh shan not be eaten; but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; dtlie ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give, for the ransom of his life, whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant or maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be

thirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein:

34 The owner of the pit shall make it good, and give money unto the owner of them; and

and give money unto the owner of them; and the dead beast shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox and divide the money of it; and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not the fine they where hath not the fine they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not the fine the fine to share, and his owner hath not the fine they have the fine to a slave, they have the fine they have the fine they have the fine they have the fine they have the fine they have the fine they have the fine they when they have they have they have they have they have they have they have they have they have they have they have they have they have the fine they have the have they have the have the have they have they have the have the have the have the have the hav

to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.6

#### CHAPTER XXII.

1 Of theft. 5 Of damage. 7 Of trespasses. 14 Of borrowing. 16 Of fornication. 18 Of witchcraft. 19 Of beastidity. 20 Of idolatry. 21 Of oppressing strangers, widows, or fatherless. 25 Of usury. 26 Of pledges. 28 Of recerence to magistrates. 29 Of the first-fruits.

If a man a shall steal an box or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

A.M. 2513. B.C. 1491. A.M. 2513. B.C. 1491.

d Ge. 9. 6. See ch. 21.12,14,20, 23. Nu. 35. 9The reason of the distinction in this law is that, in the night, the robbery might be considered an assault upon the lite as well as on the property, and in the terror and confusion of the night. confusion of the night hie was more endangered. In both cases the care of human life is remarkable, and fully justifying the principle now very generally introduced mto our law, that only crimes implying the taking away of life are punishable with death.—I. fine, imprisonment hard labour, banish ment, or even death, ment, or even death, we need not hesitate to affirm. God knew the evil that was m the heart of man, and e ch.21.2. Mat. 18.25 1 Thing stolen.

the heart of man, and best knew how to re-strain it. And did legislators follow his wisdom more, and their own expedients less, we might well less, we might well which man enactments are calculated in product of the second of their control of the second of the community of the second of the community of the co f ver. 9. Ps. 79.12, or sevenfold, Pr.6.31. 2 This is doubtless a case not of wiful and malicious hur of accidental fireof accidental fre-raising; a thing very apt to happen, and requiring to be very strictly guarded against, where they were in the habit of setting fire to the withcred berhage before the autunnal rains, to favour the growth of the future crop.—I.

g Heb. gods, ch.21. 6; ver. 28. Ps.82.1. De. 16.18.

3 If the master of the house was con-cerned in the theft, his breach of trust was punishable, and he must make double restitution.—I.

dividuals, forbidding revenge, and incul-cating forbearance and torgiveness.—(. b Ps. 72.12-14. Col. 4. E.D. 6.9. ver. 1 11. De. 23.75/21.14.Ps. 82.34. b The Mosaic law permuted a limited form of domests. servitude. By the pro-vision of this enactment the service of the ser h 2 Ch. 19.10. De.25. 1.ver.4,8.

4 The same principles, it is here intimated, were to apply to all other cases, and the sentence of the judges was to be final.—I.

r'Ge.30.35,36;31.39. # He.6.16.1 Ki.2.42, 43. See Ge.14.22.

ment the servant or slave, whether Jew or heathen, was not under his owner or master's will, but un-

15. Phi. 2.7.

g Mat. 7. 12. Ro. 13. 8.
Phi. 4.8. De. 16. 19.
6 He shall bear the

whole loss, as he had wilful y kept the pushing ox.

CHAP. XXII. a ver. 2-15. Le.5.16; 6.5;2 '.14. Nu.5.7. 2 Sa. 12.6. Pr. 6. 31. Ln. 19.8.

7 What an admirable enactment for prevention of robbery, and how much more efficacious than

5 That is, whereby Jehovah is taken to winess because there was no man that saw and could restify, yer. to. If there be witnesses, he is not to pay, nor to Sware. The Chaldee saith, (the owner) shall take the oath, and so end the controverse and the controversy, and he the keeper shall not pay for it.—I.

l Ge.31,39.

6 Thus stolen from among his cattle, it implies that he had taken less care of it than of his own, and must make restitu-tion.—I.

m Am. 3.12. n Ps. 37 21. Mat. 7. 12. Phi. 4. 8. Ro. 13. 8. De.16.19,20. He.13.18.

7 Heb. ask, and onsequently receive a thing lent. This law concerneth all movable goods, beasts, household stiff, and the like.—Ainsworth.

8 The reason of the distinction here is, that, when the owner was absent, it might

3 If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution: if he have nothing, then he shall be 'sold for his theft.

4 If the theft1 be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore <sup>1</sup>double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.2

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief he found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the gudges, to see whether he have put his hand unto his neighbour's goods.3

9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neigh-

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, 'to keep; and it die, or be hurt, or driven away, no man seeing it:

11 Then shall kan oath of the Lord be between them both,5 that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

12 And lif it be stolen6 from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, then let him bring mit for witness, and he shall not make good that which was torn.

14 ¶ And if a man \*borrow\* ought of his neighbour, and it be hurt, or die, the owner thereof being not with it; he shall surely make

15 But if the owner thereof be with it,8 he

not betrothed, and lie with her; he shall surely endow her to be his wife.

ndow her to be his wife.

17 If her pfather utterly refuse to give her not him, he shall pay money according to the dowry of virgins.

18 Thour shalt not suffer a witch to live.

19 Whosoever lieth with a beast shall neely be put to death.

20 Het that sacrificeth unto any god, save the long and the live of the long only he shall be utterly destroyed. unto him, he shall pay amoney according to the dowry of virgins.

surely be put to death.

unto the Lord only, he shall be utterly destroyed.

him by that the sun goeth down:

27 For that is his covering only; it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, "when he crieth unto me, that I will hear; for I am gracious.

28 ¶ Thou<sup>a</sup> shalt not revile the "gods, nor curse the ruler of thy people.

29 ¶ Thou 'shalt not delay to offer the first of thy ripe fruits," and of thy iliquors: "the first-born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, and with thy sheep: "seven days it shall be with his dam: on the eighth day thou shalt give it." (15 think, 12

his dam; on the eighth day thou shalt give it me.

| A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b. bar. | A the b.

А.М. 2513 Б С 1491. p Ju.15.2. Ge.21. 21. De.7.2

18. 18. n ch.23.9. Le. 19.33. De.10.19. Zec.7.10. Je.

A ch. 19. 5, 6, De, 14. 21. Le, 20.7, Nu. 15.40. 15.62.12; 60.21. 1 Pe. 1. 15, 10; 2. 9. Tit. 2. 12. Mat. 5.47, 48. i Le. 22. 8; 17. 15, 16 Eze. 44.31;4.14.

A.M. 2513, B.C. 1491.

CHAP. XXIII. a ch.20.16, Ps. 15, 3, 1 Sa. 24, 9, Le. 19, 16 Pr.25, 23.

5 Or, receive. b Assist not, Ps.35. 11. De.19.16,19,21. ver. 1,10. Mat.20.54,60. Ac. 6.11,13.

e Ge.6. 12. Ro. 12. 2. Le.19.15. De.1. 17; 16. 19. Ep.5.7,11. Ps. 10.1, 10-19.

6 Though the mul-6 Though the mul-titude cannor justify, they can counten-ance evil, while they can protect and even reward the evil-dece-fore follow them to evil, because it is pro-fitable. But so will good, but mind men, follow them likewise, larty, or of under-lying public censure. So Peter was led away at al. Antioch, when the protection of the face, Ga.a.11.—C.

lace, Ga.2.11.—C.

d'Ps.82.2.3558.1. Le.
19.15 Zec.8.16; 7.9,10.
De.16.19.
e De.22.1-3. Job 24.
3;31.29. Pr.24.17;25.21.
Mat. 5 44. Ro. 12. 20.
Lu.6.27. Phi.2.4.

f De.22.4.Ga.6.2.

7 Or, will thou cease to help him 1 or, and wouldest cease to leave the business for him, thou shall surely leave it to join with him.

g Ps.82.4. De. 16.10; 24. 17; 27.10. 1 Sa. 8. 2. Pr.14. 31;28.3.

A: Th.5.22. Job 22. 28. Pr. 4.14.15. ver. 2.

8 That is, do not by an unrighteous judgment attempt to injure an innocent man.—P.

i ch.34.7. Ro. 2. 1,2. Pr.17.15.

& De. 16. 19. Ac. 24. 26. Pr. 17. 23; 19.6. Is. 1. 23. Ec. 7. 7. 9 Heb. the seeing. / ch.22.21. Le.19.33. De.10.18,19;24.14,17.

1 Heb soul m Le.25.2-4,20.De. 15.9. 2 Or, olive-trees.

31 ¶ And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

CHAPTER XXIII.

1 Of stander and false witness. 4 Of charitableness. 6 Of justice. 10 Of the year of rest. 12 Of the sabbath. 13 Of idolatry. 14 Of the three feasts. 18 Of the blood and the fat of the sacrifice. 20 An Anyel is promised for a guide, with a blessing, in case they obey him.

'HOU ashalt not raise a false report: but **1** not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to do evil;6 neither shalt thou speak in a cause to decline after many to wrest judgment.

3 Neither shalt thou dcountenance a poor man in his cause.

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him;7 thou shalt surely help with him.

6 Thou shalt not wrest the judgment of thy poor in his cause.

<sup>7</sup> Keep<sup>h</sup> thee far from a false matter; and the innocent and righteous slay thou not:8 for I will not justify the wicked.

8 ¶ And kthou shalt take no gift: for the gift blindeth the wise,9 and perverteth the words of the righteous.

9 ¶ Also thou shalt not oppress a stranger: for ye know the heart1 of a stranger, seeing ye were strangers in the land of Egypt.

10 ¶ And msix years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard.2

12 ¶ Six<sup>n</sup> days thou shalt do thy work, and

such was the raiment of the poor Jew, and there is good reason to believe it was, the law that restored it in the evening, when pledged through the day, indicates the Lord's minute and benevolent regard to the health and comfort of his creatures. C.

Ver. 28. [The Hebrew word is elohim, the usual meaning and translation of which is 'God.' The same meaning given to it in the Authorized Version is op-'Thou shalt not blaspheme God.' P.]

night; and a mat, or carpet, if it can be obtained, is | revealed in the gospel teach me to deny ungodliness all he requires to constitute perfect luxnry. If nearly and worldly lusts, and to live soberly, righteously, and godly in this present world, rendering unto God and men their respective dues. If God be my portion, all covetonsness, injustice, and infidelity should be far from my heart and hand. If God he my pleasure, never should I wallow in fleshly lusts, or render others disgraced and miserable by any means. If God be my blessed llushand and Lord, I should, as under word is rightly rendered 'judges' in ver. 8 and 9; but the sweetest and strongest obligation, resist the devil, there it has the article, while here it has not. The and detest his influence. Let me therefore honour JEHOVAH with due worship, and with the first-fruits of posed alike to the common use of the word, and to all my increase; and regard magistrates as his deputies the spirit of the Mosaic laws. The true meaning is, on earth, who are bound in the most exact manner to punish crimes against God or men. If God be my

Ver. 2. Neither the counsel nor example of multitudes in evil is to be followed; nor must either parties, friends, judges, witnesses, or vulgar opinions move us to lessen great faults, aggravate small ones, vindicate offenders, accuse the innocent, or misrepresent anything to procure an unjust sentence.

Ver. 3. In judgment none must be favoured either for their poverty or their wealth .- [Countenance a poor man in his cause. The foregoing law forbids to follow, the succeeding forbids to court the multitude. A high profession of sympathy with the poor, loud and pretended boasted efforts to alleviate their sufferings, and redress wrongs, have ever distinguished the traffickers in popularity; from Absalom, who rebelled against his king and his father (2 Sa. 15. 2-6), to Judas, who, for

In the seventh day thou shalt rest; that thine A.M. 2513. B.C. 1491. ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed.

13 ¶ And in all things that I have said unto you be ocircumspect: and pmake no mention of the name of other gods, neither let it be heard 17.De.16.8 Nu.38. out of thy mouth.

14 Three q times thou shalt keep a feast representation one in the year. unto me in the year.

15 Thour shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before me empty:)

16 And the 'feast of harvest,' the first-fruits f thy labours, which thou hast sown in thy eld; and "the feast of ingathering, which is in the end of the year, when thou hast gathered to the labours out of the field. Three times in the year all "thy males the fed were all appear hefore the Lorp God. of thy labours, which thou hast sown in thy field; and "the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.4

shall appear before the LORD God.

18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice<sup>5</sup> remain<sup>2</sup> until the morning.

19 The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. bThou shalt not seethe a kid in his mother's milk.

20 ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the aplace which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my gname is in him.

A.M. 2513. B.C. 1491. ø Ep.5.15. De.12.32. # De. 12.3. Jos.23.7. Ho. 2.17. Zec.13.2.Ps. 10.4.1 Jn.5.21.

q Oe. 16. 16. ver. 17; ch. 34.23. Le.23.5-44. 2 Ch.8.13.

5 De. 16. 16,17. Pr.3. 9.ch.34.20.1 Sa.6.3.

3 The feast of har The feast of har-vest was also called the 'feast of weeks,' De. 16. 10, because it occurred seven weeks, or fifty days (hence the name pentecost), after the passover.—P.

2 Of tabernacles, ch.34.22. Le.23.24-36. Nu.29.12-38. De. 16.13. I Ki.8.62-68. Ne.8.13-IS.Zec.14.16.

/ch. 20. 5. Le. 18.3. De. 12. 31, 32; 11.16. 1 Jn.5.21. m ch. 34. 13. De.12. 2.3;7.5,25. Nu. 33.52. 2 Ki. 10.27;23.8,12. x De. 12. 5-7; 16.16 ch.34.23,24;ver.14.

y ch. 12. 8, 15; 34.25. Le.2.11.De.16.3,4. 5 Or, feast.

a ch.34.26;22.29.De 12.5-7.Pr.3.9;8.17.

b De. 14.21.ch. 34.26. Pr. 12.10. Je. 10.2,3.

c ch. 33, 2;14. 19. 1 Co. 10.9, 10. Ps. 121. 4-8. Jos. 5. 13, 14. ls. 63. 9-13.

n De. 7. 15; 28.1-14. Le. 26. 1-13. ch. 15.26. Ps.103.3;147.3. Is.03.9; 61.1-3. Je.30.17. # ch.12.10; 16.19; 29. 34. Le. 7.15. Nu.9.12. De.16.4.

o De.7.14. Job 21.9-

h ch.19.5.Ps.81.13.

i Ge. 12. 2. Nu.24.9 De. 30.7. Je. 30.20.

7 Or, I will afflic them that afflict thee

k ver. 20. Is.63.9;42. 16. Jos.24. 11. ch. 3.8;33. 2,3; 34. 11. 24. Ge.12.7; 13.15;15.18-21. De.7.1.

p Ge.15.15.ch.20.12. De.5.16.

q ch.14.24. De.2.25; 28.10. Ge.35.5. Jos.10. 10;2.9;5.1. 2 Sa.5.24. 2 Ki.7.6.ver.28.

d Ge. 12.7;15.18. Jn. 14. 2. Mat. 22. 4; 25.34. He.11.16. r Heb. necks, De. 7. e Ps. 2. 10-12. Mat. 17.5. He.2.3; 10.29; 12. s Jos. 24.12. De. 7.20

t De.7.22. Jos.11.18; 14.7, 10. Ju.i. iv., with Job17.9.Pr.4.18. fNu.14.35. He.3.11, 19;10.26-29.2 Ki.24.4.

g Col. 2.9. Jn. 10.30; 5.23,24. Ac. 17.31. 2 ch. 3. 8. De. 11.24. Ge. 15.10-21. Nu.34.1-16;xxxii.ver.23. Jos. 1. 4.1 Ki.4.21,24. 6 According to the scriptural usage, every name of a per-

22 But if thou shalt indeed hobey his voice. and do all that I speak; then 'I will be an enemy unto thine enemies, and an adversary unto thine adversaries.7

23 Fork mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works; "but thou shalt utterly overthrow them, and quite break down their images.

25 And "ye shall serve the Lord your God. and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee.

26 There shall nothing cast their young, nor be barren, in thy land; "the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their backs unto thee.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will tnot drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and "ttle I will drive them out from before thee, until thou be increased, and inherit the land.

31 And "I will set thy bounds from the Red sea even unto the sea of the Philistines, and

covenant-and the eternal rest.

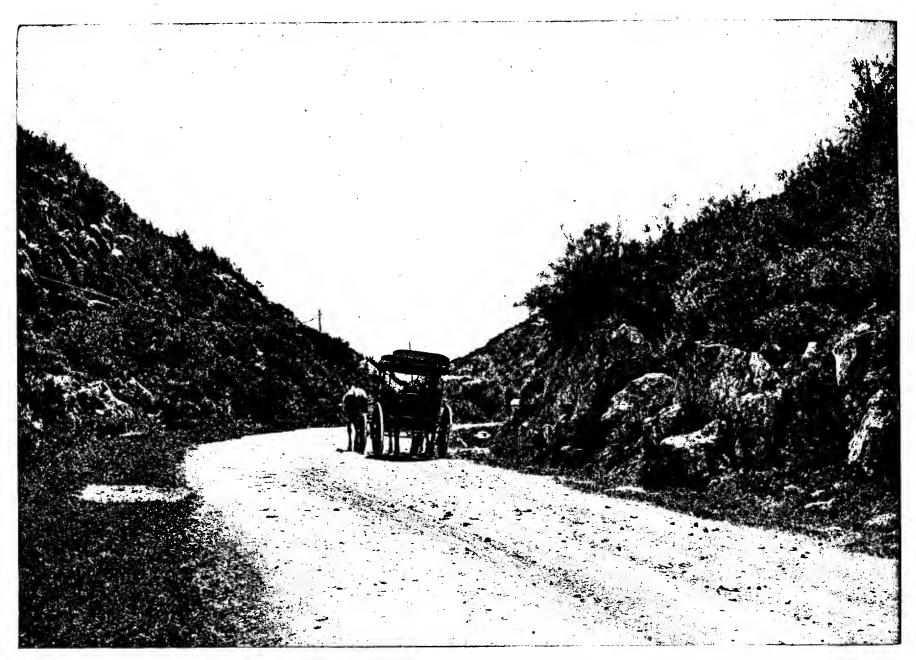
Ver. 15, 16. The feast of unleavened bread was in March; the feast of harvest, weeks, or pentecost, at Whitsunday; the feast of in-gathering, or tabernacles, in September.—[Ver. 15. The passover is here called 'the feast of unleavened bread.' It was the first and greatest of the feasts. The last clause of the verse, 'None shall appear before me empty,' applies not to the passover exclusively, as might be inferred from the English version, but to all the feasts. No man was to appear at any of them without suitable offerings. P.]

Ver. 17. Women were not required, but they might attend their solemn feasts if they pleased.

Ver. 19. This taught them to detest cruelty, and any imitation of idolatrous rites .- [ Thou shalt not seethe a kid in his mother's milk. Whatever be the meaning of this prohibition, there can be no doubt of its importance, as it is thrice enforced in the same words. It is here the last of the judgments delivered to Moses during his first interview with God on the mount, ch. 20. 21, 22; 21. 1; 24. 34. On the renewal of the broken

and other jubilees, were typical of the gospel—the new | ture history require to be considered—(1) That the | that the chief parts of the sin-offering, Le. 6. 25, 29, Jews, and the Jewish priesthood, even 'from the days of their fathers, have gone away from God's ordinances, and have not kept them,' Mal. 3, 7, and have 'transgressed, and rendered of none effect the commandments of God by their traditions,' Mat. 15. 3, 6. (2) That one of the sins that did most early and most easily beset or entangle the nation, was the appetite for flesh. Hear the proof from their own lips, Ex. 10. 3, 'Would to God we had died in Egypt, when we sat by the flesh-pots.' See it in their fretful and angry tears, Nu. 11. 3, when they 'wept, and said, Who shall give us flesh to eat?' To a people and priesthood so disposed, it hibited days that the kid is said to be in or on its became therefore necessary to give 'precept upon precept' against epicurism in food, and especially against its introduction in their religious festivals. It is remarkable that this prohibition is twice connected with the offering of first-fruits, a festival peculiarly privileged as an occasion of domestic and national joy, De. 26. 11. to the ritual of divine service, and a solemn caveat But on no solemn occasion of thanksgiving has the dis-position to indulgence been more observable than in the celebration of the harvest-home-the very festival,

were to be 'eaten in the holy place by all the males among the priests.' (3) A third question still remains, Why specially prohibit seething in the mother's milk? From Zec. 14. 21 it appears that seething was the common mode of preparing the feast of the sacrifices. But amongst God's ordinances for sacrifice, we find the following: Le. 22. 27, 'When a bullock, or goat, or sheep, is brought forth, then it shall be seven days under the dam, and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the mother's milk; and as during that period it could not be sacrificed to the honour of God, so, during a like period, it should not be devoted either to the sustenance or epicurism of man. The prohibition was therefore a special memorial to the priests, for a strict adherence against any infringement, through temptation of appetite-a restraint, which, if the priests faithfully imposed upon themselves, there was every reason to



WADY 'ALI—IN THE LAND PROMISED TO THE CHILDREN OF ISRAEL. [Exodus, xxiii:23.]—"For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites." Wady 'Ali is a view of the country on the way between Jaffa and Jerusalem. We left Ramleh at six o'clock, and started for Jerusalem. and came to the Wady 'Ali, which is the valley of entrance to the mountains of Judea, about nine o'clock. This picture was taken as we started up the

mountains. This part of the country was embraced in the promise early made to the children of Israel if they would obey the voice of God and provoke Him not to anger. There is something of sublimity combined with delicate beauty about this part of the Judean mountains. Rocks and cliffs broken into large or small fragments are piled in successive layers to form these hills, while between and above and around are wild flowers of all colors.

from the desert unto the river:6 for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.7

thee. The country here promised to the 1st radics was 50 miles and continuous same street with them, and continuous same street was 100 broad square miles. The square miles they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

The country here promised to the 1st radics was 50 miles to 100 broad square miles. The square miles they make thee sin against me: for if thou serve their gods, it will surely be a snare unto the square miles to 100 broad square miles. The square miles the squ thee.

## CHAPTER XXIV.

1 Moses is called up into the mountain. 3 The people promise obedience 4 Moses buildeth an altar, and twelve pillars. 6 He sprinkleth the blood of the covenant. 9 The glory of God appeareth. 14 Aaron and Hur have the charge of the people. 15 Moses goeth into the mount, where he continueth forty days and forty nights.

ND he said unto Moses, Come up unto the A Lord, thou, and Aaron, Nadab, and Abihu, and beseventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither

shall the people go up with him.

- 3 ¶ And Moses came and told the people alld the words of the Lord, and all the judgments: and all the people answered with one 4627 Nu. 12.25. De. 31. voice, and said, 'All the words which the LORD hath said will we do.
- 4 ¶ And Moses fwrote all the words of the LORD, and grose up early in the morning, and builded<sup>h</sup> an altar under the hill, and twelve of Matipa. Acc. 3.7. Matipa. Acc. 3.7 pillars, according to the twelve tribes of Israel.
- 5 And he sent 'young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.
- 6 And Moses 'took half of the blood, and put it in basons; and half of the blood he sprinkled mon the altar.
- 7 And he took the book of the covenant, and read in the audience of the people: and they said, "All that the Lord hath said will we do. and be obedient.

6 The Euphrates, which prophecy was realized in the days of Solomon, I Ki. 421.

three-fourths of the country is desolate. Some of the richest plains are uninhabited; and wild beasts —bears, leopards, hyenas, jackals, wild boars, &c.—commit great ravages. God's promise, therefore, recorded above in yet. 20. was wise and ver. 29, was wise and good.—P.

x ch. 34.12,15. De.7. 5, 16,25. Jos. 23.7,12;9. 6,7.

y ch.34.12. Nu.25.1, 2. De. 7.16.25. Jos.23. 13. Ju. 2. 3. Ps.106.36. Pr.13.14,20.1 Sa.18.21.

8 An occasion of sin and ruin.

CHAP. XXIV.

a ch.3.5; 19.9,24; 20. 19; 28. 1. Nu. 11.16,17, with Ge.46.27.

b See ch. 1.5;3.16;12.

cver.9,10,18, Nu.12. 8 De. 34, 10, ch.19.20, Ga.3.19,20,1Ti.2.5, Je. 30,21.

d Eze. 3. 17. Ac.20. 27.1 Co.4.2.

fver.7.He.9.19.

g Ec. 9. 10. Ge.22.3. Ps. 119.59.

h Ge.8.20;12.7,8; 28.

f Priests, ch. 19. 22,

& I.e. i. iii. Nu.7.15,

I ch. 12. 7, 22. Col. 1.

m ch. 29. 16-20, 37. Le. 1, 5, 11; 3, 2, 8; 4.6. Mat 23, 19. He. 13, 9.

n See ver.3.

o In the bason, ver.

q See ver.1. De.4. 2.32.Ec.9.10.

9 Making in all, including Joshua, Moses' attendant, 75 witnesses; representing the original number of Jacob's kindred that came into Fornt that came into Egypt Ac.7.14.—C.

r A token of presence, Jn. 1.18, 1 Ti. 6.16. De 4.15. Eze. 1.4-28;x. Jn. 1.14.

s Elders, ver.1,9.

s Elders, ver.1.9.

1 The nobles of Israel were the fittest witnesses of the evidences of the divine mission of Moses, as, from their sank, the his reflection of Moses, as, from their sank, the his reflection, the most competent judges. God land not his hand upon them now, though, had they so much as toucked the mount of the sent of the sent of the mount of the mount of the king-time o

elders in the vision Re.4. 10, to cast their crowns at the feet of the Lamb, and worship, not the world, but him that liveth

t Ne.13.21, Ps.55.20;

u Ge.32.30;16.13.ch. 33. 20. De. 4.33. Ju.13. 23.

for ever and ever.

x Lu.22.30.ver.5.ch

у Ps.147. 19,20.Ro.9 4.ch. 31.18;32.16. De.9 10.2 Co.3.3. Je.31.33.

\*ch.17.9,10,13; 32.7. Nu.11.28; 13.8,16;14.6. 30; 26. 65; 27. 18, with Ga. 4.4; 3. 13 Phi.2.8. He. 5.8.

a ch. 19. 9.16; 20. 18. Mat.17.5.2 Ch.6.1. He. 12.18. Ps.97.2. 2 Sa.18. 12. Ke.1.10.

b ch. 16. 10. Nu. 14. 10

c ch.19.11;20.10.Re d De. 4.24,36. Ps.50 3. He.12,20,29.

e ch. 34, 28. De. 9. 9, 18, 25. 1 Ki. 19. 8. Mat. 4. 2. Ac. 1. 3.

2 It is stated in ch.
34.25 that during the whole of this time Moses neither ate nor drank. The event was typical of our Lord's fast and sojourn in the wilderness.—P

the covenant, which the LORD hath made with you concerning all these words.

9 Thenq went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel:

10 And they saw the 'God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

11 And upon the 'nobles' of the children of Israel he flaid not his hand: also they saw God, and \*did eat and drink.

12 ¶ And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a w, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his \*minister Joshua; and Moses went up into the mount of

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and. behold, Aaron and Hur are with you; if any man have any matters to do, let him come unto

15 ¶ And Moses went up into the mount, and a acloud covered the mount.

16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and othe seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the Lord was like devouring fire on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and 'Moses was in the mount forty days and forty nights.2

#### CHAPTER XXV.

1 Directions what the Israelites are to offer for the making of the tabernacle. 10 The form of the ark. 17 The mercy-seat, with the cherubims. 23 The table, with its furnivure and show-bread. 31 The candlestick, with the instruments thereof.

ND the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, that

justice? Have I entertained strangers, done good to mine enemies, and prayed for them that despitefully use me? Do I in all things acknowledge God, the giver of my mercies? Am I careful to keep his Sabbaths, and to observe every instituted opportunity of fellowship with him? Are even his most circumstantial laws hidden in my heart?-While I thus seriously examine myself, endeavour to conform myself to his will, and lament my infirmities and failings, let me rejoice that Jesus, the angel of the covenant, will safely lead

Ver. 6-8. The sprinkling of the blood on the altar, the book, the young men, the elders, and the piliars which represented the people, denoted the satisfaction of God's perfections, the fulfilment of the broken law, and the purification of men's consciences by the blood of Jesus. Hence, in ver. 9, 10, God, perhaps in human shape, appears as smiling on them; and they, with comfort and safety, feast in his presence.

Ver. 10. [Body of heaven in his clearness. It is only in the unclouded skies of the countries within or ap-

ances dispensed to us. But how many rashly consent to God's word, and resolve on duty, who in the issue prove very unsteadfast! Let me then bless the Lord that our testament is made with all the true, however unworthy in themselves; and that it is a new testament in Christ's blood. His finished atonement hath glorified his Father's compassion to the highest; hath magnified the law; and pacifies and purges our conscience from dead works. By these means I am determined to receive his words into inv

they bring me an offering:2 of every man that giveth it bwillingly with his heart ye shall take my offering.

3 And this is the offering which ye shall take  $\frac{2}{m_c}$ . of them; gold, and silver, and brass,

4 And oblue, and purple, and scarlet, and 268; 3.5 Ne. 11.2. Ps. 110.3.2 Co. 8.11,12:19.7 fine<sup>d</sup> linen, and goats' hair,

5 And rams' skins dyed red, and badgers' skins, and 'shittim-wood,'

6 Oil f for the light, spices for anointing oil, and for sweet incense,

7 Onyx-stones, and stones to be set in the ephod, and in the breastplate.

8 And het them make me a sanctuary; that rows of January and the make me a sanctuary; that I may dwell among them.

9 According to all that I show thee, after the pattern of the tabernacle, and the pattern of kall the instruments thereof, even so shall ye make it.4

10 ¶ And they shall make an ark of shittimwood: two cubits and a half shall be the length thereof, and<sup>5</sup> a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with "pure gold: within and without shalt thou overlay it; and shalt make upon it a "crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

13 And thou shalt make ostaves of shittimwood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be phorne with them.

15 The staves shall be in the rings of the ark; they shall not be taken from it.

16 And thou shalt put into the ark the qtestimony which I shall give thee.

17 ¶ And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth ereof.

18 And thou shalt make two scherubims of thereof.

A.M. 2513. B.C. 1491

CHAP. XXV. a Heb. take for m. ch. 35.5-29.

2 Or, heave-offer

b ch.35 5.21;36.5. Ju. 5.9. 1 Ch.20,3-14. Ezr 2.68; 3.5; Ne.11.2. Ps.

c Wool, He. 9. 19 Re.1.5;7.14. y Ro.8.3,4; 10.4. Is. 42.21; 53.10,11. 2Co.5 d Or, silk, Re.19.8 14. Eze.10.10. e ch. 35.24. Nu.25.2 Is.41.19;4.2.

# See ver. 16; ch.40

t Oz, of the matter of the mercy-seat, Col. 2.10. Jn.1.51. Ge.28.12.

u 1 Ki. 8, 7, 1 Ch. 28 18. He. 9. 5; 1. 14, 01 1 Co. 1. 23, 24; 2, 2,

x 1 Pe.1.12. Ep.3.10. or Ac. 10. 43. Ro.3.21. 1 Co.2.2.

3 The shittim, or acacia, is one of the most durable of woods. It is also almost the only wood which grows to any size in the peninsula of Sinai.—P. a ch. 29. 42; 30. 6,36. Le.1.1; 16.2. Nu. 7.89; 17. 4,12.5. PS. 80. 1; 99. 1. 1 Sa. 4. 4. 2 Ki. 10. 15. 2 Co. 5. 19,20; 4. 6. Ep. 1. 3.

6 Moses had access at all times into the most holy place.

g ch.28.9,17-20.1Pe. *b* ch. 37. 10-16; 40. 4. 22,23. Nu.3.31. 1 Ki.7. 48. 2 Ch.4.8. Col.1.19. Jn.1.14.16.Phi.4.19. A ch. 20.45,46. Le. 26. 12. Nu 35,34. 1 Ki.6. 13, Zec. 2. 10;8,3.2 Co.6. 16. He. 3.6. Re. 21.2,3.

i ver.40; ch.26.30;39. 32. 1 Ch.28.11,12,18,19. He.8.5. c Col. 2, 9, Ro. 9. Phi.2.6–11. d Or, cornice, se

# ch. xxvi. - xxxi. xxxv. - xxxix.; 32.6-11; 35.10-19; 39 32-42; 40, 2-15,17-30, Nu. 3.25,20, e Tokeep the bread from falling, z Pe.1.5. Col.2.3.15.49.6. 31, 36, 37; 4. 4-33. Le. viii.ix.

4 Every part of the tabernacle and its furniture was shown in pattern to Moses; nothing being left to human imagination or discovery—a lesson of universal application. Let the church receive it, and order all things on the driving model and the church receive it, and order all things on the church that they are that they are the temples of the living God.'—C.

/ ch.37.1-9. Nu.3.31. Jos. iii, 1v. vi. 1 Sa.iv.-vi. 2 Sa.vi. 1 Ki.8.1-11, 2 Ch.8.11. He.9.4. Re.

5 Its length was 4 feet 7 inches, and its breadth 2 feet 9 inches.

m Jn. 1. 14. Col. 2.9. Ro.9.5. He.1.3.

n Cornicé, Mat. 28. 18. Ps. 2.6;21.3,5. He.2.

q Moral law, ch. 16. 34; 31.18. De. 10.2. He. 9.4. Seever. 27. 1 Ki.8. 9. PS. 40. 8. Mat. 3. 15.

r A lid, ver. 22; ch. 37.6-9. Ro.3.25. 1 Jn.2. 214.9,10. Ga.3.13;4.4.5. He.4.16.

o 1 Ki.8.8.

fAc.9.15. Ep.3.8.: Th.3.1.2 Ti.4.2.Ro.15

g Ministers and or-dinances, Eze. 43. 12. Is. 52.11.

4 Le.24.5-7.Nu.4.7; 7.13.Je.52.18,19.

7 Or, to pour or withal,

i Ps.93.5, Eze.43,12.

8 The words rendered spoons. 'covers,' and 'bowls,' signify 'censers,' flagons, and 'goblets. The censers were for incense; the flagons and goblets for the 'drink-offerings,' or libations of wine.—P.

k Le. 24. 8. ch. 49. 4, 23. Nu. 4.7. Mar. 2.26. He. 9. 2.24. Jn. 6.32.

9 The 'show-bread' consisted of (it is said) twelve unleavened loaves. It was placed in front of the holy of holies, where the Shekinah giory was ensittined, and in He brew 'bread of the face' (show-bread), as being hefore the face of God. It was intended to symbolize the unfalling provision which God makes for his people.

— I.

gold: of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end. and the other cherub on the other end; even tof the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the "cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; \*toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And athere I will meet with thee, and I will commune with thee from above the mercyseat, from between the two cherubins which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

23 ¶ Thou<sup>b</sup> shalt also make a table of shittimwood: two cubits shall be the length thereof. and a cubit the breadth thereof, and a cubit and a half the height il ere of.

24 And thou shalt overlay it with pure gold, and make thereto a dcrown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about; and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

27 Over against the border shall the rings be, for places of the staves to bear the table.

28 And thou shalt make the \*staves of shittimwood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.8

30 And thou shalt set upon the table \*showbread before me alway.

respect to his own worship.

Ver. 5. [Shittim-wood. The particular wood called shittim, sittinus, and sittah, is merely matter of conjecture. The Septuagint translate it incorruptible-wood -a name that, in some degree, may apply to many species. Jerome says it grows in Arabia, and resembles the white-thorn in colour and leaves; and is so large as to yield long planks, which are hard, tough,

fications may the furniture thereof be understood in different views.

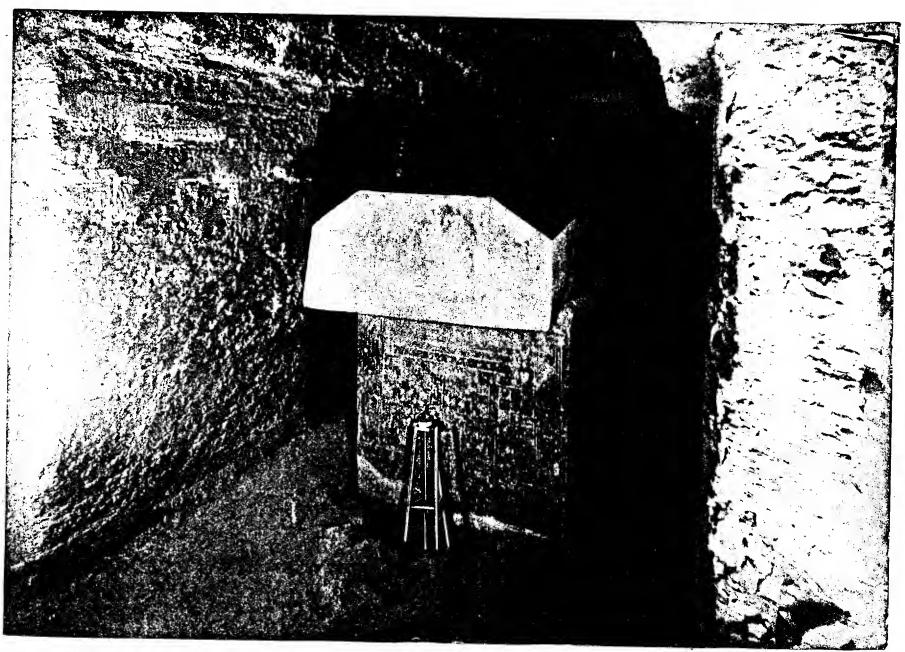
Ver. 10. The ark was the chief of all the sacred furniture which peculiarly sanctified the tabernacle, and for which it was principally made.

Ver. 16. The two tables of stone upon which the law was written are called the testimony, because they

strictly observed in the adoration of a God, jealous with | state, Is, 66. 1; and according to these different signi- | ness in him, and supporting and sacrificing before God for the people; and also the gospel-church and the ordinances of it.

Ver. 31. This candlestick typified Christ himself, or his gospel-church and ordinances thereof.

Ver. 39. [With all these vessels. The talent of gold is estimated from £5250 to £7013. This is the first time the word talent occurs in Scripture. May not the witnessed the covenant between God and the people; first use of it illustrate the impressive parable of the



ARCOPHAGUS OF APIS BULL, MEMPHIS—SHOWING WHERE THE ISRAELITES
GOT THE IDEA OF THE GOLDEN CALF. [Exodus, xxv: 22.]—"And there I will meet
with thee, and I will commune with thee from above the mercy seat, from between the
two cherubims which are upon the ark of the testimony, of all things which I will
give thee in commandment unto the children of Israel." It is impossible to imagine a contrast greater than that found between the elements of worship among the Egyptians and
ench as were introduced among the Hebrews by Moses. The great difference in the civil-

izations developed by the Egyptians and the Israelites may be accounted for by considering the infinite distance between their religions. In this twenty-second verse we have reference made to the mercy seat between the two cherubims which are upon the ark of the testimony, and in this picture we have a view of an immense sarcophagus of an Apis Bull in the Serapeum near Memphis. The Apis Bull was the sacred animal of Ptah. No wonder the Egyptians were a degraded people, and that the Israelites through a pure form of worahio came to the highest civilization of ancient times.

31 ¶ And¹ thou shalt make a candlestick of pure gold; of beaten work shall the candlestick<sup>8</sup> be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And msix branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold.

37 And thou shalt make the seven lamps hereof: and they shall light to heart the sufficient of the church of the same and they shall light to heart the sufficient of the same.

38 And the tongs thereof, and the snuff-like the work of the same.

39 And the tongs thereof, and the snuff-like the work of the same.

30 The smallestick of the same.

31 Three branches of the candlestick of the prices in their sweet properties of the same and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

30 Their knops and their branches shall be of the same all of it shall be one beaten work of pure gold.

31 Three miderical state of the candlestick of the same and three seven lamps hereof: and they shall light to heart two similar to the six branches the work of the same and three shall be same and the sa

38 And othe tongs thereof, and the snuffà shes thereof, shall be of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And plook that thou make them after their pattern, which was showed thee<sup>2</sup> in the mount.

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Nu

## CHAPTER XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats' hair. 14 The covering of rams' skins. 15 The boards of the tabernacle, with their sockets and bars. 31 The vail for the ark. 36 The

MOREOVER, thou shalt make the etaber-nacle with ten curtains of bine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

2 The length of one curtain shall be eight] and twenty cubits, and4 the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be dcoupled together one to another; and other five curtains shall be coupled one to another.

4 And thou shalt make floops of blue upon the edge of the one curtain, from the selvedge

A.M. 2513. B.C. 1491.

/ ch. 37. 17-24; 40. 4, 24,25. Nu. 3.31; 8.4.1 Ki, 7.49. Zec. 4.2. Re. 1.12, 20; 2.5. Ps. 119. 105. Pr. 6. 23.

g See ver.2.

§ In different parts of Asia Mmor, Syria, Cilicia, and Phrygia, the goats have long, fine, and beautiful hair, in some cases as fine as sitk, which in the manufactured into 8 The sandlestick, is manufactured integarments.—I. 6 These curtains denoted the outward meanness, inward glory, full safety, and protection of Christ and his people. A See ver. 3,6,11.

t The couplings signified the close connection of every-thing in Christ and

his people, ver. 3, 6, 10.

7 Or, covering.

8 Heb, in the re-mainder or sur-plusage.

# Nu.4. 5. ch. 36. 19. Is.4.6; 25.4; 32.2. Ps.27. 5;121.5,6.Ca.3.10. 3 Why there should have been four coverings does not appear. They might have been four coverings does not appear. They might have been designed partly for respect, and partly to keep off dust and dirt, and sand, which, in the desert, rises as it were on every breeze; and partly to keep off the intense heat of the sum, which was the sum of the sum, when the destroy here poles, and a sum of the sum, when the destroy here poles, and a sum of the sum, when the destroy here poles, and the sum of

would otherwise have would otherwise have worked the poles, overflow to 1s. 55.1, 1d. the pit of free and love flat when the pit of free and love flat hapropriates on the authority of God, while their light that propriates on the authority of God, while their light that propriates on the authority of God, while their light that propriates on the authority of God, while their light that propriates on the authority of God, while their light that propriates on the authority of God, while their light that propriates on the authority of God, while their light their father who is in heaven, Mat. 51.6-6.

m Re. I. 41.4.5.5.6, third that propriates a security of God, while the most colour; this royal tent was to be distinguished in both the stuff and the most costly. On the finest lines the most beautiful and covering of goats and scatch.

n ch. 27. 90. 21. 30.8, third was spread, and scatch.

1 Heb. the face of it.

1 Heb. the face of it.

2 Heb. which thou wast caused to see, which is the covering from injury by the God, and the unity of the prepares for close in his sight of God, exceedingly glorious and all heavenly things, whole, formed of so many pieces, and of persons of different nations, dispositions, abilities, and standard the proper of the covering from the unity of the proper of the succession of the stuff and the most covering of goats hair was spread, and scatch the covering from injury by the Gud, and the covering of the success of the stuff and the most costly. On the finest lines was the most beautiful and covering of goats hair was spread, and scatch.

1 Heb. the face of it.

2 Heb. which thou wast caused to see, which is the prepares for close the prepares for close the prepares for close the prepares for close the prepares for close the prepares for close the prepares for close the prepares for close the prepares for close the prepares for close the prepares for close the prepares for close the prepares for close the prepares for close the prepares for close the prepares for close the prepares for

8 Heb. the work of a cunning work-man, or embroiderer.

/ ch.36.20-30. Nu. 3 36,37. 1 Co.3.11. Ep.2 6,20,21.

m Heb. hands
These boards may
denote the mediatorial strength of Christ,
and the principal
truths, ordinances,
and members of his

church, all founded

4 The length was seventeen yards, and the breadth two and a half.

d ch.36. 10. 1 Co. 12. 4-6,12.Ep.2.21;4.3-6.

in the uttermost edge of another curtain, in the for, buttons, ver.3 coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second, that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold. and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains of goats' hair,5 to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty bloops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent<sup>7</sup> together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side, of that which remaineth<sup>8</sup> in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 ¶ And thou shalt make ka covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.1

15 ¶ And thou shalt make boards for the tabernacle of shittim-wood, standing up.

16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

17 Two mtenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle, there shall be twenty boards, the north side, there shall be twenty boards, 21 And their forty sockets of silver: two ockets under one board and transfer the same transfer one board and transfer two ockets under one board and transfer two ockets under one board and transfer two ockets under one board and transfer two ockets under one board and transfer two ockets under one board and transfer two ockets under one board and transfer two ockets under one board and transfer two ockets under one board and transfer two ockets under one board and transfer two ockets under one board and transfer two ockets under one board and transfer two ockets under one board and transfer two ockets under one board and transfer two ockets under one board and transfer two ockets under two on the north side, there shall be twenty boards,

sockets under one board, and two sockets under another board.

under one board, and two sockets under another

sockets of silver, sixteen sockets: two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make °bars of shittimwood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold.

30 And thou shalt rear up the tabernacle, according to the fashion thereof which was showed thee in the mount.

31 ¶ And thou shalt make a quail of blue, and purple, and scarlet, and fine twined linen, of cunning work: with cherubims shall it be made;

32 And thou shalt hang it upon four pillars

yety nece statement of resemble another of estimates used in providence and redemption. Ros. 28, 5. The coverings of grater have a few parts and the status arrange of the status arrange in the grateful types and the usual trusted for the sound the usual trusted for the groupel, their relative ataphation and the finances. Sound the groupel did the usual trusted for the groupel, their relative ataphation and the finances and the groupel did use the group

32 And thou shalt hang it upon four pillars of shittim-wood overlaid with gold: their hooks shall be of gold upon the four sockets of silver.

33 And thou shalt hang up 'the vail under teaches, that thou mayest bring in thither to the teaches, that thou mayest bring in thither the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy states. Ep. 21.40.3.51. League 15. Lea

x ch. 36. 37;40.5. He. 9. 2,6,9,10. Jn. 10. 9;11.6. y ch. 30. 38. These vails signified the manhood of Christ, He. 10. 19, the ceremonial law, Ep. 2. 14, and the visible hearing Acceptance.

8 The various parts of this tabernacle 'serve unto the ex-ample and shadow of

CHAP. XXVII.

ven, Ac. 3.21.

33.13.Re.6.9.

9 The altar of burnt-offering is another type of Christ.

1. It was one, so we have but one sarrifree. 2. It had four horns, to which the victims were bound, the cotting that of the carth will be finally bound captive an love to Christ. 3. It had instruments for all the work, typifying that Christ has all fulness in hiuseff. 4. It was most hofy, so whosoever also to christ. As we have been considered in the first has all fulness in hiuseff. 4. It was most hofy, so whosoever also to christ has all fulness in hiuseff. 5. Christ has we have been considered in the first of the first has a first had been considered in the first of a fifteness of the first had been considered in the first of a fifteness.

1 The length was nine feet two inches, and the height five feet and a half.

2 The horns were projecting portions of the framework at the four upper conners, modeles and the four upper conners, modeles and the four upper conners, modeles and the four

e Or, sieve, Am.9.9

fch. 25, 14, 28; 30, 4. Ac.9-15, Ep. 3.8, 1 Co. 1, 23; 2, 2, 2 Co. 4, 5, 2 Th. 3, 1. This altar, squared and horned, typified Christ in his humilitation as an all-sufficient Saviour.

g ch. 25, 5, 40; **26**, 30. Ac. 7, 44. He. 8, 5, 1 Ch. 28, 11-19, Col. 2, 23. Mat. 15, 9.

3 Heb. he showed. 4 ch. 38 9-20;40.8,33.

p ch. 25. 9, 40; 27. 8. Ac.7.44. He.8. 5. 1s. 8. 20. Ga. 6. 16. De.4.2. 2 Ti.3.15-17.2 Pe.1.19.

on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 ¶ And thou shalt make an hanging for the door of the tent of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging five pillars of shittim-wood, and voverlay them with gold; and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

## CHAPTER XXVII.

1 The altar of burnt-offering, with the vessels thereof. 9 The court of the tabernacle inclosed with hangings and pillars. 18 The measure of the court. 20 The oil for the lamp.

AND thou shalt make an "altar" of shittim-A wood, five cubits long,1 and five cubits broad; the altar shall be four-square: and the height thereof shall be three cubits.

2 And thou shalt make the bhorns of it upon the four corners thereof; his horns shall be of the same:2 and thou shalt overlay it with cbrass.

3 And thou shalt make his pans to receive his ashes, and his dshovels, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of net-work of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with

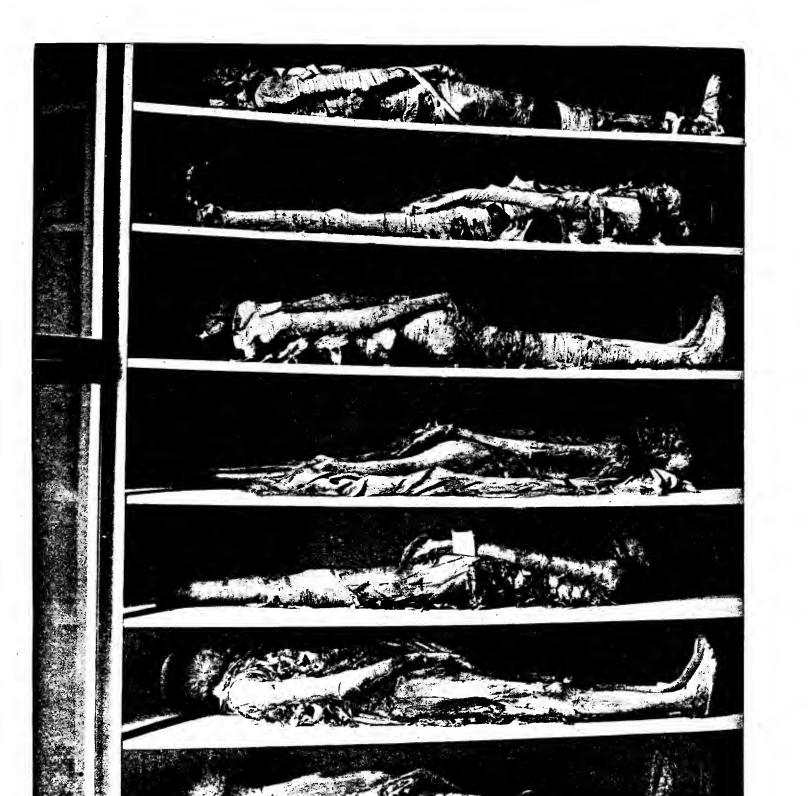
7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: gas it was showed thee in the mount, so shall

9 ¶ And thou shalt make the hcourt of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen, of an hundred cubits4 long, for one side.

10 And the twenty pillars thereof, and their twenty sockets, shall be of brass: the hooks of the pillars and their fillets shall be of silver.

11 And likewise for the north side in length 1. 11 1. hangings of an hundred cubits



piece, the breast-plate, the Urim and Thimmim, the robe of the ephod, the mitre, the coat of fine linen, the bonnets, and the linen breech, and the coat of the es The ephod was a close emboudered

is The ephod was a close embroadered robe, reaching from the shoulders to the burs, confined there can be contained there was a socket of gold, containing an onyx-stone, with the names of the tribes; and on the breast-plate were twelve gens, also having the names of the tribes. The typical bearing of these is very significant, is. See the containing of the see the containing the

west side, shall be hangings of fifty cubits: their A.M. 2513. B.C. 1401. pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward shall be fifty cubits.

14 The hangings of one side of the gate shall be fifteen 5 cubits: their pillars three, and their sockets three.

15 And on the other side shall be hangings, fifteen cubits: their pillars three, and their sockets three.

16 And for the gate of the court shall be an hanging of 'twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: and their pillars shall be four, and their sockets four.

17 All the pillars round about the court shall be filleted with silver: their hooks shall be of silver, and their sockets of brass.

18 The length of the court shall be an hundred cubits, and the breadth fifty6 everywhere, and the height five cubits of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

of Israel, that they bring thee \*pure oil-olive beaten for the light, to cause the lamp to burn? always.8

be pins of the court, shall be of brass.

20 ¶ And thou shalt command the children for the light, to cause the lamp to burn ways.

21 In the tabernacle of the congregation it hout the vail, which is before the 'testimony, aron and his sons shall morder it from evening to morning before the Lord. It shall be a paraments was called the prince the variety of the confidence in the prince of the prince apartments was called the prince of the children the variety of the prince of the prince apartments was called the prince of the children the variety of the very apartments was called the prince of the very confidence in the prince of the prince without the vail, which is before the testimony, Aaron and his sons shall morder it from evening to morning before the Lord. It shall be a statute for ever unto their generations on the behalf of the children of Israel.

# CHAPTER XXVIII.

1 Aaron and his sons are set apart for the priest's office. 2 Holy garments are appointed. 6 The ephod. 15 The breustplate with twelve precious stones 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aaron's sons.

AND atake thou unto thee Aaron thy brother, and his sons with him, from among the hildren of Israel, that he many the hildren of Israel, that he many the hildren that he many the hildren that he many the hildren that he many the hildren that he many th A and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even bAaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 ¶ And thou shalt make choly garments for Aaron thy brother, for glory and for beauty.

3 And thou shalt speak unto all that are 3 And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit speak in the spi of wisdom, that they may make Aaron's garmonto to congognato him that he

i Tweive yards.
This court was sixtyone yards long, and
thirty and a half
broad. See ch. 26.31,

6 Heb. fifty by fifty.

& ch.30.8.Le.24.2,3, Re.11.4. I Co. 1.4; 2.4;

7 Heb. to ascend

8 The word of God is 'a lamp to our feet.' Ps. 170.105, and this lamp should burn—rather ascend —always. 1. In our mediation 'day and night,' Ps. 1. 2. Phi. 4. 8. 2. In our conversation with one another. Mai. 3, 70. another. Mai. 3, 70. benevolence, and holmes of life, Jn. 73, 35.Ca. 6, 10.1 Pc. 1.15.—C.

ch. 39.8-21 with Leb.
8. As responses were anciently by these, so will it be by these, so will it be has all men tonstantly upon his heart, and is continually making inter-cession for them. The robe of the sphod was good to be ankles, and decorated with pomegrapates and bells. Christ's robe of right-cousness novers the cousness novers the matter was turban of fine linen, having a plate of gold, which the bonners wanted. The believer's diaden will be a cream of the diagram. The different was turban to fine linen, being the diagrams. The different was turban to be a cream of the diagrams. The different was turban to be a cream of the diagrams. The different was the diagrams. The different was the diagrams. The different was the diagrams of the diagrams of the diagrams of the diagrams of the diagrams. The diagrams of the diagrams of the diagrams of the diagrams of the diagrams of the diagrams of the diagrams. 9 The whole tabernacle was an oblong,
square, or parallelogram, fifty-five feet
in length,by eighteen
feet in breadth and
height. The interior
was divided into two
apartments, of which
the outer was called
the holy place, and
the inner the most
holy place, or holy of
holtes. The hanging
that separated these
apartments was call-9 The whole taberapartments was call-ed the vail: and

e ch. 29. 5;31. 10;39. 1-26. Re. 1. 13. Zec. 3. 5. Ca\_5. 10-16; 3. 11, with Jn. 1. 14. 1 Ti. 3. 16.

fch.25.3,4;35.5,6,23; 39.3.Ps.132.9.He.2.17; 9.12,14. These robes denote Christ's Loly manhood in his medi-atorial office and surety righteousness.

h Or, embroidered. Re.1.13.Is 11.5.

i ch.39.6;ver.21.Ca 8.6. Is.9.6; 33.22; 12 24; 49. 16. Ro. 8.34 He.7 25,26;9.24.Jn.xvii.

& Ge. xxix, xxx, ch. 1. 1-3. Nn. i. x. xxvi, xxxiv.1 Ch.2.1,2.

/ch. 39. 7. Is.9 6: 33. 22. Ep. 5.25 Jn. 17. 19. He.7.25,28;9.24. Ga.6.

2 Christ loves all men, and presents them before God. CHAP. XXVIII.

being twenty cubits long by ten wide and ten high.—P.

/ ch.25.21; 26. 31-33. I5,8,20.

a Le.8.2. He.5.4,5.

b ch. 6, 23, Le. 10.1 12, Nu.3 2;26,60, 1 Ch 5,1,16;24,1,2,

m ver.29,30, cli.39.8 -29 Le. 8. 8. Is.59.17. Ps.89,28;111.5. 3 Heb. fill in fillings of stone.

n Re.21.19, 20 Mal 3.17.ch.39.10, &c.

d ch.3r 3.6;35.3r;36.

4 Or. ruby. This breastplate denoted the church in which all people are rank.

a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. 5 And they shall take foold, and blue, and purple, and scarlet, and fine linen.

shall make; 'a breastplate, and an ephod, and

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof oined at the two edges thereof; and so it shall be joined together.

8 And the hourious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx-stones, and grave on them the names of the children of

10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod, for stones of memorial unto the children of Israel: and Aaron shall bear2 their names before the Lord upon his two shoulders for a memorial.

13 And thou shalt make ouches of gold;

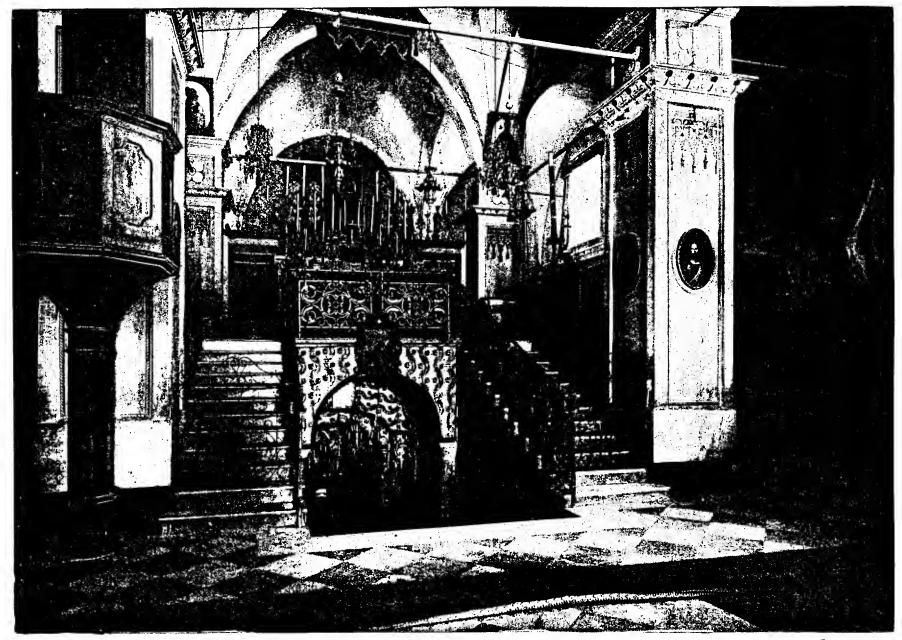
14 And two chains of pure gold at the ends: of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the "breastplate of judgment with cunning work; after the work of the ephod thou shalt make it: of gold, of blue, and of purple, and of scarlet, and of fine twined linen, thou shalt make it.

16 Four-square it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set in it settings of <sup>3</sup>stones, even "four rows of stones; the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

18 And the second row shall be an emerald,



INTERIOR LATIN CHURCH OF ANNUNCIATION, NAZARETH—STANDING OVER THE SITE OF THE HOME OF JOSEPH AND MARY IN WHICH CHRIST GREW UP. [Exodus, xxviii: 36.]—"And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, holiness to the lord." All the rites and ceremonies, and types and shadows, and burnt offerings and sin offerings and peace offerings that were used by divine appointment among the children of Israel tended to teach two great truths: first, that the Lord God is holy, and second, that he demands holiness on the

part of his people. For two thousand years God was preparing the children of Israel through the appointments of the Jewish church for the coming of His own Son. The Church of the Annunciation in Nazareth stands as a memorial of what the angel said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, and therefore, also, that Holy Thing which shall be born of thee shall be called the Son of God." This church is situated within the walls of the Latin monastery in Nazareth and is generally the first place visited by travelers to this city of our Savior's boyhood.

y He.5.7;7.25.Ps.89. 15.1 Th.1.5;2.13.

z He.5. 7. Jn. 11. 42. Ps.89.15.2 Th.3.1.

a ch.39, 30. Le, 8, 9 He.7, 20, 2 Co. 5, 21. Co.1.30, Zec.14, 20. Ps 93.5, Eze.43, 12.

9 Or, on a blue ribbon.—P.

1 It was a kind of crown made of rolled linen, somewhat in the form of a grena-dier's cap.

ò Le. 10.17. Nu. 18.1. Is.04.0, 53.6,11, 12. Jn. 1,29. 2 Co.5. 21. 1 Pe.2. 24;3.18. Ep.1.6,7. 1 Jn. 1.7;2.1,2.

20 And the fourth row a beryl, and an onyx, and a jasper; they shall be set in gold in their enclosings.4

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be paccording to the twelve tribes.

22 And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.

25 And the other two ends of the two wreathen chains thou shalt fasten<sup>5</sup> in the two ouches, and put them on the shoulder-pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which is in the side of the ephod inward.

the side of the ephod inward.

27 And two other rings of gold thou shalt packet, and shalt put them on the two sides of sides, and shalt put them on the two sides of sides as the representation of the ephod underneath, toward the fore-part decreof, over against the other coupling thereof, over against the other coupling thereof, as the control of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod as forming two whether manasch and the control of the ephod as forming the sufficiently represented by the rings thereof unto the rings of the ephod as forming the sufficient representation of the ephod whether the representation of the ephod as forming the sufficient representation of the ephod whether the representation of the ephod as forming the sufficient representation of the ephod as forming the sufficient representation of the ephod as forming the sufficient representation of the ephod as forming the sufficient representation of the ephod as forming the sufficient representation of the ephod as forming the sufficient representation of the ephod as forming the ephod as forming the sufficient representation of the ephod as forming the ephod make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the other coupling thereof, above the curious girdle of the ephod.

the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breast-graven and no other. plate be not loosed from the ephod.

s What the Urim and Thummin, or tights and perfections, were, I cannot certainly tell; perhaps God himself formed it, and by it the priest knew the mind 27.18.21. Dec. 338. Jun. 1700.18.23.98. I Sa. 23 0 -12. Ezr. 26. Ne. 7.05. Is. 11.2, 3. Col. 2.3. 29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.6

30 ¶ And thou shalt put in the breastplate of judgment the 'Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart befor the Lord continually.

31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven of woven work round about the hole of it, as it is shall to, that it be not in the centre of the pening of woven in the opening of a coat of mail shall it be, that it be not in the centre of the pening of a coat of mail shall it be, that it be not in the centre of the pening of a coat of mail shall it be, that it be not in the centre of the pening of a coat of mail shall it be, that it be not in the centre of the pening of a coat of mail shall it be, that it be not in the centre of the pening of a coat of mail shall it be, that it be not in the centre of the pening of a coat of mail shall it be.

4 Heb. fillings.

o See ver.9,12,29.

ver. 10; ch. 1, 1-3
Nu. i. il. x. xxvi. 1 Co.
14.31.Col.2.5.

q ch.39.15-21. Ca. 1 10;5.14.

5 These fastenings denoted how firmly, closely, and divinely the faithful of the church are connected with Jesus' heart.

r Ca.8.6. Is. 49.15, 16. 1 Pe.5.7. He.7.25; 9.24. Ro.8. 34. See ver. 9-12,21.

6 'The breastplate 6 'The breastplate of judgment was so called, because the high-priest wore to whenever he consulted the Lord about the concerns of religion and government, in order to deliver the pudgment of God to the rulers in the concression. It 2 This expression here signifies, that he should be answerable for anything in the service of the sanctuary that was not according to the divine commands, and to declare that their gifts and sacrifices should be accepted only through the mediation of the great High-priest.—

2. God to the rulers in the congregation. It was a piece of fine linen cloth, woven, dyed, and embroid-ered, like the golden ephod, and being doubled it was a span square. Upon it were fixed twelve

c See ver. 4, 6, 8, 31, 37;cli.39,2,18 41. He.7 26, Jn.1.14. Re. 19.8. Is. 61.10. Ps.132.9,16.

d Eze, 21, 26, 1 Co. 4 20,21.2 Co.10.4,6.

e Is.11.5; 22. 21. Ep. 6.14.1 Pe.1.13.

fch.39 27-29. Le. 8. 13. Is.61.10. Ps.132.9.2 Co.5.21.1 Co.1.30.

g ch.29. 7; 30. 23, 30; 40.15. Le. 10.7. Is.61.1. Jn.3.34. 1 Jn.2.20, 27. 2 Co.1.21,22.

3 Heb. fill thei hand.

h ch. 39. 28; 20. 26. Re. 3. 18; 16. 15. Ro. 6. 21;13.14.

4 Heb. flesh of their nakedness.

1 T Co.1.30; 12.23,2 2 Co.5.21.

5 Heb. be.

# Jn 19.23.1Co.1.10, 13. 1 Ti. 1. 3. Ga.1.8,9. Ep.4.3-16.

/ Ge.17.7.ch.12.17.

7 'And there shall

t ch.39. 22-26. Le. 8. 7. Jn. 1. 14. He. 7. 26. 2 Co.5.21;10.4.

and of scarlet, round about the hem thereof: and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace,9 that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the different of fine linen, and thou shalt make the girdle of needle-work.

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt ganoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen <sup>h</sup>breeches to cover their nakedness; from the loins even iunto the thighs they shall reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die. It shall be a statute for ever unto him, and his seed after him.

#### CHAPTER XXIX.

1 The sacrifice and ceremonies of consecrating the priests. 38 The continual burnt-offering. 43 God's promise to sanctify and dwell among the children of Israel.

▲ ND this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock and two rams without blemish.

- 3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.
- 4 And Aaron and his sons thou shalt bring note the door of the tabernacle of the congress that the tabernacle of the tabernacle of the congress that the tabernacle of the congress that the tabernacle of the tabernacle of the tabernacle of the tabernacle of the tabernacle of the tabernacle of the tabernacle of the tabernacle of the tabernacle of the tabernacle of the tabernacle of the tabernacle of the tabernacle of the tabernacle of the tabernacle of t anto the door of the tabernacle of the congregation, and shalt dwash them with water.
- 5 And thou shalt take the egarments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod;
- 6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.
- 7 Then shalt thou take the anointing oil, ad pour it upon his head, and anoint him.

  8 Andh thou shalt bring his sons, and put and pour it upon his head, and anoint him.
- coats upon them.

  9 And thou shalt gird them with girdles, (Aaron and his sons,) and put<sup>4</sup> the bonnets on them; and the priest's office shall be theirs for a perpetual statute: and thou shalt 'consecrate Aaron and his sons.<sup>5</sup>

  10 And thou shalt cause a 'bullock to be brought before the tabernacle of the congregation.

  \*\*The mode of consecration, or formal control of the contro
- brought before the tabernacle of the congregation; and 'Aaron and his sons shall put their hands upon the head of the bullock.6
- 11 And thou shalt "kill the bullock before to the LORD, by the door of the tabernacle of the engregation.

  12 And thou shalt "take of the blood of the illock, and put it upon the chorns of the altar." 11 And thou shalt "kill the bullock before the Lord, by the door of the tabernacle of the congregation.
- bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.
- 13 And pthou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.
- 14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin-offering.
  - 15 Thour shalt also take one ram; and Aaron Thour shalt also take one ram; and Aaron the ram is a shalt also take one ram; and Aaron the ram is a shalt also take one ram; and Aaron the ram is a shalt also take one ram; and Aaron the ram is a shalt also take one ram; and Aaron the ram is a shalt also take one ram; and Aaron the ram is a shalt also take one ram; and Aaron the ram is a shalt also take one ram; and Aaron the ram is a shalt also take one ram; and Aaron the ram is a shalt also take one ram; and Aaron the ram is a shalt also take one ram; and Aaron the ram is a shalt also take one ram; and Aaron the ram is a shalt also take one ram; and Aaron the ram is a shalt also take one ram; and Aaron the ram is a shalt also take one ram; and Aaron the ram is a shalt also take one ram; and Aaron the ram is a shalt also take one ram; and the ram is a shalt also

A.M. 2513. B.C. 1491. c Le.1.3.5;4.4; 8.3-5; 12.6.Nu.8,9-11,

e ch.28.2-41. Le.8.7-9. Je.23.6;31.22. He.10. 5. Is.42.1,6.1 Ti.2.5.

f ch.28.36-38. Le. 8. 9. He. 7 3;2.8,9. Phi.2.8 -11. Ps. 21. 3,4.

g Le.8.12. ch. 30.25. ls.61.1;11.2. Jn.3.34.

h Le.8.13, ch.28.40-42; 39.27-29, 2 Co.5 21. Ro.5. 19. 1s. 61. 10, Ps. 132.9,16. 4 Heb. bind.

i Heb. fill the hand

& Le. 4. 3, 4; 8. 2, 14. Nu.8.8-10.

/ Le. 1.4;8.14. ls.53.6 -8.2 Co.5.21.

m Le.1.3; 4.4,15; 16.
11. Nu.8. 11. He. 9. 14,
28. Mat. 20.28, 1 Pe. 2,
24;3.18.

# Le.8.15;4.7; 16.14. Jn.17.19.He.5.8;2.10.

o ch.27.2;30.2.

# Le. 3. 3; 4.8-12; 8. 16. Ps.22.74. Jn. 12. 27. Mat.26.38.

7 Or, midriff.

q Le. 4. 2, 11, 12, 21; 16. 27; 8.17. He. 13.11-

A.M. 2513. B.C. 1491.

s See ver.11,12,

# Le.1.8,9,12, 13. Jn. 17. 10. He.2.18; 4.15; 7. 20; 9.14

8 Or, upon.

# Le.1,9,13.Mat.20. 28. Tit.2.14. 1 Pe. 2.24; 3.18. ls.53.10. Ep.5.2. 9 Every sacrifice of

9 Every sacrifice of an imocent animal, impued the sinful ness of the offerer, and its being offered in his stead. In this case also, Aaron and his sons were to lay their hands on the head of the victim, to denote that their guilt was transferred to it. This sacrifice are offerer to the service of God, in soul and body, in the duties to which he should be called.—/.

x ver.3. Le.8.22;3.1-

y ver.10,15. Le.3. 2, 8,13. Mi. 5. 5. Ep.2,14,

# Le.8.23, 24; 14. 14 17,28,29, He.5.8; 2.10 1 Th.5.23.1 Co.1.30.

a Le. 8.30, ch. 30.25-31. This purification by blood and oil, signifying the righteousness and blood of Christ, imported that their whole man was dedicated to, and fitted for, the immediate service of God, ls. 11.2-4; 61.7-3. Jn. 3. 34. Eze. 36.26, 27.

b He.9.22; 10.29. Jn

1 This remarkable ceremony appears to have been intended to indicate the com-plete dedication of the priests to the ser-vice of the Lord, and vice of the Lord, and their complete purification by blood. The ears, as organs of hearing, were representatives of the mental powers; the hands and feet, as instruments of acting, represented the life and walk.—P.

c Le. 8. 25-27; 9. 14

d Heb. shake to and fro, ver. 26, 27. Le.8,27,29; 9.22; 10.15; 14. 12, 14; 7. 30; 23. 20. Nu.6.20.

and his sons shall put their hands upon the head of the ram.

- 16 And sthou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.
- 17 And thou shalt cut the ram in pieces, and twash the inwards of him and his legs, and put them unto his pieces, and unto8 his head.
- 18 And thou shalt burn "the whole ram upon the altar: it is a burnt-offering unto the LORD: it is a sweet savour, an offering made by fire unto the Lord.
- 19 And thou shalt take the \*other ram; and Aaron and his sons shall put their hands upon the head of the ram.
- 20 Then shalt thou kill the ram, and \*take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round
- 21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be bhallowed, and his garments, and his sons, and his sons' garments with him.1
- 22 Also thou shalt take of the ram the fat, and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration;
- 23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD:
- 24 And thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt dwave them for a wave-offering before the Lord.

of life to God. (2) In the three forms of bread the | final and total deliverance of believers from the body | high-priest's garments were hereditary, ver. 28, so is the surrender of the means of life. (3) In the consecration, we may remark the washing of Aaron and his sons. In this we have set forth, in emblem, the introduction of believers, 'by the washing of regeneration,' and renewing of the Holy Ghost, Tit. 3. 5; in the clothing we have their justification by 'the righteousness which is of God through faith,' Phi. 3. 9; in the crowning we have that honour to which the Father raises all who serve the Son, Jn. 12. 26; in the anointing we have that outpouring of the Spirit by which believers are endowed, instructed, and qualified for the holy man. Next the blood was sprinkled round about the offices and duties to which they are called, 1 Jn. 2. 20, 27; while in the girding of the garments we have that things. Finally the blood, the emblem of redemption;

of sin and death, Ro. 7. 24, 25. The ear of Aaron and his sons was first touched with the blood, for 'faith cometh by hearing,' and nothing to a sinner is worth the hearing but the 'blood that cleanseth from all sin,' I Jn. 1. 7. The thumb, the chief instrument of holding, and the thumb of the right hand, as the emblem of active power, was next touched; then the great toe of the right foot, the chief supporter of speedy and equable movement in walking or running, the Spirit signifying the need of pardon to the active powers of the whole altar, to remind believers of the sinfulness of their holy things. Finally the blood, the emblem of redemption;

Poured out plentifully upon his head, Ps. 133. 3.

Ver. 12. The brazen altar was thus solemnly sanctifirm determination with which true believers maintain the oil, the emblem of the Spirit, were conjointly fied, that it might sanctify the offerings of the people

righteousness of God, upon the High-priest of our profession, Christ Jesus, He. 3. 1, 'unto all and upon all that do believe,' Ro. 3. 22. Aaron and his sons did eat in the holy place; even so, 'whether we eat or drink, or whatsoever we do, (should be) all to the glory of God,' I Co. 10. 3. They were consecrated seven days, which represent all time; one week being a repetition of another, and denote the perpetual service which the eternal One requires. C.

Ver. 7. The common priests were, at least at first, anointed by sprinkling; but the high-priest had oil

25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt-offering, for a sweet savour before the LORD; it is an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and fwave it for a waveoffering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the gheaveoffering which is waved, and which is heaved up, of the ram of the consecration, even of that 10.2 Co.5.21. which is for Aaron, and of that which is for his

28 Andh it shall be Aaron's and his sons' by a statute for ever from the children of Israel; a statute for ever from the children of Israel; for it is an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, even their heave-offering unto the Lord.

29 And 'the holy garments of Aaron shall be his son's after him, to be kanointed therein, and to be consecrated in them.

30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation, to minister in the holy place.

31 And thou shall take the ram of the con-

31 And thou "shalt take the ram of the consecration, and see the his flesh in the holy place.1

32 And Aaron and his sons shall neat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a ostranger shall not eat thereof, because they are holy.

34 And pif ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have

to his sons, according to all things which I have commanded thee: qseven days shalt thou consecrate them.

36 And thou shalt roffer every day² a bullock for a sin-offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt sanoint it, to sanctify it.

2 A young bull was to be offered every day? during succeration for atonements, or ather at a through the state of a through the st sanctify it.

37 Seven days thou shalt make an atonement

e Le.8.28; 1. 9,13,17 ls.53.4,5;42,21.Ep.5.2 Ps.22.13,14

g Le.7.30-32. Nu.15, 19, 20; 18, 19, 26-28, 32; 31,29,41. De.12.6;18.3.

h Le.7. 30-34. See ver.27.

i ver.5,6;ch.28.2-39; 39.1-26.Le.8.7;16.24.

&ch.30.36;40.15.Nu.

8 Heb. be of his

m Le.8.31;10.13-15;

1 The court of the tabernacle is 'the holy place' here referred to. There the flesh of the sacrifice was to be prepared and eaten by the priests only.—P.

n Le.8. 31; 7. 15, 16. Mat. 12.4. Jn.4.34;6 53-57. Ga.2.20.

o One not of the priests' stock, Nu. 1. 51;3.10,38;16.40;18.4,7.

q See ver.30,37. Le. 8.33.

r ch.40.12. Le. 8.33, 34. Eze. 43. 26; 45. 18. jn.17.19. He.2.10;9.14.

A.M. 2513. B.C. 1491.

f Mat. 23,19. Hag. 2. 13. ch. 30. 29. He. 7.20; 10. 10,14; 9. 14. 1 Co.1.

10. 10, 14; 9. 14; 1 Co. 1, 30.

8 This signifies, 1. That nothing unclean ceremonally should ever be permitted to touch the altar; and 2. That the altar itself being consecrate to Co. 40.

whatever offering was laid upon it was nade holy.—P.

w ver.42 Nu.28.3-6, 10, 15, 23, 24, 31; 29, 11, 16, 19, 22, 25, 31, 34, 38, Da.9.27;12.11.

Da.9.2732.11.

4 The morning and exenuty, in every well regulated family, afford such relaxation from busuness, as to mark the ordinary hours of united purier. The day and the night are faithful in their courses, Gc. 9.22, should not Christian families remember their stated hours of prayer?—C.

x ch. 12.6, 1 Pe. 1.20 He.9.26.

5 The annexing of meat-offering and drunk-offering and drunk-offering imported that Christ's oblation of himself for us brings not only redemption, but a fulness of spiritual provision and comforts.

y ch.16.36. Nu.28.5 5.5. Jn.6.55,56.

6 A tenth deal, about three quarts, wine measure.—C.

7 An hin, about five quarts.—C. z Nu.15.5. Jn.6.55.

8 The sacrifice in 8 The sacrifice indicated the necessity for an atonement by blood—without shedding of blood there could be no remission. The offering of dour, oil, and wine indicated the necessity for a dedication of our persons and property to the service of God.—P.

a ch. 30.8. Da.8.11; 9.21;12.11. He.13.8;10. 10,14.Ga.2.20.

b ch.25.22; 30.38; 40. 34. Le. 1.1. Nu.17.4-2 Co.5.19.Ep.2.18;3.12. 9 Or, Israel.

e ch.40.34-38. Nu.9. 13-22.1 Ki.8.10. Is.6.1, d Jn. 10. 36. Jude 1 Re. 1. 5, 6. Le.20.8. 1 Th. 5.23.

e Le. 26. 12. 2 Co. 5. 19:6.16.ch.25.8. Ps. 78. 60. Re. 21.3. Zec. 2.10

13.9. Jn.14.21-24. fSee ch. 6. 7; 16.12. Eze. 28.26;33.29; 34.27; 36.38;39.28.

g ch.20.2.Ps.50.7;81. 10. Je. 30.22;31.33; 24.7; 32.38.Zec. 13.9.

CHAP. XXX. a ch. 37. 25-28; 40.5. 1 Ki.7.48. ver.10. Le. 4. 7.18. Re. 8.3. Ps. 141.2. Jn. 16.23.2 Ch. 30.27. b Is. 41.19. Nu.25.1. h. 25.3,10,23; 27.1; 30.

1 i.e. near twenty c ch. 25.11,24. He.4. 14. Col.2.9. Re.8.3. 2 Heb. roof.

3 Heb. walls. dOr, cornice, He.2. 8, 9. Ps. 21.3,5. Re.19.

altar tmost holy: whatsoever toucheth the altar shall be holy.3

38 ¶ Now this is that which thou shalt offer upon the altar: "two lambs of the first year, day by day, continually.4

39 The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer

40 And with the one lamb a "tenth-deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin7 of wine for 'a drink-offering.'

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the Lord.

42 This shall be a continual burnt-offering throughout your generations at the door of the tabernacle of the congregation before the Lord; where I will meet you, to speak there unto

43 ¶ And there I will meet with the children of Israel, and the tabernacle9 shall be sanctified by my glory.

44 And dI will sanctify the tabernacle of the congregation, and the altar; I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And I will dwell among the children of Israel, and will be their God.

46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God.

# CHAPTER XXX.

1 The altar of incense. 11 The ransom of souls. 17 The brasen larer. 22 The holy anointing oil. 34 The composition of the perfume.

ND thou shalt make an altar to burn in-And thou shalt make an alta to built in cense upon; of bshittim-wood shalt thou make it

2 A cubit shall be the length thereof, and a cubit the breadth thereof, (four-square shall it be,) and two cubits shall be the height thereof; the horns thereof shall be of the same.

3 And thou shalt overlay it with pure gold, the top2 thereof, and the sides3 thereof round about, and the horns thereof: and thou shalt make unto it a dcrown of gold round about.

4 And 'two golden rings shalt thou make to it under the crown of it, by the two 4corners thereof, upon the two sides of it shalt thou

make it: and they shall be for places for the staves to bear it withal.

5 And thou shalt make the estaves of shittimwood, and overlay them with gold.

6 And thou shalt put it before the vail that is by the ark of the testimony, before 'the mercy-seat that is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon \*sweet incense every morning: when he dresseth the 341 Th.5-17.

cense every morning: when he 'dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth<sup>5</sup> the lamps at even, he shall burn incense upon it; "a perpetual incense before the Lord, throughout your generations.

9 Ye shall offer "no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall "make an atonement upon the horns of it once in a year with the blood of the shall of the sh

the horns of it once in a year with the blood of Ga.1.8,9. the sin-offering of atonements; once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord.

11 ¶ And the Lord spake unto Moses, saying,

12 When thou takest the sum of the chilthey give every man a gransom for his soul unto the Lord, when they purchase the Lord, when they purchase the lord, when they purchase the Lord, when they purchase the lord, which is the lord, w there be no plague among them when thou numberest them.

13 This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary: (a) shekel sh be the offering of the LORD.

Heb. diminish.

The offering of the Lord.

14 Every one that passeth among them that re numbered, from twenty vears old and above, all give an offering unto the Lord.

15 The trich shall not give more, and the poor shall not give less, than half a shekel, we half as the cor shall not give less, than half a shekel, and the record of the correction of th are numbered, from twenty years old and above, shall give an offering unto the Lord.

poor shall not give less,2 than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls.3

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a \*memorial unto the children of Israel before the Lord, to make an atonement for your souls.

17 ¶ And the Lord spake unto Moses, saying, 18 Thou shalt also make va laver of brass, 4 the could be tout by pipes and valves, and that the could be tout by pipes and valves, and the could be tout by pipes and valves, and the could be tout by pipes and valves, and the could be tout by pipes and valves, and the could be tout by pipes and valves, and the could be tout by pipes and valves, and the could be tout by pipes and valves, and the could be tout by pipes and valves, and the could be tout by pipes and valves, and the could be tout by pipes and valves, and the could be tout by pipes and valves, and the could be tout by pipes and valves, and the could be tout by pipes and valves, and the could be tout by pipes and valves, and the could be tout by pipes and valves, and the could be tout by pipes and valves, and the could be tout by pipes and valves, and the co

EXODUS XXX. A.M. 2513. B.C. 1491. A.M. 2513. B.C. 1491.

f Ac. 9. 15. Ep. 3. 8. 2Th.3.1. g ch.25,13,27;27.6. h ch. 26. 35; 40. 5,26; ver.36.

water fell, so that the priests could wash in the descending stream. This opinion is countenanced by the fact, that the Orientals till this day disilike to wash in a basin, but prefer i ch.25.17,21,22. k Heb. incense of spices, Lu.1.9.Re.8.3. Ps. 141. 2. Ja. 5.10. Jn. 16.23.

# Re. 4. 6; 15. 2; 1.5. Ps. 26. 6. Tit. 3.5 Jn. 13. 8, 10. He. 10. 22. Is. 52. 11, 15.

a Le. 10. 1, 3. ch. 12. 15. He. 12. 28, 29. Ps. 89. 7. Ec. 5. 1. Seever. 19.

δ While the ceremonial dispensation lasts, ch. 12. 14,17; 27, 41; 28. 43. Le. 6. 18; 7. 34, 36; 10. 9,15; 16. 31; 17; 23.14; 21,31,41. Nu. 18. 11,19,23; 10. 10.

c Ps.45.8, Ca.1.13 14.Eze.27.19,22.

5 Near sixteen pounds avoirdupois. dch.29.40.Le.19.36; 23.13. Nn.15.4-6,9; 28. 14. Eze4.11; 45.24:46. 5, 7, 11, 14; about six pints.

e Or, perfumer, Ch.9.30.

f 1 Jn. 2.20,27. Mat 25.4.Ro.8.9.

h ch. 29. 37. Hag. 2. 13. He. 9. 14. Mat. 7. 6.

f ch. 49, 15; 29-7, &c. Le.4-3,5,16; 8.12,30;16. 32;21.10. Is.11.2,3;61.1. Jn.3.34. Eze.36.27. Ps. 45,7. Ca. 3.6. 2 Co. 1.21, 22. See ver.26.

& Le.21. 10. Mat.7.6. Jude 19.

/ vez. 33, 37, 38. 1 Ki. 22. 31-33. Mat. 15, 9. 2 Ti.3.5.

m Not a priest, Le. 22.10, 12,13. Nu. 1.51;3. 10;18.4,7.

n Sec ver. 38. Ge.

/ ch. 27. 11. Le.24.3, 4.Nu.8.2,3.1 Sa.3.3. 5 Or, setteth up. Heb. causeth to as-

o Le.16.18,29,30; 23. 27. Nu. 29. 7. Ro.8.34 He.1.3;9.12,24,28.

p ch. 38.25,26. Nu.i xxvi.;31.50.

7 Heb. them that are to be numbered. q ver.13. 2 Ki.11.16. 2 Ch. 24. 6. 1 Ti. 2. 6. Mat.20.28.

r 2 Sa. 24.9,15, 1 Ch 21.1-15;27 24.

g Le. 8.10. Nu.7.10. Is.61.1 Jn. 3.34. Ac.10. 38. Ps. 45.7.8. Ca. 3.6. 2 Co. 1.21,22. Zec. 13.10. Eze. 36.27. Jn. 14.26;15. 26;16.9-14.

6 A shekel is twenty-seven pence three farthings.

9 The gerah was about three half-pence. The half-shekel about four-teen pence, British money.—C.

t Job 34.19. Ga.3.28. Col. 3.11.

1 Heb. multiply. 2 Heb. diminish.

u ch.38,27,28. x ch. 28. 12, 29; 39.7-Le.2.9,16;5.12;6.15;24-7. Nu.10.10;31.54. Zec.

y ch. 38.8. 1 Ki. 7.23-39. 2 Ch. 4. 2-6, 14, 15. Zec. 13. 1. 1 Jn. 1. 7. Eze. 36.25, 26.

8. The perfumed anoithing oil was poured, ver. 32, on the tabernacle and its sacred contents and upon a sarrand and its sacred contents and upon a sarrand of their being sanctified; that is, separated from common use and service, and set apart to God. Oil was poured, at their being sanctified; the common use and service, and set apart to God. Oil was poured, at their propiets, priests, and kings or judges. It represents the Spirit of God, which alone qualifies for the effectual discharge of and the content of the Lord is upon me; because the Lord hath anoitted me, 1s.61. It was neither to be imitated nor put upon a stranger. How believers must follow God's word to he was the lord to the content of the lord is upon me; because the Lord hath anoitted me, 1s.61. It was neither to be imitated nor put upon a stranger.

thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put

water therein: 19 For Aaron and his sons shall wash their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord:

21 So they shall wash their hands and their feet, that they die not; and it shall be a statute bfor ever to them, even to him and to his seed, throughout their generations.

22 Moreover, the Lord spake unto Moses,

saying, 23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels,5 and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels,

24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil-olive an <sup>a</sup>hin.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the 'apothecary: it shall be an 'holy anointing

26 And thou shalt ganoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of in-

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: hwhatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's \*flesh shall it not be poured; ineither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

that believers must follow God's word and Spirit, not their own imagination, and that they must ac-knowledge none but Christ as their Pro-33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a "stranger,



H ALL OF GODS, MUSEUM, CAIRO—ILLUSTRATING THE DIFFER-ENCE BETWEEN THE GODS THE EGYPTIANS WORSHIPED AND THE ONE GOD THE ISRAELITES WORSHIPED. [Exodus, xxx:10.]—
"And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonement: once in the year shall he make atonement upon it, throughout your generations; it is most holy unto the Lord." We give another illustration of a view taken in the Hall of the Gods in the Egyptain Museum,

which enables us to see again what a vast contrast there was between the gods of wood and stone worshiped by the Egyptians and the God of the whole earth worshiped by the Israelites. The horns of the altar upon which Aaron was to make an atonement were by the ark of the testimony, directly in front of the mercy seat and very close to the Divine presence. The truth taught by this was that prayer brings us into the presence of God. The heart, instead of being fixed upon idols of stone, is to be drawn upward and fixed in worship and adoration upon its Creator and Redeemer.

A.M. 2513. B.C. 1491

/ ch. xxviii. xxxix

Nu.4.6.ch.35.19; 39.4 40.13.14. Le.8.7-9.13.

m ch. 30. 23-28, 34-38; 35. 15; 39. 38; 37. 9. Le.8.10-12.

≠ ch.30.38.

q Ge. 21.2, ch. 16.23; 20 8-11.

r Heb. *koliness*,ch. 28.36.

/ See Ge.1.1-3172.1. 1.ch.20.1123.12. He.4

34 ¶ And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices, with pure frankincense; of each shall there be a like weight.

35 And thou shalt make it a °perfume, a confection after the art of the apothecary, tempered

together, pure and holy.

ogether, pure and holy.

36 And thou shalt pheat some of it very

36.3119.13.20.

37.3119.13.20.

38.3119.13.20. small, and put of it before the testimony in the tabernacle of the congregation, where 'I will meet with thee: it shall be unto you most holy.

holy.

37 And as for the perfume which thou shalt make, 'ye shall not make to yourselves according to the composition thereof: it shall be unto the holy for the Lord.

38 Whosoever shall make like unto that, to shall make like unto that, to the composition thereof.

38 Whosoever shall make like unto that, to smell thereto, shall even 'be cut off from his people.

CHAPTER XXXI.

1 Bezaleel and Aholiab are called, and qualified for the work of the 1 Decauses and Anoissa are cuses, and gausepee for the solve to the tabernade. 12 The observation of the sabbath is again commanded. 18 Moses receiveth the two tables.

ND the Lord spake unto Moses, saying,

2 See, I have acalled by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have billed him with the spirit of

3 And I have billed him with the spirit of God, in wisdom, 5 and in understanding, and in knowledge, and in all manner of workmanship,

4 To 'devise cunning works, to work in gold, and in silver, and in brass,

5 And in dcutting of stones to set them, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given 'with him Aholiab the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are f wisehearted I have put wisdom, 6 that they may make all that I have commanded thee;

2 chassacyst: ver.

3 chassacyst: ver.

4 To 'chassacyst: ver.

5 a To Egypt Israel work in all manner of wisdom the part of the strainment is justly at the part of the strainment of th alls that I have commanded thee;

7 The \*tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the

his furniture; and the laver and his foot;

4 Heb. salted. # Le. 16.12. He.5.7. Hos.5.15.Ps.51.17.

q ver.6. r ch. 25.22; 29.37,42 Le.1.1;16.2.2 Co.5.19. s ver.32.33

n ver.14-17;ch.20.8, 10(23.11-17.Eze.20.12, 20. De. 5. 15. Le. 19.3, 30; 26.2;xxiii.xxv, Nu.

CHAP. XXXI. a 1 Ch.2.20.ch.35.30. Mat.9.38.He.5.4.5 # Is.28,26; 11-2,3;61. 1.1 Co.12.4-11. AC-2.4-Ep.4.8,9.

al of the skill necessary on the presence of the skill necessary on the presence of the skill necessary on the presence of the skill necessary of the skill nece

# De. 9. 9. 11. ch.24 y ch.25,21; 24,12; 32 16;34.1,4.De.5,22;9.10 Eze.11.19.2 Co.3-3.

# ch. 8.19; 32.16. Je. 31.33.2 Co.3.7,8.

CHAP. XXXII.

gch, xxv.-xxxi, xxxv. -xl, yeer, -t1; ch, 35.10 -10; 39, 32-40; 40, 2-13, 17-33, Nu. 3, 25, 31, 30, 37, iv. A ch.35.11,121,39.33-35;40.2,3,17-21,07.9-19; 25-10-22; xxxvi-xxxix, xxvi, Nu. 3.25-

c Ac.7.40. Is.41.67; 41.9-00; 46.1.26.7; 1c. 10.3.49,11.13 Eze.20. 7.8 ch. 20. 3.4. They wanted a visible re-presentation of God; and it was made in the form of a calf or in imitation of the Egyptians, who for many ages wor-shipped one of these animals for a deity. i ch. 25, 23-40; 30, 1-20; 37, 10-20; 35, 13-15; 30, 36-38; 40, 2,4, 22-27, Nu, 3,31,

10 And the 'clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office;

11 And "the anointing oil, and sweet incense for the holy place. according to all that I have commanded thee shall they do.

12 ¶ And the Lord spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily "my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

14 Ye° shall keep the sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be Pcut

\* Took pleasure and delight in view-ing his works, Ps. 104.31.Ge.1.31. off from among his people. 15 Six days may work be done; but in the seventh is the sabbath of rest, 'holy to the LORD: whosoever doeth any work in the sabbath-day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a sign between me and the children of Israel for ever: for 'in six days the LORD made heaven and earth, and on the seventh day he rested, and was "refreshed.8

18 ¶ And he gave unto Moses, when he had made an \*end of communing with him upon mount Sinai, "two tables of testimony, tables of stone, written with the finger of God.

# CHAPTER XXXII.

1 The people, in the absence of Moses, cause Aaron to make a calf.
7 God is angered thereby. 11 At the entreaty of Moses he is appeased.
15 Moses cometh down with the tables. 19 He breaketh them. 20 He destroyeth the calf. 21 Aaron's excuss for himself. 25 Moses causeth the kidolaters to be slain. 30 He prayeth for the people.

↑ND when the \*people saw that Moses \*de-A layed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

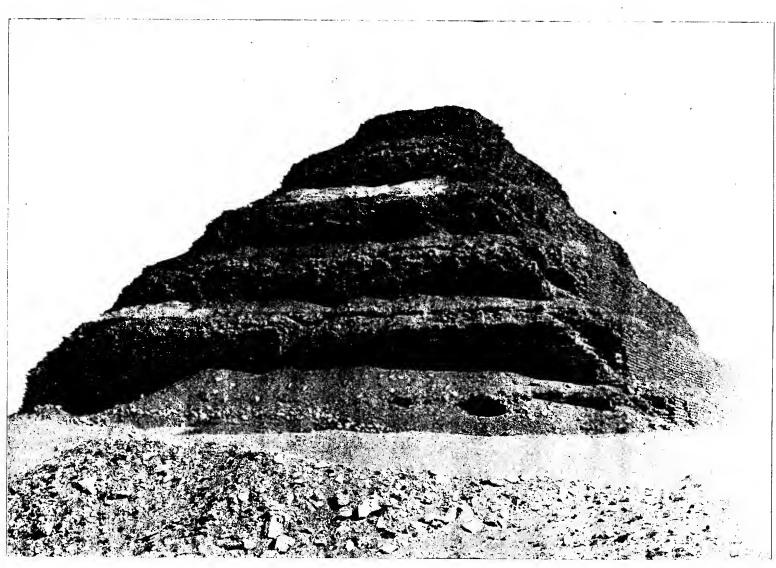
2 And Aaron said unto them, Break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

answerable to the circumstances of every man who believes in Christ! Let all the Israel of God rest and rejoice in him as the one dying to save

7 Heb. vessels.

Ver. 18. The stony matter of these tables marked the perpetual obligation of the moral law and the hard-

cacy, since he presents his infinite merits before God, I tion of it was a sign of their acknowledging him for ness or the necessity of their work as an excuse! What church. He, who spent but six days in creating a world, spends forty in prescribing a typical representadelle week in the fountain ness of men's hearts, in which the Spirit of God alone tion of those. But the most remarkable visits of God



HE STEP PYRAMID, SAKKARAH, NEAR MEMPHIS—IN THE NEIGHBORHOOD WHERE MOSES IS SUPPOSED TO HAVE GROWN UP. [Exodus, xxxii:4.]—"And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." We have in this thirty-second chapter of Exodus the account of Aaron's molten calf, which was made of the carrings of the women of Israel while Moses delayed on the mount. The children

of Israel got their idea of the worship of a calf from the Egyptians. The Serapenm, where the Apis Bulls were buried, is not far from the Step Pyramid, a picture of which we give above. The Step Pyramid is generally thought to have been built by the fourth king of the first dynasty. It is therefore regarded as older than the Pyramids of Gizeh. The door which led into it was inscribed with the name of a king called Ra-nub. The steps of the pyramid are six in number, and are respectively 38, 36, 34½, 32, 31 and 29½ feet in height.

A.M. 2513. B.C. 1491.

u ch.24.18. De.9.15.

x The moral law, h.16.34;25.21; 30.6,36; 1.18;34.29. Ps.78.5.1s.

5,16,20. y ch.31.18; 34.1. De 5,10;10.2,4.2 Co.3.3,7.

3 And 'all the people brake off the golden earrings which were in their ears, and brought Eze.10.17. them unto Aaron.

4 And he received them at their hand; and fashioned it with a graving tool, after he had made it a molten calf:? and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.8

5 And when Aaron saw it, The built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

7 And the Lord said unto Moses, Go, get thee down; for thy people, which thom broughtest out of the land of Egypt, have corrupted themselves:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These fashioned it with a graving tool, after he had

made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These scanning Sec ch.17.15;24.4; be thy gods, O Israel, which have brought thee thy gods, O Israel, which have brought thee out of the land of Egypt.

9 And the Lord said unto Moses, mI have thought the idol. up out of the land of Egypt.

seen this people, and, behold, it is a stiff-necked

people:

10 Now therefore "let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great may consume them: great nation.

11 ¶ And Moses besought the Lord his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and qrepent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

14 And the Lord trepented of the evil further that I may consume that I have spoken of the evil for the own self, and saidst unto them, I will multiply

A.M. 2513. B.C. 1491.

A.M. 2513. D.C. agarsinces. God therefore 'repented' of
the evil which he
thought to do, that
is, changed not his
mind, tor God is nor
a man that he should
change, 1 Sa 15. 29,
but changed his relative decision, his
decision without a
meautor, to his decision having a medialor.—C. f 1 Ki. 12,28, Ps. 106, 19-21, Ne. 9,18, Ro. 1, 23, Eze, 20,8, Ac. 7, 41, Am. 5, 25. Am. 5.25.
7 The calf was intended not as a derty, but as a representation of JEHOVAH.

z ch.17.9:24.13. 3 Heb. weakness. a ver.6,19.1 Co.10.2 a ver.6,19.1 Co.10.7.

4 There is a characteristic evidence
of historic verity in
the different opinions
of Joshua, and Moses
Joshua, the warrior
hears the voice o
war; Moses, the re
ligious legislator
hears the voice o
singing.—C.

i Ac., 4st. Le.17,7.
i Co.10,7 ver.18,19.
k De. 9, 8, 12, 132. 5.
Ge. 6, 11-3, ch. 33, 1.
God, as it were, 10
nounces his relation
to them, for people,
to prompt him to the
greater solicitude for
their preservation
and welfare.

And weitare.

/ Ps. 106. 13. ch. 19.8;
24.7; ver. 4. 1 Ki. 12.28,
with ch 20.3.4

m ch. 33.3; 34.9. De.

m ch.33.3;34.9. Dc.
ob.13; 0.10;3. cy. Pr.
29;1.15.48.4. Jc. 7.26;16.
19; Ezer.20.43,44. Ne.
17, 29; Ac. 75;1. Ho.4.
16; Jc. 5-3;5.
n Ge. 32. 26. Nu. 14.
11, 1c. Ezer.22.30. Je. 7.
16;11.14 De. 9;14; 32.21.
24; Mat. 3.9,10.

3.47 Aaron is not telling a falsehood to excuse his fault, but abbreviating the narrative to spare the waste of time. He cast the gold into the fire, and there came out (of the mould) the calf.—C.

o Ps. 10.1; 44. 24; 106. 23. De.9. 18. 25. 26, 29. Ge. 18. 23-32. ls. 64. 12. 1 Heb. the face of the LOKD.

?. \* Ps. 106.44,45; 78.38. Jonah 3. 10. ver. 12,28.

e HED. Inose that rose up against them.

9 The sense probably is: "And when Moses saw that the toose (from all restraint, from all obedience, from all morality), for Aaron had (by making the calf) been the cause of their breaking loose that the south of the south o 8,9. Mal. 2. 5,6. m De. 33. 9; 13. 6-9.

e i Sa. 15, 24, 1 Jn.5.
19. Pr.4 16. Ps. 36.4. Je.
17.9 Ac. 7.40.
f ver. 1-4.8.

g Col.3.9. Zec. 8. 16. Ge.3.12, 13. See ver.

h ch.33.4,5.Ge.3.10. 2 Ch.28.19.Re.3 18;16.

5. i Ro.2.23,24;6.21.

8 Heb. those tha rose up against them

15 ¶ And Moses turned, and went down from the mount, and the two tables of \*the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

16 And the "tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the anoise of them that sing do I hear.4

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that the saw the calf, and the dancing; and Moses' canger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.5

20 And he took the calf which they had made, and burnt it in the fire,6 and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.

21 ¶ And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they 'are set on mischief.

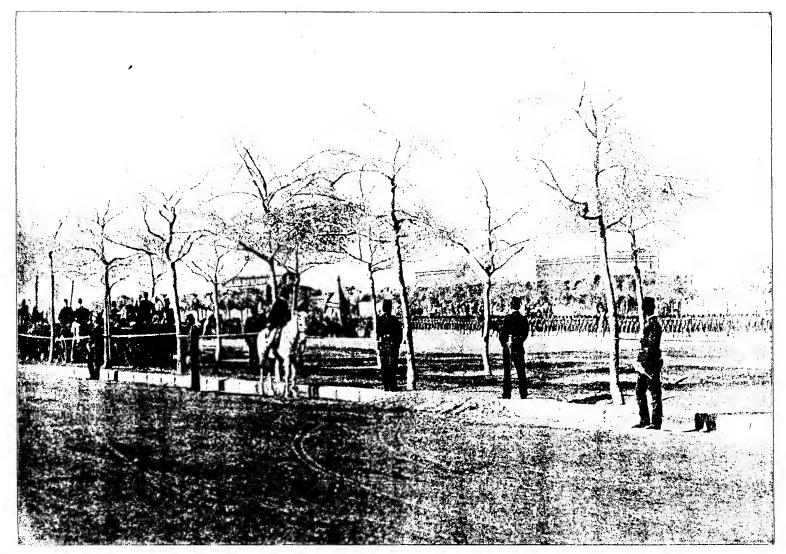
23 For' they said unto me, Make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and othere came out this calf.7

25 ¶ And when Moses saw that the people were hnaked, (for Aaron had made them naked unto their 'shame among their's enemies,)9

26 Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And 'all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man "his brother, and every man his companion, and every man his neighbour.



START OF THE PROCESSION OF THE FESTIVAL OF THE MAH'MAL. [Exodus, xxxii:23, 24.]—We see in the 23d and 24th verses of the 32d chapter of Exodus how the children of Israel had imbibed the ideas of idolatry in vogue among the Egyptians. In the view above we have a scene representing idolatry among the Egyptians of to-day. While the Mohammedans are said to worship the one God, yet they attach a sacredness and divine significance to things which make of them as complete idols as were held in adoration by their ancient ancestors.

This festival of the Mah'Mal is annually observed in Cairo. It is popularly called the procession of the Holy Carpet. It has reference to the pilgrimage that is made e.ery year to Mecca by devout Mohammedans. The Mah'Mal is a litter made of wood in the form of a pyramid, in which the carpet is placed to be carried to Mecca. This carpet for the mosque at Mecca is manufactured in Constantinople and sent to Cairo at the expense of the Sultan.

A.M. 2513. B.C. 1491.

g ch.32.9.Lu.13 3,5.

h 2 Sa. 12. 20. Is. 22. 12. See ver. 4,6.

5 They had made themserves either partially or wholly naked by putting off their gramments. ch. 32, 25, now God strips them of their paraments.—Note, When men abuse one gift, such as riches, health, concortunity of good.

such as riches, health, opportunity of good, God frequently deprives then of these or something they value more. So it was with David, 25a. It. 27; 12, 15, 16. Yet in this we see the mercy of God, that sinners may be awakened, and back-sliders restored.—C.

i Ge. 18. 21; 22. 12, with Ac. 15.18.

& ch.32.2. Je.2.17.19; 3.25:4.18; 5.25. Pr.3.35. Ro.6.21.1 Sa.2.30.

/ Is. 59. 1. Pr. 15. 29.

m ch.29.42,43. This was not the tabernacle that was to remain the typical residence of God's worship, and of the symbols of his presence.

28 And the children of Levi did according to the word of Moses: and there fell of the man Ringleaders in Ringleaders in sin, ver. 30. people that day about three thousand \*men.

29 For Moses had <sup>9</sup>said, <sup>6</sup>Consecrate 1 yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

- 30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will pgo up unto the LORD; peradventure I shall make an atonement for your sin.
- said. Oh this people have sinned a great sin, and have made them gods of gold!
- and if not, tblot me, I pray thee, out of thy book which thou hast written.2
- soever hath sinned against me, him will I blot out of my book.
- or your sin.

  31 And Moses <sup>q</sup>returned unto the Lord, and aid, Oh this people have sinned <sup>r</sup>a great sin, and have made them gods of gold!

  32 Yet <sup>\*</sup>now, if thou wilt forgive their sin—; and if not, <sup>t</sup> blot me, I pray thee, out of thy cook which thou hast written. <sup>2</sup>

  33 ¶ And the Lord said unto Moses, <sup>w</sup>Whoever hath sinned against me, him will I blot ut of my book.

  34 Therefore now <sup>x</sup>go, lead the people unto the place of which I have spoken unto thee. Behold, mine Angel shall go before thee: never-heless, in the day when I visit, I will <sup>y</sup>visit heir sin upon them.

  Rog, 2 Ezc. 130, while 12 God, to test and evidence its ended shall and the single and the properties of the place of the properties of the properties of the sake of the properties of the properties of the properties of the properties of the properties has the place of which I have spoken unto thee.

  Behold, mine Angel shall go before thee: never-heless, in the day when I visit, I will <sup>y</sup>visit heir sin upon them. the place of which I have spoken unto thee. Behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.
- 35 And the Lord plagued the people, because they made the calf, which Aaron made.3

# CHAPTER XXXIII.

1 The Lord refuseth to go with the people. 4 The people mourn thereat. 7 The tabernacle is removed out of the camp. 9 The Lord talketh familiarly with Moses out of the cloudy pillar. 12 Moses desir-

ND the Lord said unto Moses, Depart, and go up hence, thou, and the people which thou hast brought up out of the land of Egypt, unto the land which I barar unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it;

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for I will so go up in the midst of thee; for I will so go up in the midst of thee; for I will so go up in the midst of thee; for I will not go up in the midst of thee; for I will so go up in the midst of thee; for I will not so up i

- on him his ornaments.

A.M. 2513. B.C. 1491.

9 Or, and Moses said, consecrate your-selves to-day to the LORD, because every man hath been against his son, and against his brother, &c.

Zec.13.3.

1 Heb. fill your hands
f 1 Sa. 12. 23; 14.6. 2
Sa.16.12. Abi. 5. 15.
g ch. 34. 28. De. 9. 18.
r Ge. 13. 13. 2 Sa. 24.
to Pe. 52.

s Nu. 14. 19. Lu. 23. 34. \$\ilde{P}\$ Ps.69.28;87.6 Ge.7. 4. De.9.14;25.19; 29.20. Ro.9.3. Eze.13.9, with Is.43.

6 Distinguishing the special congregation properties of the call o passage.—P.

w Eze. 18.4 Le. 23.

on. Re. 3,572a.18.10.

y Lh. 20.5 Le. 5,220.

y ch. 20.5 . Je. 5,220.

y ch. 20.5 . Je. 5,220.

y ch. 20.5 . Je. 5,220.

y ch. 20.5 . Je. 5,220.

y ch. 20.5 . Je. 5,220.

P. 50.5 . So. 20. 25.

P. 50.5 . So. 20. 25.

S. 20. 20. 25.

J. 2 So. 20. 20.

See ver.—F.

3 The people made the calf by their order. Aaron by his act.—C.

CHAP. XXXIII.

a ch.32. 34; xii. xiv.; 32.7. *b* Ge.12. 7; 15. 7, 18-21;22.16-18; 26.3;28.13-

q Perhaps in hu-man shape, Ge.32.30. Nu.12.8.De.5.4;34.10. r ch.24.13; 32.17; 17. p. Nu.27.18-21. De. 31. 3,23.Jos.i.-xxiv.

> s ch.3.10; 32.34; ver. / ch.4.11,22;31.2. Je. 1.5.2 Ti.2.19. Sec Ge. 5.8.De.7.8.1 Jn.4.9,10,

n Lu.18.13. Jonah 3. 9. Am.5.15.

o ch.13.21,22. Ps. 99. 7.Nu.12.8.De.34.10.

ø See ch.4. 31. 1 Ki 8.14,22. Ps.78.34-37.

u Ps.25.4,8,9;77. 20; 5.8;27.11.Pr.3.5,6. x Not mine, ch. 32.

y Jos. 1. 5. Is. 41. 10, 15; 43. 2; 63.9. 2 Sa. 17. 11. Ps. 136.16, with ver.

z ch.34.9. Ps. 90. 13-17; 80.1-7; 31.20; 91. 1-

unto the children of Israel, Ye are a stiffnecked people; I will come up into the midst of thee in a moment, and consume thee: therefore now hput off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel \*stripped themselves of their ornaments by the mount Horeb.

- 7 ¶ And Moses took the tabernacle, and pitched it without the camp, lafar off from the camp, and mcalled it, The Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp.6
- 8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and "stood every man at his tent-door, and looked after Moses, until he was gone into the tabernacle.
- 9 ¶ And it came to pass, as Moses entered into the tabernacle, the °cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.
- 10 And all the people saw the cloudy pillar stand at the tabernacle-door; and all the people  $p_{
  m rose}$  up and worshipped, every man in his  $ext{tent-door.}$
- 11 And the Lord qspake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his rervant Joshua the son of Nun, a young man, departed not out of the tabernacle.
- 12 ¶ And Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name, and thou hast also found grace in my sight.
- 13 Now therefore, I pray thee, if I have found grace in thy sight, show me now "thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is "thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we A.M. 2513. B.C. 1491.

every circumstance.
—C.

g Is. 42. 8; 63. 7. Nu. 14.18, 19. De.5. 10. Ne. 9. 17. Ps. 31. 10; 103. 8, 11. 17; 80. 5, 15; CXXXVI. Ro.2.4. Zec.9.17.

h Je. 32. 18. Ne.1.5; 9.32. Mi. 7. 18.

1 ch. 20.5. Ps.11.5-De. 5.9. Je. 32.28; 5. 20;0.9. Jos.24, 10. Mi. 11. Nu. 14.18. Na.1. Pr.11.31.1 Pc.44.8. L. 20.39. Mat.23.35.

1 The words 'the

1 The words 'the guilty,' are in status to show they are not in the original, but are supplied by the translators. As they stand, they would seem to contradict Ro. 4. 5, where God is said to 'justify the ungodiy.' If we substitute the word impension to the contradict in the difficulty is removed and

pentient, the difficulty is removed; and the meaning will be, that God, in the very overflowing of his grace, retains and exercises judgment against sin and sinners. So true is the expression a God and the control of

be aseparated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the Lord said unto Moses, bI will stated also that thou hast do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 ¶ And he said, I beseech thee, show me

thy glory.

- 19 And he said, I will make all my dgoodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

  20 And he said, Thou canst not see my face: for there shall no man see me and live
- face; for there shall no man see me and live.
- 21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:
- 22 And it shall come to pass, while my glory passeth by, that I will put thee gin a cleft of the rock, and will cover thee with my hand, 7. Rack parts denote while I pass by:
- 23 And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.

### CHAPTER XXXIV.

1 The tables are renewed. 4 The name of the LORD proclaimed. 8 Moses entreateth God to go with the people. 10 God maketh a covenant with them, repeating certain duties of the first table. 27 Moses after forty days in the mount cometh down with the tables. 29 His

after forty days in the mount cometh down with the tables. 29 His face shineth, and he covereth it with a vail.

AND the Lord said unto Moses, "Hew thee two tables of stone like unto the first; and two tables of stone like unto the first; and the wildeness of t

- I will write upon these tables the bwords that were in the first tables, which thou brakest:

  2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount:

  3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

  4 And he hewed two tables of stone like tables of stone like tables and focks with the flocks and the flocks
- 4 \ And he hewed two tables of stone like unto the first: and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his 330 Nu 11.77.25. hand the two tables of stone.
- 5 And the Lord fdescended in the cloud. and stood with him there, and proclaimed the name of the Lord.9

A. M. 2513. B.C. 1491.

c Ps. 4.6; 27.4; 80.3,7, 19. Phi. 3.8,9. ver. 20, d Ps. 119.68;65.4. Je. 31,14:34.5-7.

ε Ro.5.6-8; 9. 15. ch. 34.6.7. De.7.8. 1 Jn.4.9,

7 It does not mean

Ep. I. II, yet ever worketh, and merely worketh, 'according to the good pleasure of his will,' Ep. I. 5.—

C. f 1 Ti.6.16.Ge.32.30. De.5.24. Ju.13.22. Re. 1.16.17 Is.6.5. g Ps. 91, 1,4. Ca.2.3,

CHAP. XXXIV.

a De.10.1.ch. 31.18; b Mal.3.6.Ps.119.89

centrated Sinai.—P.

e Ge, 22.3; 21. 14; 28, 18. P5.119. 59,00. 2 Co. 6.2. Ec 9 10 ch.19 16.

9 God here appears to change his name. His names are descriptive of his attributes, and these are inexhaustible To Abraham unprotect, he calls himself GOD ALMIGHTY;

to Moses, after cen-turies of unfulfilled

round

& ch. 4. 31. Ge. 17. 3. 2Ch.20, 18. Ps. 89.7. He. 12.28, 29. Ec. 5. 1. / ch. 33. 12, 17; 15. 2 Jn.20.28, Ps.18.1-3;91 2,10;118.28;73.24-20. c De.9.25. ch. 19. 20; 24.12. Ec.9 10. Ps.119. 59,60.ver.4. m ch.33.14-17.

dch.19.12,13.He.12. 20.1Ti.2.5.Jn.14.6.Ac. 4.12. n ch. 32. 9. Is. 48. 4 Zec. 7. 11, 12. Ac. 7. 51 De. 9. 6. Ne. 9. 10. Eze xx. 8 This is the first

ο Ps. 33.12;135.4. ch 19.5,6.De.32.9. Ps.135. 4.Zec.2.12.

⊅ De.5.2;4.34;8.15;9.
3; 11. 5-7. Jos.6. 20;10
12,13.Ps.78.20;45.4;05.

*q* De.12.32; 4.1,2,4<del>0</del>

r Ge. 15.18-21. ch.3 8, 17; 23.23,28. De.7.1, 2,28,24; 9.1,3; 11.23,25 Jos. 1. 5; vi. -xii. Nu.21. 21-35.

s ch.23. 32,33 De.7. 2,16. Jos.23.7,12; 9.6,7. Ju.2.2. 2 Co.6,14.

# See ch. 23. 24. De. 12.2,3. Ju. 6,25. 2 Ki,18. 4;23.14. 2 Heb. statues.

# ch.20.3-5. De.5. 8; 6. 13, 14; 8. 19; 11.1 xiii.; 32.16,17. Ju. 2.1: 13. Mat.4.10.

x Ex. 20.5. De.4.2 6.15. Jos. 24.19. Na.1. v ver.12.

ELe.17.7;20.5,6.Nn. 15.39. De. 31.16. Ju.2. 12.13.17. Ps.106.34-39. Eze.6.6.

α Nu. 25. 2. 1 Co.10 20. Re.2.20. Ps.106.28. Eze.18.6.

δ See Ge. 6.2; 26.34; 28.1 ch.23.32 De 7.3, 4 Ps. 106. 35-39. 1 Ki. 11.2 Ezr.9.2 Ne.13.25. Nu.25.1.2.

e.19.4. d ch.12.19,20;13.4.6, 7;23.15.De.16.1-3. Le. 23.6-8. Nu. 28. 15-25.1 Co.5.7,8.

6 And the Lord passed by before him, and promise, I AM; and now, when he is sur-rounded by the 'thouproclaimed, The gLord, The Lord God, mersands of Israel, he proclaims a new name, with an attri-bute suited to their ciful and gracious, long-suffering, and abundant in goodness and truth;

> 7 Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

> 8 ¶ And Moses made haste, and \*bowed his head toward the earth, and worshipped.

> 9 And he said, If now I have found grace in thy sight, O Lord, let 'my Lord, I pray thee, mgo among us, (for it is a "stiff-necked people,) and pardon our iniquity and our sin, and take us for thine oinheritance.

> 10 ¶ And he said, Behold, PI make a covenant; before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD; for it is a terrible thing that I will do with thee.

> 11 Observe thou that which I command thee this day; Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite. and the Perizzite, and the Hivite, and the Jeb-

> 12 Take' heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.

> 13 But ye tshall destroy their altars, break their images,2 and cut down their groves.

> 14 For thou shalt "worship no other god: for the Lord, whose name is "Jealous, is a jealous God:

> 15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;

> 16 And thou btake of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt emake thee no molten gods.

18 ¶ The deast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib; for in the month Abib thou camest out from Egypt.

19 All's that openeth the matrix is mine; and ery firstling among the addless of the state of th every firstling among thy cattle, whether ex or sheep, that is male.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him  $\begin{bmatrix} 9.23,121,31.15,10(3)3.25 \\ De. 5, 13, Le. 23, 15 \\ De. 5, 13, Le. 23, 15 \\ De. 5, 13, Le. 23, 15 \\ De. 5, 13, Le. 23, 15 \\ De. 5, 13, Le. 23, 15 \\ De. 5, 13, Le. 23, 15 \\ De. 5, 13, Le. 24, 0(5)8.13, 16.17. \\ De. 5, 13, Le. 24, 0(5)8.13, 16.17. \\ De. 5, 13, Le. 24, 0(5)8.13, 16.17. \\ De. 5, 13, Le. 24, 0(5)8.13, 16.17. \\ De. 5, 13, Le. 24, 0(5)8.13, 16.17. \\ De. 5, 13, Le. 24, 0(5)8.13, 16.17. \\ De. 5, 13, Le. 24, 0(5)8.13, 16.17. \\ De. 5, 13, Le. 24, 0(5)8.13, 16.17. \\ De. 5, 14, Le. 24, 0(5)8.13, 16.17. \\ De. 5, 14, Le. 24, 0(5)8.13, 16.17. \\ De. 5, 15, Le. 24, 0(5)8.13, 16.17. \\ De$ rst-born of thy sons thou shalt redeem; and one shall appear before me empty.

21 \ Six^h days thou shalt work; but on the seventh day thou shalt rest: in earing-time and shall sha first-born of thy sons thou shalt redeem; and none<sup>g</sup> shall appear before me empty.

seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.2

22 ¶ And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the year's end.3

23 Thrice in the year shall all your menchildren appear before the Lord God, the God of Israel.

Israel.

24 For I will cast out the nations before any man desire thy land when thou shalt go unique was thus any hefer the analyment to appear before the up to appear before the Lord thy God thrice in the year.4

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left until the morning.

26 The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou<sup>q</sup> shalt not seethe a kid in his mother's milk.5

27 ¶ And the Lord said unto Moses, Write thou these words: 6 for fafter the tenor of these words I have made a covenant with thee, and with Israel.

28 And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water: and "He wrote upon the tables the words of the covenant, the ten commandments."

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, (when he came down from the mount,) that Moses wist not that the words.

7 Heb, words.
6 The ignorance of the inserted in air fact in religious experience, viz. that coher, man that other than the other testimon of the difference is plain. The one knows his own testimony in Moses' hand, (when he came down from the mount,) that Moses wist not that days and forty nights; he did neither eat bread

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1 Or, kid.

g ch.23.15.De.16.16, 17.1 Sa.9.7,8;0.3. 2 Sa.

# See Ge a a ch an

i ch.23.16. Le.xxiii, De. 16. 10. Nu. 28, 16 -31;29.13-39.

8 Heb. revolution # ch.23.14.17.De.16.

16;12.5.ver.24. /ver.11;ch.23.27-31.

m Ge. 35.5. Pr. 16.7. Eze. 2. 5. Ac. 18.10. 2 Ch. 17.10.

n ch.23.18. De.16.3. 1 Co.5.7.8.

o ch.23, 18; 12,10;16, 19;29,34 Le.7.15. Nu. 9.12.De.16.4

ø ch.23.19;22.29.De. 12.5-7; 26. 2. Pr. 3.9; 8. 17. Re.14.4

q ch.23.19.De.14.21. Pr.12.10.Je.10.2,3.

See note on ch. 23.19.—C. \* De.4.13. ch. 17.14. Is. 30.8. Hab.2.2. De. 27.8.

6 Write thou in the 'book of the law,' what I will write upon the 'tables of stone.'—C.

s ch. 19. 5, 6; 24. 3,8, De. 5,2,3.

#ch, 24, 18. De, 9, 9, 18,25.1 Ki,19.8, Mat.4, 2.Ac.1.3.

# God, ver. r. De. 10.2,4; 4-13. ch. 31. 18; 34-1.

7 Heb. words.

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EXODUS XXXV.

'strong in the Lord;' the one feels the power of temptation, and exclaims, 'O'! wretched man that I am.' the other sees nothing but the grace of God (upon him), and is glad, Ac. II. 23.—C.

x Mat.17.2.2 Co.3.7 # Mat.17.22 Co.3.7, 13. God's glory manifested to him produced this brightness in his face, as an emblem of the bright holiness of his law, which no sinner is able to endure.

y Ro. 3. 19, 20; 4. 15. Co.3.7,9.

# ch.3.16;24.1.

a Eze. 3. 17. Ac. 20. 27. Mat. 28. 20. 1 Co. 11. 23;4.2. Is. 8. 20. Phi. 4. 8. Nu. 12. 15. He. 3. 2. ver.

b 2Co, 3.13, 14 ver.
30. This marked
the obscurity of the
Mosaic dispensation,
and the natural darkness that is in men's
minds with respect to
spiritual things.

9 As Moses was

2 As Moses was not the first to discover the shining of his own face, so the true Christian is never the first to discover his own graces — Bor, when discovered, to exhibit them; and as Moses covered his shining face with a as moses covered in shining face with a veil, so should the fairest fruits of the Spirit he protected by humility, r Pe.5.5.—C.

e He.4.13-16; 10. 19-12.2 Co.3.18. d See ver.32,

e 2 Co.3.7,8,18.

CHAP. XXXV.

1 This expression

onietimes denotes he whole multitude the whole multitude of the people; here the elders, the heads and rulers of the congregation, the representatives of the several tribes who received the instructions of God to Moses, and communicated them to the people.—I.

a Mat.7.21.Ro.2.13.

bch. 20. 9; 31. 13-16; 34.21. Le.23.3. De.5.12, 13. Lu.13.14 Nu.15.32-6. See Ge.2.2.

2 Heb. holiness. e ch. 16.30. Is: 58. 13;

56.2,4,6, explained on ch. xxv -xxxi.

e ch.25.2-7. 1 Ch.29. 6.9, 14, 17. Ps. 110. 3. 2 Co.9.7. /Wool, ch.26.1; 28. 5,6,8,15. g ch.26.7,14

the skin of his face shone while He talked with

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were vafraid to come nigh him.

31 And Moses \*called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he agave them in commandment all that the Lord had spoken with him in mount Sinai.

33 And till Moses had done speaking with them, he put ba vail on his face.9

34 But when Moses went in before the Lord, to speak with Him, he ctook the vail off until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with Him.

## CHAPTER XXXV.

2 The sabbath. 4 The free gifts for the tabernacle. 20 The readiness of the people to offer. 30 Bezaleel and Aholiab are called to the

↑ ND Moses gathered all the ¹congregation A of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should ado them.

2 Sixb days shall work be done; but on the seventh day there shall be to you an holy 2day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death.

3 Ye shall 'kindle no fire throughout your habitations upon the sabbath-day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying,

5 Taked ye from among you an offering unto the Lord: "whosoever is of a willing heart let him bring it, an offering of the Lord; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' hair,

presence, or spiritual manifestation, can he deny us, | interruption, and perhaps in imitation of the patriarchs, | honour such as honour him; and clear views of the who have Jesus our advocate within the vail! Come the heathens planted groves, in which they worshipped then, my soul, be no more a trifler in prayer, but make their idols. intercession with groans which cannot be uttered. Whatever I ask, believing, for myself, or my family, or the church, God will give it. Let me, adoring the our hearts, when hewn by convictions of sin; and the lowliness of mind, scarcely conscious of their own

God's law manifested to us; but especially written on are most distinguished with gifts and graces are, through

glory of God beget in his people the most glorious conformity to him, and elevate above all the fears or hopes REFLECTIONS. — It is a great mercy to have of nature. —But it is very becoming when those who

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tioned, on the allega-tion that the Israel-ites in the wilderness could not have bad

parts of which they would naturally carry off in their baggage. Then they obtained large donations from the Egyptians, and probably many spoils from the bost of Pharach, all of which will sufficiently account for their means of such liberal contributions to the raber.

butions to the taber nacle.—C.

a Ga.3.28. Lu.8.2,3. Pr.31.19. Phi. 4.3. Ro. 16.3,6,12.

*b* See ver. 8,9. 1 Ch. 22.14-16; 28.14-18; 29.2 -8.

¢ 2 Co.9.7. 1 Ch.29.3. 6,9,14,17. Ju.5.9.

d De. 12. 32; 4.2; 11. 32. Is.8. 20. Mat, 28. 20. Ga.6.16.2 Pe.1.19.2 Ti. 3.15-17.

e ch. 31. 2-6. 1 Ki. 7. 14.1 Co.12.5;3.10. Ja.1. 17. Is. 28.26.

f They were typical of Christ, as the skilful builder of his church, Is.11.2-5;61.1-3.Col.2.3.

g Typical of Christian teachers, 1 Co.r. 5,7;12,4,8,12, Ga.3,2,5, Ac.10,6,8, 1 Ti. 3,15;4,16,2 Ti.2,15.

4 This curious work signified the marvel-lous gifts and graces of Christ and his church.

- 7 And rams' skins dyed red, and badgers' skins, and shittim-wood,
- 8 And boil for the light, and spices for anomting oil, and for the sweet incense,

9 And convx-stones, and stones to be set for the ephod, and for the breastplate.

10 And every wise-hearted among you shall come, and make "all that the LORD hath commanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets:

12 The 'ark, and the staves thereof, with the mercy-seat, and the vail of the covering;

13 The ptable, and his staves, and all his vessels, and the show-bread;

his furniture, and his lamps, with the oil for the light;

ressels, and the show-bread;

14 The candlestick also for the light, and in all his his properties of the light;

15 And the incense-altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle;

16 The altar of burnt-offering, with his brazen grate, his staves, and all his vessels; the aver and his foot;

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 The pins of the tabernacle, and the pins of the court, and their cords;

10 The pins of the tabernacle, and the pins of the court;

11 The pins of the tabernacle, and the pins of the court, and their cords;

12 The pins of the tabernacle, and the pins of the court, and their cords;

13 The pins of the tabernacle, and the pins of the court;

14 As Moses, 'fathind in all his his house;

15 And this house;

16 The pins of the door at the entering the believer omis nothing of the court in the cords and the pins of the court, his pillars, and think they are pins of the court, his pillars, and think they are pins of the court, his pillars, and think they are pins of the court, his pillars, and think they are pins of the court, his pillars, and think they are pins of the court, his pillars, and think they are pins of the court in the court is a pins of the court.

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 And the saves of the court is an are pins of the court in the court is a pins of the court in the court is a pins of the court in the court is a pins of the court in the court is a pins of the court in the pins of the court is a pins of the court is a pins of the court is a pins of the court is a pins of the court is a pins of the court is a pins of the court is a pins of the court is a pins of the court is a pins of the court is a pins of the court is a pins of the court is a pins of the court is a pins of the court is a pi and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle;

brazen grate, his staves, and all his vessels; the laver and his foot:

and their sockets, and the hanging for the door of the court;

of the court, and their cords;1

19 The "clothes of service, to do service in

19 The "clothes of service, to do service in the holy place; the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 \( \bar{V}\) And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose "heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, and brought bracelets," and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord.

23 And every man with whom "was found"

2 \*\*See ver. 5.\*\* Ju. 5.\*\*

2 \*\*See ver. 5.\*\* Ju. 5.\*\*

2 \*\*See ver. 5.\*\* Ju. 5.\*\*

2 \*\*See ver. 5.\*\* Ju. 5.\*\*

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2 \*\*See ver. 5.\*\* Ju. 5.\*\*

2 \*\*S

23 And every man with whom was found blue, and purple, and scarlet, and fine linen, and purple, and scarlet, and fine linen, and purple. goats' hair, and red skins of rams, and badgers' | y Pr.3.9. with ch.32.

k ch.27.20. s ch.20.33-38. & ch.28.9,17-21; 39.

d ch.31.6;36.2,4.

could not have bad so much property. But in Egypt, though ensiaved, they still had Rocks and herats, and from their pro-duce and sale must have bad money. They also hadhouses and furniture, the valuable metallic parts of which they would naturally carry m ch. xxv.-xxx xxxvi.-xl.; 39. 32-43 See on ch. 25. 9; 31. 6. Nu.3.25,31,30,37; 4.4-33.ver.11-19.

# ch. 31. 7-11; xxvi. 27. 9-19; xxxvi.; 38. 9-20. Nu.4.25,36,37.

ø ch.25.10-20;37.1-9; 26.33-35; 36.35,36, Nu. 4.31.

p ch.25.23-40; 27. 20; 37.10-24. q ch. 30. 1-9, 22-38; 37.25-29.

r ch.26.36,37; 36, 37, s ch.27.1-8;30.1*7-2*1 38.1–8,

#ch.27.9-19;38.9-20

# ch. xxviii. xxxix. Le.8.7-9;16.4,23,24.

5 God can effect his work by any means, yet he usually chooses those bestowed by his own and Faul are a strik. Sprit. Of this Moses and Faul are a strik. He case before us, 'Bezaleel and Aboilab,' by the divine tuition, are trained to execute all his pleasure. They may very properly be styled men of universal genius. They were consplict massers of chem. and supernaturally qualified to instruct others. What an honour does sare-tyfed genius confer upon its possessor! Unsantified, what a curse!—C. CHAP, XXXVI.

a ch. 31.2-11; 35.10-

6 It is very instruc-tive to observe how directly the Scrip-tures refer all the enlowments of the mine Spirit to the gift of God,—I. and every man with whom was found shittimwood, for any work of the service, brought it.

25 And all the awomen that were wisehearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women, whose heart stirred hem up in wisdom, spun goats' hair.

27 And the rulers brought onyx-stones, and stones to be set for the ephod, and for the breastplate;

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones to set them, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, both he, and Aholiab the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the gcunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.5

#### CHAPTER XXXVI.

1 The offerings are delivered to the workmen. 5 The liberality of the people is restrained. 8 The curtains with cherubims. 14 The curtains of goats' hair. 19 The covering of skins. 20 The boards with their sockets. 31 The bars. 35 The vail. 37 The hanging for

THEN wrought \*Bezaleel and Aholiab, and ■ every wise-hearted man, in whom the <sup>6</sup>Lord put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, baccording to all that the Lord had commanded.

2 The fine covering signified the internal glory of Christ and his church; and the coarse covering signified their meanness in the view of carnal

men.

3 The Hebrew word translated worder is charlenged to the footness of the footness of the footness of the footness of the footness of the tabernacle? Because it is significant of the world. In which the popel, and from which it is to be 'called out and gathered', and of which our Lord Says, Jn. 17, 15, 11

heart stirred him up, to come unto the work to

- 3 And they received of Moses all the offering which the children of Israel dhad brought for the work of the service of the sanctuary, to
- make it withal. And they brought yet unto him free-offerings every morning.

  4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

  5 And they spake unto Moses, saying, The people bring much more than enough for the lower to ourselves.—

  4 The seldom when the cause of God is the case of the sanctuary of the sex every in the superstition is the case. It is sad that superstition is the case. It is sad that superstition is the case. It is sad that the properties of the case of the case. It is sad that the properties of the case of the case. It is sad that the properties of the case of the case. It is sad that the properties of the case o
- people bring much more than enough for the service of the work which the Lord commanded 35,10, to make.
- 6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

  7 For the stuff they had was sufficient for all the work to make it, and too much.

  8 ¶ Andh every wise-hearted man, among them that wrought the work of the tabernacle,
- them that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet: with 'cherubims' of cunning work' made he them.

  9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits. the curtains were all of one size.

  10 And he 'coupled the five curtains one unto another; and the other five curtains he coupled one unto another.

  11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.

  12 Fifty loops made he in one curtain, and fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second:

  13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle. them that wrought the work of the tabernacle,

- taches. So it became one tabernacle.9
- 14 ¶ And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.
- 15 The length of one curtain was thirty thits, and four cubits was the breadth of one in the beautiful embedding the curtains were of one size.

  16 And he coupled five curtains by themselves, and six curtains by themselves.

  9 Separati parts, united by factors, form one tabernace. The beautiful embedding in the beautiful embedding to the beaut cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size.
- selves, and six curtains by themselves.

A. M. 2513. B.C. 1491. A.M. 2513. B.C. 1491.

d ch.35.5-9,21-29. e Ps. 5.3;101.8. Pr.8. 15.ls.50.4. Je.21.12.

f Mat.24.45. 1 Co.3.

h ch. 26. 1-37; 31. 6; i ch.25.18.

5 What cherubim

7 Seventeen yards.

two sockets under one board. \* cb.25.28;30.5.

o ch. 26. 31; 40. 21.
The vails denote
Christ's manhood,
the ceremonial law,
and the visible hea-

p ch.26,36;40.28,

18 And he made fifty taches of brass to couple the tent together, that it might be one.

19 ¶ And he made a covering<sup>2</sup> for the tent of rams' skins dyed red, and a covering of badgers' skins above that.3

20 ¶ And he made boards for the tabernacle of <sup>1</sup>shittim-wood, standing up.

21 The length of a board was ten cubits, and the breadth of a board one cubit and a half.5

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the south side southward;

24 And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards,

26 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were "coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards, and their sockets were sixteen sockets of silver, under every board two sockets.6

31  $\P$  And he made bars "of shittim-wood: five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the

34 And he overlaid the boards with <sup>7</sup>gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

35 ¶ And he made °a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.

36 And he made thereunto four pillars of

- says, In. 17, 15, 11
  pray not that thou
  shouldest take them
  out of the world.
  This covering is likewise significant of
  that protection which
  the world, though at
  Christope and the control
  the world, though at
  Christope and the control
  the church. Thus
  Pharaoh enriched
  and protected Abram
  in Egylt, Ge. 12, 16,
  20. Thus Abimelech
  protected Jasac, Ge.
  Thus Abimelech
  protected Jasac, Ge.
  Cerk protected Paul
  at Ephessy, Ac. 19, 41,
  the chief-captum at
  Jerusalem, Ac. 21, 31,
  32. His Roman citizensity shielded him
  from assassination,
  Ac. 22, 23; and when
  from assassination,
  Ac. 23, 23; and when
  from their daggers, and sent him to
  Rome, where 'his
  bonds were manifest
  in all the palace' of
  the emperor, and he
  continued 'two whola
  hird house, preaching the kingdom of
  God—no man forbid
  dmg him, 'Ac. 28, 30,
  31.—C.
- l ch. 25. 5. Nu. 25.1. De.10.3. 4 Six yards. 4 Six yards.

  5 Thirty-two inches.
  These boards and cross-bars denote whatever contributes to the strength and stability of Christ and his church.

  m Ps. 137.1 Ep. 2.15, 19.21; 19.21; 3.18, 19;4.15,16.1
  Co.1.10;12.13. Ac. 2.46; 4.32. 6 Heb. two sockets
  - 7 With respect to Christ the gold in the tabernacle and its furniture may denote what is divine, and shittim-wood his manhood.
- 8 Near two yards and a half. & Ep 4.3,4,13;1.23;2. 21,22. 1 Co.1.10; 12. 12 20, 27. Phi. 2. 2; 3. 15. Zep.3.9.Ac.2.1. Col.2. ven.
  - p ch.26,36,40.28.
    8 Morier, in his
    Travels in Persia,
    describes the tent of
    a Tartar chief thus:
    'It was composed of
    a wooden frame of
    two wooden frame of
    was faced on the
    ground, and then
    covered with large
    felts that were fastened down by a cord
    ornamented with tassecurity workings of

tabernacle-door of blue, and purple, and scarlet, and fine twined linen, of needle-work:6

38 And the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

# CHAPTER XXXVII.

1 The ark. 6 The mercy-seat with cherubims. 10 The table with his vessels. 17 The candlestick with his lamps and instruments. 25 The altar of incense. 29 The anointing oil and sweet incense.

ND Bezaleel made athe ark of shittim-wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he boverlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made estaves of shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the amercy-seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat:

8 One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another; even to be mercy-seat-ward were the faces of even to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And ghe made the table of shittim-wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown<sup>2</sup> of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that grane A.M. 2513. B.C. 1491.

6 Heb. the work of a needle-worker or embroiderer.

CHAP. XXXVII.

a ch. 25.10-16. The ark signified Christ God-man, as the fulfiller of the broken law, and rest of a reconciled God.

ð ch.30.3.

7 The original term is rendered by the Sept. 'gilded', but it is generally understood to intimate that plates of solid gold were inlaid on the articles mentioned. The andernt Egype art of gilding with gold. as Herodotus attests.—Davidson.

c Nu.4.14, 15. Ac. o. 15. Staves are gos-pel ordinances in which Christ's name is borne.

dch.25.17-20.1 Jn.2 2.Ro.3.25. Ga.4.4. Tit. 2.14.

e Ps. 80, 1; 104, 4. Cherubims denote angels and ministers.

8 Or, out of, &c.

9 Or, out of, &c.

chernbins have their control of the community of the comm

m He.5. 7; 7. 25. Ps.
1.4.1.2. Rc.8.3.4. The
oil signified the Spirit
in his gifts and grace,
and the incense the
intercession of Christ
and worship of his
people.

k ch. 30. 1-5. He. 7. 25;13 10. Re. 8.3. 1 Pe 2. 5. Mat. 23. 10. This altar signified Christ in 'his exalted state, as our intercessor within the vail.

/ch.30.23-33. Is. 61. 1; 11. 2. 2 Co. 1. 21, 22. 1 Jn.2.20,27.

fi Ti.3.16, Jn. 1, e1. He, 1, 14, 2 Co. 3, 18, Phi.3.8,

g ch.25.23-29. Jn. 1.

CHAP. XXXVIII.

3 Or, to pour

h ch. 25. 31-39. Zec. 4.2. Re. 1.20, Mat. 5.15. Pht. 2. 15. The candlestick signifies Christ as the light of the world; and his church in which his church in wantfested.

light is manifested

4 God's manifestations of lumself, in this world, are but candle sight from the light of the first state. The Bible is a golden candlestick. It is of pure gold, Ps. 19. 10. It is diffused to the first state. The Bible is a golden candlestick. It is of pure gold, Ps. 19. 10. It is diffused to the first state. The side is diffused to the beneation of the first state is diffused to do the service of his sanctuary. This can you is sunctuary. This can you is knops and flowers for ornament; there are many things we have a sunctuary used to the formal things with the service of the service of the first state of the first

i Is. 5.4, 5, 10. Ps. 51.

upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

17 ¶ And he made the handlestick of pure gold: of beaten work made he the \*candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower; so throughout the six branches going out of the candlestick.

20 And in the candlestick were four bowls made like almonds, his knops and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out

22 Their knops and their branches were of the same: all of it was one beaten work of

23 And he made his seven<sup>5</sup> lamps, and his snuffers, and his snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ Andk he made the incense altar of shittim-wood: the length of it was a cubit, and the breadth of it a cubit, (it was four-square,) and two cubits was the height of it; the horns thereof were of the same.

b Seven imports diversity and perfection, Re.r. 12, 20, 20. 1. There were no winned in the candlestick being placed over against the table of show-bread, each lamp would cast its light to the part of the tabernacle to the whole would thus be sufficiently lighted. This typified the light of revolution, and the teaching of the Holy Spirit through Christ Jesus, adured the Holy Spirit through Christ Jesus, adured the Holy spirit through Christ Jesus, adured the Holy spirit through Christ Jesus, adured the Holy spirit through Christ Jesus, adured the Holy spirit through Christ Jesus, adured the Holy spirit through Christ Jesus, and the Lord will be unto her an everlasting light, and everlasting light, and cycliating light, her glory.—I. 26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim-wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the "pure incense of sweet spices, according to the work of the apothecary.

## CHAPTER XXXVIII.

1 The altar of burnt-offering. 8 The laver of brass. 9 The court. a ch.27. 1-8. He. 13.

four corners of it; the horns thereof were of the same: and he overlaid it with brass.

- the same: and he overlaid it with brass.

  3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the flesh-hooks, and the fire-pans; all the vessels thereof made he of brass.

  4 And he made for the altar a brazen grate of net-work, under the compass thereof, beneath unto the midst of it.
- unto the midst of it.

- were an hundred cubits, sockets twenty: the hooks of the pillars and their fillets were of silver.

  11 And for the north side, the hangings were an hundred cubits, their pillars were twenty, and their sockets then hooks of the pillars and their fillets of silver.

  12 And for the east side eastward, fifty cubits, their pillars and their sockets three.

  15 And for the other side of the court-gate, on this hand and that hand, were hangings of inference of the sockets three.

  15 And for the other side of the court-gate, on this hand and that hand, were hangings of inference of fine twined linen.

  17 And the sockets for the pillars were of fine twined linen.

  17 And the sockets for the pillars were of fine twined linen.

  17 And the sockets for the pillars were of fine twined linen.

  17 And the sockets for the pillars were of fine twined linen.

  18 And the hangings of the court-gate, on this hand and that hand, were hangings of inference of fine twined linen.

  18 And for the cost side of the court-gate, on this hand and that hand, were hangings of inference of fine twined linen.

  18 And the bangings of the court-gate, on this hand and that hand, were hangings of inference of fine twined linen.

  19 And the sockets for the pillars were of fine twined linen.

  10 Their pillars and their fillets of silver.

  11 And for the onest side were hangings of fifty cubits, their pillars there, and their sockets three.

  12 And for the other side of the court-gate, on this hand and that hand, were hangings of inference of the court of the sockets three.

  13 And for the other side of the court-gate, on this hand and that hand, were hangings of inference of the court round about were of fine twined linen.

  14 And the sockets for the pillars were of fine twined linen.

  15 And the bangings of the court round about were of fine twined linen.

- 17 And the sockets for the pillars were of 4.5c.2.7-9-19.Ps.100. brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters charity design the court ryphied the co of silver, and all the pillers of the count anger & Thirty wards and

¢ 1 Co.1.24; 2, 2, Ac.

6 Heb. assembling

7 It may surprise some how the Israelites were possessed of so much wealth, but it is to be remembered that their ancestors were inch when they first came into Egypt, and that subsequently God had further enriched them by the spoil of the Egyptians and Amalekites.—I.

8 Heb. a poll.

9 By comparing the centure now given with that in ch. 12, 37, we find the increase of six months to be 3550, who in that period had attained their research the second those who fe!, by the hand of public justice for the sin of Idolatrous received the second those who fe!, by the hand of public justice for the sin of Idolatrous received against God, ch. 32, 83, we have seen the hand of public justice for the sin of Idolatrous and against God, ch. 32, 83, we have seen the hand of the hand of the hand of the hand of the head of the

≠ ch.26.19,21,25,32. 1 Six thousand six

was five cubits,<sup>2</sup> answerable to the hangings of the court.

- 19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver.
- 20 And all the 'pins of the tabernacle, and of the court round about, were of brass.
- 21 This is the sum of the tabernacle, even of the tabernacle of \*testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.
- 22 And <sup>m</sup>Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.
- 23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine
- 24 All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering, was twenty and nine talents,4 and seven hundred and thirty shekels, after the shekel of the sanctuary.
- 25 And the silver<sup>5</sup> of them that were numbered of the congregation was an 6 hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: ,
- 26 A bekah for \*nevery man, that is, half a shekel, after the 'shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand, and three thousand, and five hundred and fifty men.9
- 27 And of the hundred talents of silver were cast the psockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.
- 28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted
- 29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels.
- 30 And therewith he made the sockets<sup>2</sup> to the door of the tabernacle of the congregation, and the bragen elter and the bragen grate for

2 Three yards.

k ch.25.16.

/ Nu.4.29,33.

i Ezr.9.8. Ec. 12, 11. Is.33. 20; 22. 23. Ep. 2. 21,22.Col.2.19.

m ch.31, 2-9; 35, 30 35;36,1-3,

3 £159,107 ster

4 Reckoning according to Comberland, the whole sum of goid expended in the tabernacle was £148,719.—C.

5 The silver, according to Bresewood, amounted to £37,721, 17s. 6d.—

6 £34,421, 4s. 21/2d

n Nu.1.46.

o ch.30.13,15.

## CHAPTER XXXIX.

1 The cloths of service, and holy garments. 2 The ephod. 8 The breastplate. 22 The robe of the ephod. 27 The coats, mitre, and girdle of fine linen. 30 The plate of the holy crown. 32 All is viewed and approved by Moses.

ND of the blue, and purple, and scarlet, A they made clothes of service, to do service in the boly place, and made the holy garments for Aaron; as the Lord commanded Moses.

2 ¶ And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.2

4 They made shoulder-pieces for it, to couple it together: by the two edges was it coupled

together.

- 5 And the curious girdle of his ephod that was upon it was of the same, according to the work thereof, of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses.

  6 And they wrought onyx-stones enclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

  7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the Lord commanded Moses.

  8 And he made the breastplate of cunning work, like the work of the ephod; of gold.

  8 Every object en covenant of grace.

  8 Every object en detection proportioned to its value, consequently the heart, as a chief organ of life. The strength of the objection proportioned to its value, consequently the heart, as a chief organ of life. The strength of the objection proportioned to its value, consequently the heart, as a chief organ of life. The strength of the strength of the objection proportioned to its value, consequently the heart, as a chief organ of life. The strength of the objection proportioned to its value, consequently the heart, as a chief organ of life. The strength of the strength of the objection proportioned to its value, consequently the heart, as a chief organ of life. The strength of the objection proportioned to its value, consequently as a chief organ of life. The strength of the objection proportioned to its value, consequently as a chief organ of life. The strength of the objection proportioned to its value, consequently as a chief organ of life. The strength of the strength of the strength of the strength of the color proportioned to its value, consequently as a chief organ of life. The strength of the s

- And he made the breastplate of cuning work, like the work of the ephod; of gold, lue, and purple, and scarlet, and fine twined nen.

  9 It was four-square; they made the breastlate double: a span was the length thereof, being doubled.

  10 And they set in it four rows of stones: the first row was a sardius, a topaz, and a farbuncle; this was the first row.

  11 And the second row, an emerald, a saphire, and a diamond. ning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.
- plate double: a span was the length thereof, and a span the breadth thereof, being doubled.
- the first row was a sardius,4 a topaz, and a carbuncle; this was the first row.
- phire, and a diamond.
- 12 And the third row, a ligure, an agate, and an amethyst.
- 13 And the fourth row, a beryl, an onyx, of grace.
- and a jasper: they were enclosed in ouches of gold in their enclosings.

  14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.<sup>5</sup>

A.M. 2513. B.C. 1491.

CHAP. XXXIX. a ch.31.10;28.2-4;35.

b Ps.93.5. Eze.43.12

c ch.28.6-12. These fine robes represent-ed the manhood, mediatorial office, and finished right-eousness of Christ.

2 This kind of gold-wrought tissue is still very conjugate to the East. It is manufac-tured in great error, tion and beauty in Damascus and Alep-po, and is worn in robes, mantles, and turbans by all per-sons of rank both men and women.—P.

d ch. 28. 9. Thus
Christ su ports and
governs his people,
and presents them
before God.

fch. 28.13-29, Is.59, 17. Ps.89,28. This signified the church and covenant of grace.

4 Or, ruby. These precious stones re-presented believers in their various cir-cumstances placed in comely order in the church and kingdom

h ch. 28. 31-35. As the ephod was a kind of short coat without sleeves, so this robe was somewhat in the form of a long shirt under the ephod.

6 The habergeon or hauberk was a small amount of the comment of th

i Ga.5.22.

& ch. 23, 33, 34. Ps. 89, 15. The bells sig-nified Christ's inter-cession and the preaching of the gos-pel, and the pome-granates signified their good truits and effects.

I ch. 28.39-42. Phi. 2.6-8. These coarser robes signified what is common to Christ and his people. The mitre prefigured Christ's dignity as an high-priest.

m ch. 28. 36-38. He 7. 26; 1.3. 2 Co.5.21. 1 Co.1.30.

# ver.33-42;ch.31.6, 11; 35. 10-19; 40. 2-30. Nu. 3-25,26,31,36,37; 4-4-32. ch. xxv.-xxi. xxxv.-xl.Le.viii.ix.

I The minute and lengthened specification delivered to Moses was at last finished. So our Lord says to the Father, I have finished the works which thou gavest me to do, In. That he works which thou gavest me to do, In. That he work of mished for that was not till he died and rose again, Ro. 4.24, but the work of flortlying the Father on any he as the angels do the said, I lis finished. It is finished, I lis for that was effected by the spirit of prophecy was finished. I list a voluntary act foretold by the spirit of prophecy was finished, when having completed the will of him that sent having completed the will of him that sent having completed the will of him that sent having completed the will of him that sent having completed the will of him that sent having completed the will of him that sent having completed the will of him that sent having completed the will of him that sent having completed the will of him that sent having complete the will of him that sent having completed the will of him that sent having completed the will of him that sent having completed the will of him that sent having complete the will of him that sent having complete the will be sent the work of the will be sent the work of the wo

A.M. 2513. B.C. 1491. 17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-

> 18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod before it.

> 19 And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward.

> 20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the fore-part of it, over against the other coupling thereof, above the curious girdle of the ephod.

> 21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord commanded Moses.

> 22 ¶ And he made the \*robe of the ephod of woven work, all of blue.

> 23 And there was an hole in the midst of the robe, as the hole of an habergeon,6 with a band round about the hole, that it should not rend.

> 24 And they made upon the hems of the robe 'pomegranates of blue, and purple, and scarlet, and twined linen.

> 25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

> 26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the Lord commanded Moses.

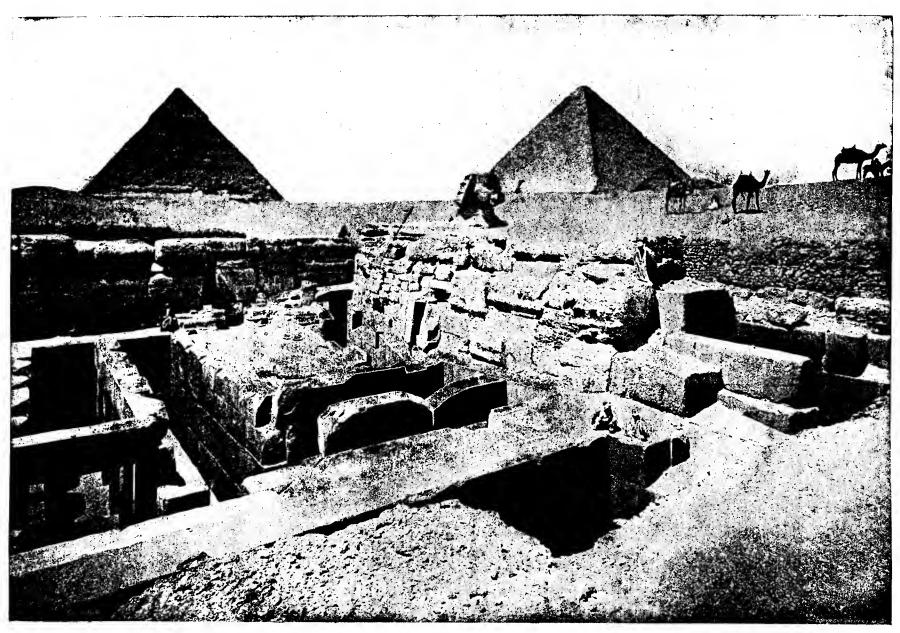
> 27 ¶ And they made 'coats of fine linen, of woven work, for Aaron, and for his sons;

> 28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine wined linen:

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needle-work; as the Lord commanded Moses.

30 ¶ And they made the \*plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to



TEMPLE OF THE SPHINX—BUILT BEFORE JOSEPH CAME TO EGYPT. [Exodus, x1: 2.]—Moses commanded the children of Israel on the first day of the month to set up the tabernacle of the congregation and to put therein the ark of the testimony and cover the ark with the veil. We give a view here of the temple of the Sphinx, the place of worship among the Egyptians which had heen often seen by the Israelites. Yet it is remarkable that though they had been in Egypt 430 years and had for a part of that

time been in the midst of absolute slavery, that upon leaving Egypt they were found to have so few of the heathen ideas of worship characteristic of the Egyptians. This can only be accounted for upon the hypothesis that the Jews from generation to generation handed down to their children their peculiar national ideas of religion. The worship of the temple of the Sphinx was a long way from the worship of the tabernacle.

A.M. 2513. B.C. 1491.

f ch.30. 23-33; 39.39 Is.11.2. Mat.3.16. Jn.3 34.2 Co.1.4,22.

& ch.29.36. Le.8.11. Is. 61. 1; 11. 2. Jn.3.34; 17.19.

l Heb. holiness of holinesses. Lu. 1.35. 2 Co.5.21.He.7.26.1 Co.

m ch. 29, 1-35. Le. viii.ix. Ga.4.4. Ro.8.3. Lu.z.35. Mat.3.16. Jn. 3.34. Is.11.1-5,61.1-3.

# 1 Co.1.9. Ro.8.30; 13.14. 1 Co. 1.30. Is.61. 10. Jn. 1.16. Is.44.3-5.

o Nu.25.13.ch.12.14; 3a 31, with He. v. vii.

Moses, the ptent and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets;

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the of sweet spaces. vail of the covering;

35 The ark of the testimony, and the staves thereof, and the mercy-seat;

36 The table, and all the vessels thereof, and the show-bread:

37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order,

and all the vessels thereof, and the oil for light;

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle-door;

39 The brazen altar and his grate of brass, his staves, and all his vessels; the laver and his foot;

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court the kingdom recommendation of the court the kingdom recommendation of the court the kingdom recommendation of the court the kingdom recommendation of the court the kingdom recommendation of the court the kingdom recommendation of the court the kingdom recommendation of the court the kingdom recommendation of the court the kingdom recommendation of the court the kingdom recommendation of the court the kingdom recommendation of the court the kingdom recommendation of the court the kingdom recommendation of the court the kingdom recommendation of the court the kingdom recommendation of the court that the court is a court to the court the kingdom recommendation of the court that the court is a court to the court that the court is a court to the court that the court is a court to the court that the court is a court to the court that the court is a court to the court is a court to the court is a court to the court is a court to the court is a court to the court is a court to the court is a court to the court is a court to the court is a court to the court is a court to the court is a court to the court is a court to the court is a court to the court is a court to the court is a court to the court is a court to the court is a court to the court is a court to the court is a court in the court is a court in the court is a court in the court is a court in the court is a court in the court is a court in the court is a court in the court is a court in the court is a court in the court is a court in the court is a court in the court is a court in the court is a court in the court is a court in the court is a court in the court is a court in the court is a court in the cour

and his sockets, and the hanging for the courtgate, his cords and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation:

41 The clothes of service, to do service in Nu,7.1. 12,1,2; ver.17. the holy place; and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD com-

manded Moses, so the children of Israel made all the work.

43 And Moses did 'look upon all the work, and, behold, they had done it; as the Lord had commanded even so had they done it: and Moses 'blessed them.'

CILA DUILD.

## CHAPTER XL.

1 The tabernacle is commanded to be reared, 9 and anointed. 12 Aaron and his sons to be sanctified. 16, 17, 20, 22, 24, 28, 30, 33 Moses performeth all things accordingly. 34 A cloud covereth the taber-

AND the Lord spake unto Moses, saying, 2 On the first day of the afirst month shalt thou set up the btabernacle of the tent of

the congregation;<sup>9</sup>

3 And thou 'shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And 'thou shalt bring in the table, and set in order 1 the things that are to be set in order upon it;<sup>2</sup> and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt cost the falter of wall for the structure example.

5 And thou shalt set the altar of gold for the incense before the only of the

OM. 31. 7-21;35.11-19; xxv.-xxx. xxxvi.-xxxix.xl. geh. 30. 18-21; 38. 8; ver. 30-32. He. 10. 22. Tit 3.5. Ps. 26.6. Zec. 13.1.1 Jn.1.7. Re.1.5.6.

A.M. 2513. B.C. 1491.

9 ch.xxv.-xxxi.; 23. 21,22. De.12.32. Mat. 28.20.2 Ti.2.15;4.7.

r Ge.z.3z.Ps.z04.3z.

s Ge.14.19. 2 Ti.4.7, 8.1 Ti.4.7.8. 1 Ch.16.2. 2 Ch.6.3. Ps.19.11.1Co. 15.53.

CHAP. XL.

δ ch. xxvi. xxxvi. 27.21;30.36;ver.18,19.

\$ They were not only to be consecrated to the priesthood as they lived, also, who should need no other anointing, but should minister to God in succeeding generations so long as that, priesthood last did to the substance of all these shadows, it rests for ever. The sons of a did they will be should be substance of all these shadows, it rests for ever. The sons of a did they will be shadows, it rests for ever. The sons of all they old as their father, but it is not generally supposed that it was poured on their head as it was on his, Le. \$2,13371.10. —Scott. <sup>9</sup>The Israelites set out from Egypt on the fifteenth of the

e ch. 25. 10-22;37. 1-9: 26. 31, 34; 35. 12; 36.35, 36; ver. 20, 21. Le. 16.14.

d ch.25.23-39; 37. 10-24; 26.35; 36; 25.30; ver. 22-25.

1 Heb. the order

See ver.z. Ga.4.4.
 Jn. 1. 14. Mat. 16.18. 1
 Pe.1.5.1 Ti.3.15.

s Put on the four coverings, ch.26.1-14; 36.8-19.

# See ch. 23, 21, 22; 39.42,43; ver. 17-32; 19, 21,23,25,27,29,32. Is.8, 20. Mat. 28,20. f Co.4.2, He.3.2. De.4.2; x2.32,

4 1490.

q Nu.7.1;9.1.

t Tables of the law, ch. 25. 16, 21. Ps.40.8, Mat. 3.15.

The tabernacle is reared.

7 And thou shalt set the glaver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt \*set up the court round about, and hang up the hanging at the court-# ch. 27. 9-19; 38. 9-20. Mat. 16. 18. 1 Co. 12. 12,28. Ep. 4. 11,12.

9 ¶ And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof; and it shall be holy.

10 And thou shalt \*anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 ¶ And thou shalt "bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an 'everlasting 'priesthood throughout their generations.

16 Thus did Moses: paccording to all that the Lord commanded him, so did he.

17 ¶ And it came to pass, in the first month, in the second year,4 on the first day of the month, that the qtabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he 'spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

20 ¶ And he took and put the testimony into the ark, and set the staves on the ark, and put the "mercy-seat above upon the ark.

21 And he brought the ark into the tabernacle, and "set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he "put the table in the tent of

24 ¶ And he put the \*candlestick in the A.M. 2514 B.C. 1492 tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the He 7.25 In xvii, in 421 Jazz Marzy 19 LORD; as the LORD commanded Moses.

26 ¶ And the put the golden altar in the Ep.2.18 n. 1446;10.19.20. tent of the congregation before the vail.

27 And he burnt sweet incense thereon; as the Lord commanded Moses.

28 ¶ And he set up the bhanging at the door of the tabernacle.

29 And he 'put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the Lorn commanded Moses.

30 ¶ And he set 'the laver between the tent of the congregation and the altar, and put water there, to wash withal.

31 And Moses, and Aaron, and his sons, washed' their hands and their feet thereat.¹

32 When they went into the tent of the congregation, and when they came near unto 29 And he put the altar of burnt-offering by

e ver. 6, Ro.3.24-26, He.9.12;13.10, Mat.23,

& Nu.9.15. ch. 13. 21, 2225.8,21,22.1 Ki.8.10, 12. Eze.43.4-7. Le. 16, 2. 2 Co. 5. 19. Zec. 2.5, Is.4.5,6.Re.21.3,23,24. 1 2 Ch.5.14; 7. 2. Re. 15.8.Is.6.4 d See ver.7. Zec.13. 1. 1 Jn. 1.7. 1 Co. 6. 11. Eze. 36. 25. He. 10.19-

k Nu.9.17-23. Ne. 9. 19. Ps. 78.14:105-39. ch. 13.21,22.2 Co.5.19,20. e Ps.26.6;51.6,7.1 Jn. <sup>2</sup> Heb. journeyed.

3 All Israel raw what Moses describes. They saw it, not as a meteor that idazzles for a moment, hut through many years; they saw it oot socastonally, hut they moved or readd by its symbolic guidance; and their national institutions were so interwoven with the record, that we cannot account for the origin of institutions were still be in the origin of institutions with the record, that we cannot account for the origin of institutions were so interwoven with the record, existing realities, without admitting the truth of the miracles under the divine influence of which these institutions were originally organized.—C.

the altar, they washed; as the Lord commanded fver. 8. Mat. 16. 8. Ep. 4. 11-13. 1 Co. 12. 12,28. Moses.

33 ¶ And he reared up the court round about the tabernacle and the altar, and set up the g Jn.10.9;14.6.He.4. 14-16; 10. 19-22. Ep. 2, 18. ghanging of the court-gate: so Moses finished the work.

34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel 2went onward in all their journeys:

87 But if the cloud were not taken up, then they journeyed not till the day that it was taken

38 For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.3

ing of eleven curtains of goats' hair, coupled with | cloud of the divine presence. The tables of the law | the Holy Ghost and his own bloody sufferings! In taches of brass; the next was of rams' skins dyed red: the uppermost was of a strong leather, called badgers' skins. The whole east end was an entrance, and bung over with a fine veil of embroidered linen, suspended on five pillars or boards by golden hooks; and just before it, in the court, stood the brazen altar and laver. This tent was distinguished into two apartments. The first, or holy place, was in length twelve yards and six inches; into which only the clean priests might enter.

At the inner or west end of it, stood the golden candlestick, altar of incense, and table of show-bread. The second, or most holy place, or oracle, was at the west end of the former, and separated from it by a fine veil of embroidered linen, suspended on four pillars, fixed erect in large sockets of silver. It was a square of ninety-six yards and three inches. Here, amidst gross cherubims; between which hovered the Shekinah, or reared up with infinite skill; consecrated by the oil of eminent degree!

were put into the ark. The golden pot of manna, Aaron's rod that budded, and a copy of the law of Moses, were afterwards reposited at the east or foreside of the ark. Into this apartment the high-priest alone entered, and he only upon the fast of general expia-

REFLECTIONS.—It is comely when new years are commenced with remarkable transactions for God, and when everything is performed and placed in due order; for God is ready to meet such as are occupied in his service, and remember him in all their ways. Desolate and dreary are ordinances if without the presence of God; but if the Spirit of God and of glory rest upon us, we may be well comforted, for God is with us and for us; and who then can be against us! But was not this reared tabernacle a type of our once ap-

him dwells all the fulness of the Godhead. He is the mean of all our fellowship with God; and the treasury of all that atonement, purification, light, food, intercession, and acceptance, which is necessary for our souls. In his debased state he was made the atonement, the laver of purification; in his exalted state he is the eternal rest of JEHOVAH, and the enlightener, advocate, and feeder of his people. Was it not likewise a figure of the gospel-church, planned by the wisdom of God, and reared up by inspired ministers of Christ! Outwardly mean, but inwardly glorious, she is the residence of God in Christ; and in her he is worshipped in an acceptable manner. In her a fulness of atonement, purification, spiritual light, and provision, of acceptable prayers, praises, and services, are to be found. Was it not a figure of heaven itself, where all darkness, at the west end, was set the ark covered by the golden the mercy-seat, and over-shadowed by the golden manhood and mediatorial office; devised of God, and and everything substantial, are to be found in the most

# THE THIRD BOOK OF MOSES, CALLED

# LEVITICUS.

This book so called from its compaction

obscure mine of the gospei of Christ, typically exhibiting him as the great high-priest, sent and prepared of God for his work; exhibiting his sacrifice in its nature and form; and its influence disclosing the love of God, showing the curse of sin, procuring peace to the mind, quieting the guilty conscience, nourishing the soul, and purifying the heart; exhibiting the gospel-method of cleansing ourselves from all filthiness of the flesh or spirit, inherent or contracted, by due applications of his blood and Spirit: and, in fine, exhibiting the necessity of abstaining from sin in all its forms, appearances, and temptations; of exact attendance on instituted means of grace, and of perfecting holiness in the fear of the Lord.

[The Moral Law, though in itself 'holy and just,' and 'the commandment good,' Ro. 7. 12, brings yet no gift to the sinner beyond 'the knowledge of sin;' while by that knowledge 'every mouth, is stopped' from either palliation or denial of its sinfulness, and 'all the world stands guilty before God,' Ro. 3. 19, 20. Now this law was delivered on the mount, 'amidst blackness, and darkness, and tempest, He. 12. 18. But the Ceremonial Law, as it has been called, which is partly delivered in Exodus, and partly in Deuteronomy, and is spread out at large in Leviticus, was delivered 'out of the tabernacle,' where God appeared in all the mild effulgence of the Shekinah, and spoke from the mercy-seat, 'God in Christ,' preparing the way for the 'word of reconciliation,' 2 Co. 5. 19. This book may accordingly be described as THE PICTORIAL GOSPEL; —the gospel for the eye as well as for the ear; the gospel to the sense, that it may conduct to faith.

Taking the Epistle to the Hebrews as the key to this book, we discover that the gospel was presented by it in types, figures, emblems, or shadows, He. 10. 1. A type is something shown as being more or less like another, and which it is intended to represent. The chief types of Christ are, (1) persons, as Adam, Noah, Moses, Joshua, David; (2) offices, as the priestly, prophetical, and kingly; (3) places, as Jerusalem, Zion; (4) times, as the jubilee; (5) laws, as of the Sabhath. of ths first-born; (6) feasts, as of tabernacles; (7) special food, as of unleavened bread; (8) things made, or buildings erected, according to God's direction, as the golden candlestick, the tabernacle, the temple; (9) offerings and sacrifices of various kinds. Now these, with many other things, are severally called types of Christ, in so far as, by any inferior excellence, they contain and exhibit some correspondent but far more exceeding excellence in Christ. But whilst one great end of the Levitical institutions was to exhibit Christ to the eye and the understanding, another great end was-to gain him, as the promised seed and Saviour, a place in the heart. But when Christ enters, idolatry must be cast out. The Levitical institutions were therefore God's great antidote to idolatry. Now one of the most universal and besetting forms of idolatry is 'covetonsness,' Col. 3. 5. To rebuke, to check, to condemn, and to mortify covetousness, will accordingly be found one great spiritual end of all the ceremonial enactments. Hence, at every approach of the sinner, God demands his heart, through a claim upon his hand, thus testing the sincerity of the worship offered, through the cheerfulness of the surrender made. But another of the most general objects of idolatry is the appetite. So general and so melancholy is this fact, that Paul records it 'weeping,' and so general, that he affirms that there are 'many whose god is their belly,' Phi. 3. 19. Now a large portion of the most stringent directions and interdicts of the Levitical institutions is dedicated to the subject of food; and in this department, no doubt, their primary reference was to him who is 'the bread of God which cometh down from heaven, and giveth life unto the world,' Jn. 6. 33. But another object was by every feeling of appetite which it was forbidden to gratify, unless with food which God had sanctioned, to impose a daily, habitual, and above all a divine, restraint upon the appetite, and thus to teach the true worshippers of God to 'keep under the body and bring it into subjection' in order to its being presented a

These views of the Levitical institutions, intended to condemn, and through the spiritual and mortifying use of the sacrifices utterly to cast out, the idols of covetousness and appetite, and thus to preserve undefiled the temple of the heart 'an habitation of God through the Spirit,' 1 Co. 3. 17; Ep. 2. 22, will serve to illuminate our path as we attempt to trace out their shadowy mysteries, till we discover their connection with the 'body of Christ,' 'the end of the law for righteousness to every one that believeth,' Ro. 10. 4. C.]

[Every type contained a prophecy. It was designed to foreshadow some greater event in the distant future. That design implied prophetic knowledge; and the embodiment of the design in the type was prophecy in act. All the ceremonies of the Mosaic law were types of Christ and his kingdom, expressly designed of God to prefigure the person or work of the Messiah. The rite of sacrifice embodied the grand truth of a crucified Saviour as the only ground of reconciliation between a guilty world and a holy God. The passover typified the character, sufferings, death, and salvation of Christ. So the sin-offering, the peace-offering, the red heifer, the day of atonement, &c., were all types of Christ in some aspect of his person or work. In a word, the whole Mosaic economy—its ordinances, vessels, observances, down to the minutest particular—was 'a shadow of good things to come;' but 'the body is of Christ.' It is only when the typical character of this book is kept fully before the mind that it becomes to the reader not merely interesting but most instructive. P.]

## CHAPTER I.

1 The burnt-offerings, 3 of the herd, 10 of the flocks, 14 of the fowls.

ND the LORD called unto Moses, and spake unto him out of the tabernacle of A the congregation, saying,

2 Speak unto the children of Israel, and say anto them, If any man of you bring an offering and denotes that by the food.—I.

CHAP. I.
# Ex.29.42;25.22.
ô ch.22.18,19. Ps. 89. 19. 1 Pc.1.19, 20; 2, 5,9.
Ro.12.1.
1 The word rendered offering is from a

A.M. 2514. B.C. 1400

c See Ex. 12. 5, ver. 10;ch.4.23;22.19. Je.31. 22.15.7.14;9.6. Zec. 13. 7. Ps.80.17. Lu. 1. 3. 1 Per. 118,19;2.22.24. d Ex. 25.2. 1 Ch. 20. 5.9.14.17. 2 Co.9. 7. Ps. 40.6-8;10.3. Je. 30. 21. Jn.10.11,18. Jn.10.11,18. e Ex.40.6,29. ch. 17. 4 De.12.5,6, 13, 14, 26, 27;14.23,26. Eze.20.40. Jn.14.6; 10. 7, 9. He. 9.

A.M. 2514. B.C. 1490. | unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

3  $\P$  If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own dvoluntary will, at the door of the tabernacle of the congregation before the Lord.

CHAPTER I. Ver. 2-9. The Jewish oblations, in | that no one can come near to God but by sacrifice; and | no remission of sin,' He. 9. 22; and the believer retheir matter and ceremonies, were not only typical of that those who were once afar off 'are made nigh by Christ, but most of them also emblems of the moral duties of Christians, whether ministers or people. The matter of the offerings pointed at qualities in Christ, or in his people and their service. The male sex figured out the excellency of these; the being without blemish their purity; the voluntariness, the willingness and cheerfulness with which God must be served. The presenting at the door of the tabernacle, in ordinary cases (for in extraordinary ones it might be otherwise, I Sa. 7. 9; 11. 15; 2 Sa. 24. 18; 1 Ki. 8, 64; 18. 32; the offerer's hand imported the transferring of guilt on offered up not in heaven, but upon ear

the blood of Christ,' Ep. 2. 13, 'who offered up himspot, comp. Mal. 1. 14; Nu. 19. 2, 9, 11, with 28. 3, wherein it is a lively image of him who was offered without OFFERING; so Christ testifies, 'I lay down my lifeno man taketh it from me-I lay it down of myself,' Ju. 6. 26), imported the acceptableness to be through the person and mediation of Christ. The laying on of within, but at the door of the tabernacle; so Christ was

ceives this remission, because, in the sight of God and the law, and his own conscience, he is reckoned actuself, He. 7. 27. It must be an offering without ally as dead in and with Christ, Ro. 6. 2-11; I Pe. 2. BLEMISH, either from malformation, disease, injury, or 24, and actually risen with him, and sitting with him in heavenly places, Col. 3. 1; Ep. 1. 19, 20; 2. 1, 5, 6, of all which, the Spirit working the life of faith in him blemish or spot,' I Pe. I. 19, while it also demands is now the evidence and earnest, 2 Co. 5. 5. The blood of the offerer that 'holiness without which no man shall is sprinkled, to exemplify its extended applicability. see the Lord, He. 12. 14. It must be a FREE-WILL God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish,' Jn. 3. 16. It is sprinkled round about upon the altar, to exhibit the believer protected, on all sides, against the charge of the broken law; and thus, 'there

/ See ver.g.

4 And he shall put his hand upon the head of the burnt-offering; and it shall be gaccepted for him, to make atonement for him.

5 And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring Lord: 4.6.4.20-35556;6.7. the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.2

6 And he shall kflay the burnt-offering, and ht. it into his pieces cut it into his pieces.

on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the PS.22.1-21.1001-22.1 Jn. LORD.

10  $\P$  And if his offering be of the flocks, namely, of the psheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And the shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with

A.M.2514. B.C. 1490. f ch.4.4,15,29,33; 10, 21;3.2, 8, 13 Nu 8, 12, Ex.29,10,15, ls, 53,4-6, 11,22 C0,5,21, 1 Pe.2, 7 The burnt-offering, or whose burnting, or whose burnting, or whose burnting, or whose burnting, or whose burnting, or whose burnting the same burnt

h ver. 11; ch. 3, 2, 8, 13; 4, 4, 15, 24, 29; 16, 13; Mat. 20, 28; xxvi, xxvii, 18, liii. Ps. 22, 1-21. Zec. 13, 7, In. 10, 11, 15, 17, 18, 1 Th. 5, 10.

& Mat. xxvi. xxvii.

/ch.6.12,13 Zec. 13. 7.1s.53.4-6,10. Ep. 5.2. Mat. 26.38.1 Pe. 2.24; 3. 18.

m ch.8 20, 21; 9. 13. Ex. 29. 17, 18. 1 Kt. 13. 23. 33. Gd. 4. 4. 2 Co. 5. 21. IS. 53.10. Tit. 2. 14.

o ver.13.15,17; ch. 2. 2, 3.5,11,16. He.2,10; 13.11,12. 1 Pc.4.1, Zec. 13.7,9. Ep.5.2;1.6.

# See ver.2,3, Is.53.

q Ro.8.3.2 Co.5.21.

r See ver.5.

a Ge.15.10. Mat. 27. 50. Jn. 19.30.

b Ps.16.10. Ro. 4.25. 1 Pe.3.18;1.19-21. c See ver.9.Ge.8.21.

u ch.5.7:12.8. He. 7. 26. Mat. 11.29.

x Or, pinch off the head with the nat!, ch.5.8.1s.53.4s,310. Ps. 22.1-21;69.1-21, Jn.12. 27. Mat.xxvi.xxvii.

c See ver. G.G. 8. at. 4 This inferring icomp. ver. a switch 6.1:12. Sis evidently that of a poor man unable to bring more; yet the same scerpance is a factorized from the control of a sweet savour to the Lord:—Note. God a sweet savour to the Lord:—Note. God a sweet savour to the Lord:—Note. Sis that as he poorest he gives enough, an offering—the body for a sacrifice, Ro. 12:1; the complete of the control of # ver.13,16;8,21. Ex. 29.17 He.7, 26, 1 Pe. 2, 22.2 Co.5.21.

> CHAP. 11. a ch.6. 14; 9. 17. Nu. 15. 1-21; xxviii. xxix. lu.6. 33-57. Mal. 1. 11. ls.66.20.

ceptance, Ep. 1.6,7.-

his head and his fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar.

13 But he shall wash the inwards and the legs with water; and the priest shall bring it all, and burn it upon the altar: it is a burntsacrifice, an offering made by fire,3 of a sweet savour unto the Lord.

14 ¶ And if the burnt-sacrifice for his offering to the Lord be of "fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with <sup>y</sup>his feathers, and cast it beside the altar on the east part, by the \*place of the ashes.

17 And the shall cleave it with the wings thereof, but shall bnot divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.4

#### CHAPTER II.

1 The meat-offering of flour with oil and incense, 4 either baken in the oven, 5 or on a plate, 7 or in a frying-pan. 12 The oblation of the first-fruits not to be burnt. 13 The sait of the meat-offering. 14 The meat-offering of the first-fruits in the ear.

↑ND when any will offer a ⁴meat-offering A unto the Lord, his offering shall be of

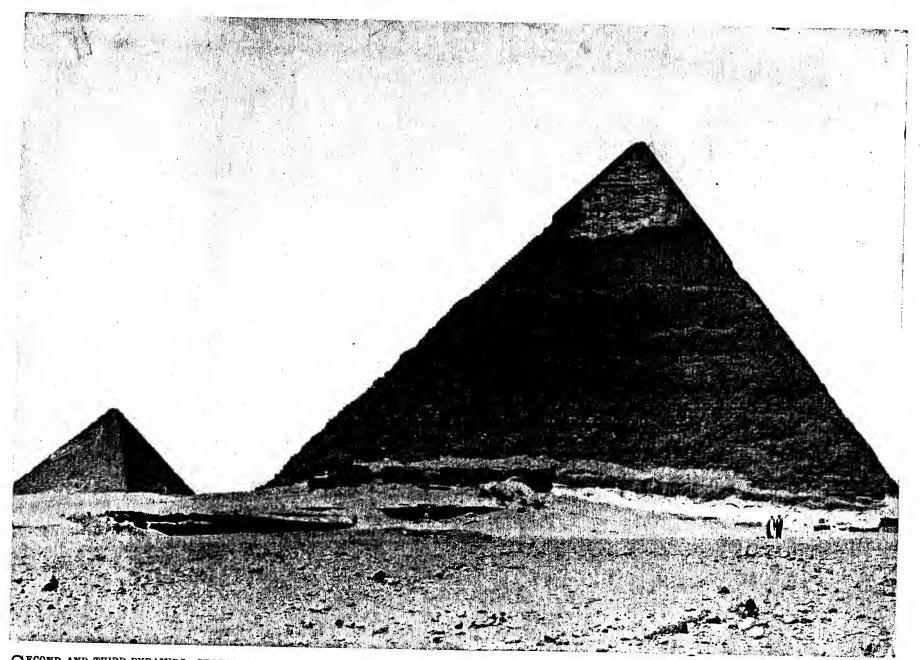
becomes 'an odour of a sweet smell, a sacrifice accept- | manhood, he was numbered with the transgressors, his | How painful and dolorous were his sufferings, and fire is the emblem of divine feeling against sin which our Lord endured because he bare our sins, I Pe. 2. 24; Ps. 22. 1; comp. He. 10. 5-7 with Ps. 40. 6, then read Ps. 40. 2, 12, 13, as descriptive of the fire of suffering in which our Lord was tried. The wood in order, as necessary to the speedy kindling and maintenance of the fire, sets forth to us the regular observance of those various ordinances whose use is to 'stir up the gift that is in us,' 2 Ti. 1. 6, and cause 'our hearts to burn within us,' Lu. 24. 32, while Jesus 'talks with us by the way,' in the closet, in his word, or at his holy table. The head, the most elevated part of the body, the chief seat of the senses, the natural emblem of dignity and power—the fat of the inwards, the emblem of health, abundance, rest-are first devoted to the sacrifice. Most appropriate pictures of Him who is 'the head over all things to the church,' Ep. 1. 22, who is the 'health of our countenance,' Ps. 42. 11, and who alone to the labouring and heavy laden can secure eternal rest, Mat. 11. 28 .- Ver. 9. The inwards as the receptacle of unseen and natural impurity, the legs night, Ps. 121. 5. Of a shade from the sun thus speaks as exposed to visible and contracted uncleanness, are, before sacrifice, to be washed in water. The washing of the inwards is thus explained by David, 'Thou desirest truth in the inward parts,' Ps. 51. 6; see Ps. 139. 23, 24. Alas! what an unexpected discovery is made when the inwards of an unrenewed heart are laid 'Deceitful above all things, and desperately wicked, Je. 17. 9, is the fountain, and out of it 'pro-

soul was troubled, and his body crucified, Mar. 15. 28; Jn. 12. 27; 1 Co. 1. 23. And so likewise the believer who draws 'nigh by the blood of Christ,' offers not a divided service, but his 'whole body, soul, and spirit,' to God. C.]

Ver. 11. [The former offering of the bullock, ver. 3, was at the door of the tabernacle which looks to the east, and there it appears to have been killed. The offering of the sheep or of the goats is however to be killed on the side of the altar northward. Why northward? Of Zion it is said, 'Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King, Ps. 48. 2. Now what excellence of situation is this! Simply, in the northern hemisphere, and beneath a burning sun, the excellence of *shade*. Now this is one of the Scripture emblems of Christ's protection. 'A man shall be an hiding-place from the wind, a covert from the tempest, the shadow of a great rock in a weary land, 'The Lord is thy keeper, thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by the prophet, Is. 4. 6; 25. 1, 4, 'There shall be a tabernacle for a shadow in the daytime from the heat.' 'O Lord, thou hast been a refuge from the storm, a shadow from the heat.' According to these views, the sacrifice northward, being within the shadow of the altar, represents the refuge, protection, and covering, which the sacrifice of Christ affords to the believer, who can well adopt the words of the bride, Ca. 2. 3. 'I sat under his to God or man

chiefly those of his soul, while his love to us made him to suffer the most cruel pain bearing our sins. He expired on a cross on the north-west of Jerusalem, and extends the virtue of his death daily to all known parts of the world! For us, poor and destitute criminals, he exerted all his care; suffered his soul and body to be divided asunder; but neither separated from his Godhead! And, after lying in his grave, he put off every mark of mortality and pain, and ascends to his throne on the right hand of God. What precious meat and drink offerings of blessings and comfort to himself and to my soul do attend this oblation!-Let me, therefore, all inflamed with his dying love, cheerfully render to the Lord the best that I have. Acknowledging myself the servant of death, and rejoicing that Jesus has borne my sins and guilt, let me, though unworthy to enter into God's house, offer my whole self, and all that I have, to the Lord, as a holy sacrifice, acceptable through Jesus Christ. Washed in every part, may my whole soul be inflamed with the sacred fire; the love of God shed abroad in my heart by the Holy Ghost! May a holy and prudent zeal for the Lord consume and burn up every selfish care and inward corruption; and influence me earnestly to lay out all my gifts and graces in winning poor sinners to a God in Christ.

CHAPTER 11. [Ver. 1. The original word translated 'meat-offering,' applies to any solemn gift either



ECOND AND THIRD PYRAMIDS—STANDING WHEN ABRAHAM WENT TO EGYPT.

[Leviticus, i.]—We place the picture of the Second and Third Pyramids in connection with the first chapter of Leviticus because that book was written by Moses, and these pyramids are found in the great cemetery of Memphis, where Moses is supposed to have been brought up. The Second Pyramid in the great cemetery of Memphis was built by Chephren, the third king of the fourth dynasty, B. C. 3666. A marble fragment inscribed with the name of Chephren was found near the temple close by this pyra-

mid. This confirms the statements of Herodotus and Diodorus Siculus that Chephren built it. A statue of this king was found in the granite temple close by. The Third Pyramid was built by Men-kau-Ra, the fourth king of the fourth dynasty, B. C. 3633. Herodotus says that Men-kau-Ra was buried in this pyramid, and the sarcoplagus and the remains of the inscribed coffin of this king were found in one of its chambers by Howard Vice in 1837. The fragments of this coffin are now in the British Museum.

fine flour; and he shall pour oil upon it, and put frankincense thereon.

- 2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the 'memorial' of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord.

  3 And the remnant of the meat-offering shall be savour and the priest shall burn the 'memorial' of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord.

  3 And the remnant of the meat-offering shall be savour and bless favour an
- be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.
- 4 ¶ And if thou bring an oblation of fa the deat-offering baken in the oven, it shall be a cakes of fine flour mingled with oil, and unleavened wafers hanointed with oil.

  5 ¶ And if thy oblation be a meat-offering then in a pan, 3 it shall be of fine flour unmeat-offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers hanointed with oil.
- baken in a pan,3 it shall be of fine flour unleavened, mingled with oil.
- 6 Thou shalt 'part it in pieces, and pour oil thereon: it is a meat-offering.
- 7 ¶ And if thy oblation be a meat-offering baken in the frying-pan, it shall be made of fine flour with oil.
- 8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.
- 9 And the priest shall take from the meatoffering a memorial thereof, and shall burn it upon the altar: it is an \*offering made by fire, of a sweet savour unto the Lord.
- 10 And that which is left of the meat-offering shall be Aaron's and his sons': 'it is a thing
- most holy of the offerings of the Lord made by fire.

  11 No meat-offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no meleaven, nor any honey, in any offering of the Lord made by fire.

  25.10.

  4 The general command in the first clause of the verse, that no bloodies at membed, as planation of the problem of t

A.M. 2514 B.C. 1490.

&c. Jn. 12.24;6.35;3.34. z Jn. 2.1. Re. 8.3.

c ver. 16; ch.5. 12; 6. 15;24.7;73,24 Ex. 30.16; 28.12, 29. Nu. 5. 18. Ps. 84.9; 20. 3. Ep.5.2. Ac. 10.4.Ne.13.14,22.

d Nu. 18. 9, 10. ch. 6. 16. 17, 26; 10. 22; 7. 6; 21, 22. Is. 49. 5, 6. De. 32. 9.

e Ex.29.27, 37. ch. 6. 17,29;7.6;21.22; ver. 10. Nu. 18,9.

f 1 Ch.23,28,29.Eze. 36, 20, Ps. 22, 14, Mat. 26,38.Jn.12,27.

g Ex. 12.8. ver. 1, 11; ch.6.17;10.12. He.7.26. 1 Co.5.7.8.1 Pe.2.1,22.

& Ex.29. 2, Jn. 3, 34 Is.42.1;61.1;44.3-5.

3 Or, on a flat plate or slice.

& Ex. 29, 18, ver. 2. Is.53, 10, Ps. 22, 13, 14, Ep.5.2, Zec.13.7,9, Ro.

/Ex.27.18, 37. See

m See ver.4.Ex.34. 25. He.7.26. Is. 53. 3. 1 Pe.2.1. 1 Co.5.7.8. Ga. 5.) Lu.21.34, with Pr

A.M. 2514. B.C. 1490.

bol of sin, 1 Co. 5.8.
Both leaven and
honey create fermentation, and hence
they were forbidden.

### Ex. 22. 29; 23. 15.
De. 20. 9, 10. Le. 23. 17.
2 Ch. 31. 5. 1 Co. 15. 20

5 It was not to be burnt on the altar as there might be honey and leaven in

ιτ.

δ Nu.18.19. 2 Ch.13.
5. Ezr.7. 22. Mar.9.49.
Eze.43.24. Jn. 1. 14,16.
Col.4.6.

Ezc. 43.24. Jn. 1. 14.16. Col. 4.6.

6 Salt was the very opposite of leaven. The latter was the emblem of corruption, and therefore of six, whereas salt was permanence, pand preservation of life. Salt was also employed in sealing those covenant relations which were intended to be binding at the salt of the covenant of salt was also employed in the salt of the covenant of salt. Nu. 18. 20: 2 Ch. 21. 5. The companion of the salt of the covenant of salt. Nu. 18. 20: 2 Ch. 21. 5. The companion of the salt of the covenant of salt. Nu. 18. 20: 2 Ch. 21. 5. The companion of the salt of the salt of the salt of the salt of the salt of the covenant of salt. Nu. 18. 20: 2 Ch. 21. 5. The companion of the salt of the

# ch.22, 29, ls. 53, 2 10, 1 Co. 15, 20, Mal. 1 11, Re. 14,4,

q ver.1,4-7,12 Is.61, 1;11.2-4, He.5.7, Ro.8, 26,27, Ps.141.2, 7 That is, the hand ful or portion taken up by the priest, and dedicated to the Lord.—P.

r ver. 2,9. He. 9. 14;5. 7,8. Ps. 22. 14. Jn. 12.27. Mat. 26. 38. Lu. 22. 44.

CHAP. III. a ch.7. 11-20; 22. 18, 21; 19.5. Ju. 20.20; 21.4. 1 Ki.8. 63. 1 Ch. 21. 20. Mi. 5. 5. Ep. 2. 13, 14. Col. 1.20. 2 Co. 5.19, 20. Jn. 14. 27. b Zec. 13.7. Is.9.6, 7. Ps.80.17.Ga.3 28.

c Ge 3. 15. 1s. 7. 14. Je.31.22.Ga.4.4. Col.3.

12 ¶ As for the "oblation of the first-fruits, ve shall offer them unto the Lord; but they shall not be burnt on the altar<sup>5</sup> for a sweet savour.

13 ¶ And every oblation of thy meat-offering shalt thou season with 'salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.6

14 ¶ And if thou offer a pmeat-offering of thy first-fruits unto the Lord, thou shalt offer, for the meat-offering of thy first-fruits, green ears of corn dried by the fire, even corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering.

16 And the priest shall oburn the memorial of it,7 part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an 'offering made by fire unto the Lord.

#### CHAPTER III.

1 The peace-offering of the herd, 6 of the flock; 7 either a lamb,

ND if his oblation be a sacrifice of peace-A offering, if he offer it of the herd, whether it be a bmale or female, he shall offer it without blemish before the LORD.

- 2 And he shall elay his hand upon the head of his offering, and skill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.
- 3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD, the fat that covereth the inwards, and all the fat that is upon the inwards,
- 4 And the two kidneys, and the fat that is of them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

from heaven: the bread that I will give is my flesh, | mark the perfect purity of Christ, and the sincerity of | it may be by ostensible bereavements, by disappoint-Now, the burnt-offering was an acknowledgment of death deserved, the meat-offering an acknowledgment of life received, a visible enunciation of the prayer, 'Give us this day our daily bread.' This meat-offering must be fine flour, for the same reason that the burnt-sacrifice was without blemish. The oil commingled in the offering, or merely anointing it, represented both the external and internal work of the Spirit; and the odoriferous frankincense, the complete acceptableness of the sacrifice of Christ. Of this offering a memorial handful is burned on the altar, in witness of God's remembrance of the offerer, Ps. 20. 4, and his remembrance of God, Ps. 106. 4, 5; 20. 7. C.]

Ver. 2. This memorial put Go.

his people's services. Honey was prohibited for much | ment, or loss, or wasting disease, or pain, or sorrow, the same reason; for it hath a leavening virtue, and may signify carnal pleasures.

Ver. 13. Salt was an emblem of sincerity and sound-

ness in grace; purity, perseverance, and friendship; and of the perpetuity of God's covenant.—[Salt was an essential addition to every offering. Salt, either natural or artificial, may be described as the enemy of their savour, the savour of truth, sincerity, godliness, | Christ, with solemn prayer and hear

still, if the Spirit of God wake by these, they are separating a heart from the world, ripening its fruit for an earlier glory, and presenting its memorial before the Lord, a spiritual offering as made by fire. C.]

REFLECTIONS.—While in these meat-offerings

I contemplate Jesus Christ as the fruit of the earth, prepared by the anointing influence of the Holy Ghost, corruption in flesh, hence it becomes an expressive and by dolorous sufferings to be, as Mediator, the emblem of incorruption, not by inherent quality, but eternal delight of JEHOVAH, and the delicate provision by addition of a preserving ingredient. The apostles of his ransomed people, in a state of sacerdotal and were, and believers still are, 'the salt of the earth,' Mat. 5. 13. Let them then beware lest they lose brancer of both, let me, receiving of the Spirit of

5 And Aaron's sons shall burn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord.

6 ¶ And if his offering, for a sacrifice of peace-offering unto the LORD, be of the flock, male or female, he shall offer it "without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall play his hand upon the head Ep.5.2 of his offering, and akill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon 2 Ver. 2. He. 10. 19the altar.

9 And he shall offer, of the sacrifice of the peace-offering, an offering made by fire unto the LORD, the 'fat thereof, and the whole rump,' (it shall he take off hard by the back-bone,) and the fat that covereth the inwards, and all the fat that is upon the inwards.

10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take awav.

11 And the priest shall burn it upon the altar: it is the food "of the offering made by fire unto the Lord.

12 ¶ And if his offering be a goat, then he shall offer it before the LORD.

13 And he shall ylay his hand upon the head of it, and kill it before the tabernacle of ver.1,6 Ro. 8,3,2 Co. 5. the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round special specia

14 And he shall offer thereof his offering, See ver. 2, 8, 1 Pc. 1, 2 Ro. 5, 6-11, 15-21. He.1224, 15, 52.15

A.M. 2514. B.C. 1490. f ch.1.9,13; vef.3,11 6. ls.53.4,5,10.

/ See ch.1.9, 13. Ge. 8.21. Ep. 5. 2. Ro.12.1. 1 Pe.2.5.

m ver.1. Ep.2.10; 2. 13-22.Ga.4.4 n Ac.4.27. Ro. 12.1, 2.Tit.2.11,12.

o ver.1.12. He. 9. 14. p ver. 2, 13. Is. 53. 6, 11,12.2 Co.5.21.1 Pe.2.

2 The reason why the use of blood was probabled as food is standard was the life of the animal. No reason is assigned for prohibiting the eating of fat. Indece 2d fat is not the same of the probable of the same of the probable of the prob

a ver. 3-5, 9-11. Je. 30.21. Mat.22.37;26.38. Ps.22.14, 15. Pr. 23.26. Ro.12.1,2.

b ver. 3-5, 9-11, 14, 15. Ex. 29, 13,22, ch.7, 23, 25; 4, 8-19, 26,31; 8, 25; 9, 24; 17.6, 1 Sa. 2, 15, 16, Is. 53, 10, Mat. 22, 37.

c See ver. 16. Ge. 9.4 1 Sa. 14.32-34. ch. 7.23 25-27; 17. 10,12,14. De 12.16,23;15.23. Ep.1.7; 5.26. He. 10.10. Mat. 16.

rch.1.5.11;ver.2,13. Mat.3.17.2 Co.5.19. r ver. 3, 4. Is. 53, 10. Pr.23.26.

I Heb. the whole tail. The sheep most common itself and tail. It consists of a mass of rich and delicately flavoured fat, and is highly esteemed as mixing with the leaner parts, and as a substitute for hurter in cooking. The tail of an ordinary sheep weighs from the tail unfortunate-ly translated 'rump' in our versioa' is classed with the fat.—P.

f See ver. 5, 16. Ro. 8.32. Is.53.4-10. Ps.22.

2 Nu. 28. 2. Eze. 44. 7. Le. 21. 6, 8, 17, 21, 22; 22. 25. Mal. 1. 7, 12.

e ver. 14; ch. 1.3; 3. 1; 9.2; 16.6, 11. Tit. 2, 14. 2 Co. 5. 21.

d ch.1. 3-5. Is. 53. 2-12.Re.5.9.1 Pe.1.18,19, 2.24; 3.18. 1 Jn.1.7; 2.2; 4.9, 10. Mat.20. 28; 26. 28.

e ver.16.17; 16.14.19. Nu.19.4. Ro.5.10,11,15 -21. 1 Jn. 1.7. He.9.14; 10.14,19,20.2 Co.5.21.

CHAP. IV.

a ver.13,22,27; ch.5. 15,17.Nu.15.24. De.19. 4.He.9.7;5.2.1 Ti.1.13.

b ch. 21. 10; 8. 12. Ex. 29.21. He.5.3; 9.7.1 Jn.

even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savour. bAll the fat is the Lord's.

17 It shall be a perpetual statute for your generations, throughout all your dwellings, that ye ceat neither fat nor blood.2

#### CHAPTER IV.

1 The sin-offering of ignorance for the priest, 13 for the congrega-tion, 22 for a ruler, 27 for any of the people.

AND the Lord spake unto Moses, saying,

A 2 Speak unto the children of Israel, saying, If a soul shall sin "through ignorance against any of the commandments of the Lord, concerning things which ought not to be done, and shall do against any of them:

3 If the briest that is anointed do sin according to the sin of the people; then let him bring, for his sin which he hath sinned, a 'young bullock without blemish unto the LORD for a sin-offering.

4 And he shall abring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

God for some mercy received. And as they respected the offerer's own advantage, he was allowed to offer either male or female. - [Peace-offering-an offering in payment of vows, and thankful acknowledgment of merpayment of vous, and thanktul acknowledgment by mer-cies, Ps. 116. 17, 18, or of prayers for deliverance and peace, Ju. 20. 26; 21. 4; 1 Ch. 21. 26. These offerings were lively emblems of 'the Prince of Peace,' 1s. 9. 6, of him 'who is our peace,' Ep. 2. 14. The chief peculiarities in this offering are, (1) That it may be either 'a male or female,' most probably shadowing out the doctrine of that complete spiritual equality of nation, rank, or sex. Paul declares, 'There is neither Greek nor Jew, bond nor free, male nor female, but all one in Christ Jesus,' Ga. 3. 28. (2) That it is divided to God, the priest, and the offerer, Le. 7. 11, an emblem of that blessed 'fellowship of his Son,' I Co. 1. 9, into which God has called believers, in which he comes into them and sups with them, and they with him, Re. 3. 26. C.]

Ver. 3. Here only the fat or tallow was the Lord's portion; the officiating priest had the breast, the right shoulder, the cheeks, and the maw, ch. 7. 30-32; De. 18. 3; and the offerer had the rest to feast upon with

Ver. 17. They were prohibited to eat fat or blood, (1) To teach them to beware of inhuman cruelties; (2) To exercise them in obedience, self-denial, and mortification of their appetites, (3) To direct them to consider their redemption as obtained only by the blood, and their sanctification effected by the Spirit of that I have accepted Jesus Christ, and shall to etering blood had three ends in view, (1) To preserve a faithful and reverent regard to the 'blood that maketh atonement,' Le. 17. 11. (2) To preserve from the abominable idolatries of the heathen, of which David speaks, 'Their sorrows shall be multiplied that hasten after another god, their drink-offerings of blood will I not offer.' (3) As a religious check upon cruelty to the lower animals. The law against fat cannot be explained upon any dietetic principle peculiar to eastern countries; moderately used, it is not unwholesome either in warm or cold climates. But it can justly be accounted for on the principle of the idolatry of the appetite, which made Paul weep when he contemplated its extent and ravages, Phi. 3. 19, and as a principal minister to luxury, the use of the fat of the sacrificial error, and kings have been flattered as descendants,

but receive his truth in love, and diligently observe his

CHAPTER IV. Ver. 1. To mark the sins of priests and of congregations as greater than those of rulers or of private persons, (1) The offering must be more valuable, a bullock; (2) The blood must be sprinkled on the altar of incense; (3) The whole flesh of the bullock must be burned; whereas a lamb or kid is only required from rulers or private persons; the blood is but sprinkled on the altar of the burnt-offering, and the fat only is burned, and the flesh reserved for the officiating priests.

Ver. 3. [Flattery is an object of God's deepest ab-horrence. The Lord 'shall cut off all flattering lips,' Ps. 12. 3. But flattery, whether of self or others, is yet one of the most extensive and destructive diseases in society, Ps. 26. 2; Pr. 26. 28, claimed as a right inherent in certain ranks and offices. Accordingly, all

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times | /ver.tych.16.14-15 | before the Lord, before the vail of the | 1.5.4.2471.53.00. Zec.13-20. | 1.5.4.2471.53.00. Zec.13-20. | 1.5.4.2471.53.00. Zec.13-20. | 1.5.4.2471.53.00. Zec.13-20. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53.00. | 2.5.4.2471.53 sanctuary.

7 And the priest shall put some of the blood upon, the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall hour all the blood of the bullock at the bottom of the altar of the burnt-offering which is at the door of the tabernacle of the congregation.

of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

acte of the congregation.

8 And he shall take off from it all the 'fat the bullock for the sin-offering; the fat that between the inwards, and all the fat that is pon the inwards,

9 And the two kidneys, and the fat that is pon them, which is by the flanks, and the caul between the liver, with the kidneys, it shall he lake away,

10 As it was taken off from the bullock of the manner of the repentance. upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering. offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he <sup>1</sup>carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are on the wood with fire: where the ashes are oer.

on the wood with fire: where the ashes are poured out<sup>2</sup> shall he be burnt.

13 ¶ And if the whole congregation of Israel sin "through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord, concerning things which should not be done, and are guilty;

14 When the sin which they have sinned against it is known, then the congregation shall offer a "young bullock for the sin, and bringe him before the tabernacle of the congregation.

15 And pthe elders of the congregation shall lay their hands upon the head of the bullock

| Continue and the sin which are well-known form of would accretly be called the whole can be led whether would be called the whole can be led whether whether was partly from that sympathic action that sympathic action that he can be called the sympathic action that he can be called the sympathic action that he can be called the sympathic action that he can be called the sympathic action to a subject that there is whether may be called the whole can be called the sympathic action to a which an are provided to the command-the sympathic action that he was partly from that sympathic action that he called the command-the that he are the command-the tha

lay their hands upon the head of the bullock before the Lord; and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger in

fection it its priesthood nor subsist sub-

A.M. 2514. B.C. 1490.

g ch.16.18.Ex.30.10 He.2.10;7.25.

h ver. 18,30,34; ch.5 9. Is.42. 21. 2 Co. 5. 19. Ep. 2. 13-18. Re. 5. 9. Col. 1.14.

i ch. 3. 3-5, 9-11, 14-16; 16.25; 7.3-5; ver. 10, 20,31, 35. Is. 53. 10. Jn. 12.27.

& Ex.29.14 ch 5.30, 16.27, Nu.19.5 He. 1<sub>3</sub>, 11-13.Ps.10412

! Heb. to without the camp, ver. 21; ch. 6.11;16.27.

2 Heb. at the pour-ing out of the ashes.

public acknowledgment of sin, and evidence of repentance.—C.

# See ver.3. o See ver.4.

q See ver.6,7.

p ver.4,24,29, 33; ch. 8.14,18,22;1.4; 3,2,8,13; 16.21. He.7.22. Is.53.6; 11.2 Co.5.21. 1 Pe.2.18, 19,24;3.18.

4 Seven is the number of perfection, and this denoted the perfect satisfaction which Christ hath made, and the complete sanctification of believers by it, He.10.14.—/.

\* The altar of cense, ver. /.

5 ver P 10, 26, 31,35; ch.5.6; 6.7; 12,8; 14, 18, Nu. 15, 25, with Ps.22, 14 He.1.3;9.14.

#Ser ver.26.

# Nu. 15, 24-26; ver. 20, 31, 35. Ep. 1.7. Col. r 14; 2.13. Ro. 3, 24; 4, 25; 5 15-21.2 Co. 5, 21.

5 The promise of remission is founded on the aromenent. It is spoken here of the forgiveness of the whole congregation, that is, the turning away of those national judgments which the sin deserved. "The saving of churches and six owing to the promise of the constant of

# Is. 53. 4-6, 11, 12. Mat.20.28.1 Ti.2.5,6.2 Co.5.21. Jn. 1.50.

y Ex. 18. 21, 22, Nu.

6 That power furnishes some licence, because it can maintain impunity for sin, and that rank exceptions are the second of the poor of the allegation of temporal business, or for the assertion of worldy honour, are errors both absorbed of the assertion of guard against these evil principles, there is a striking peculiarity in the law for a ruter; if he sin against are of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the second of the good or evil of the people, and for advancing or counter and genry of God—C.

# Nu. 7. 16,22,28, &c. Ro. 8.3. 2 Co 5. 2x. Ga. 4.4,5;3. 13.

@ See ver.15.

b ch.t.5,11; 3, 2,8,13 4.4,15,27,33;16,85;6,25, Ex.29,38,

c See ver.21,31,35.

dver.30,34.He.2.10. Is.40.21.Ro.8.3.4;10.4; e ch.3.5,11,16; ver.8,

Nu. 5. 6; 15. 16, 27-29.Ex. 12.49, with ver. 2,13,22.Ec.7.20. Ja.3.2.

7 People of the

some of the blood, and sprinkle it seven times before the Lord, even before the vail.

18 And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation, and shall pour out all the blood at the bettom of the altar of the burnt-offering, which is at the door of the tabernacle of the congre-

19 And he shall take all his fat from him, and burn it upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and "it shall be forgiven

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin-offering for the congregation.

22 When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God, concerning things which should not be done, and is guilty;6

23 Or if his sin wherein he hath sinned come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And che shall lay his hand upon the head of the goat, and kill it in bthe place where they kill the burnt-offering before the LORD. it is a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and put it dupon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerlings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if sany one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD, concerning things which ought not to be done, and be guilty;

28 Or if his sin which he hath sinned come to his knowledge; then he shall bring his

offering, a skid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall hay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a 'sweet savour unto the LORD: and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a "lamb for a sin-offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put it "upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat there-

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, paccording to the offerings made by fire unto the Lord: held a guilty partaker and the priest shall so the same are a shall so the same are shall so the same are shall so the same are shall so the same are shall so the same are shall so the same are shall so the same are and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.8

## CHAPTER V.

1 The trespass-offering of one that sinneth in concealing his knowledge, in touching an unclean thing, or in making an oath; from the

a carcass of unclean cattle, or the carcass of of Nu.16. 16. ch. 11.8, 31.39. unclean creeping things, and if it be hidden from him; he also shall be function and guilty.2

3 Or if he touch the <sup>g</sup>uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth of it, they he shall be swiller. he knoweth of it, then he shall be guilty.

A.M. 2514. B.C. 1490. A.M. 2514. B.C. 1490

g ver.23, 32; ch. 5, 6, Ge. 3, 15, IS, 7, 14, Je. 31, 22, Ga. 4, 4, 5, Ro. 8, 3, h See ver. 4, 15, 24,

1 ver.25,34. He.2.10. Is.42.21. Ro.8.3,4;10.4 & ch.3.3-5,9-11,14 16;ver.8-10,19,20,35.

m Ex.12 3,5 ch.3.6, 7;5.6; ver. 28. Jn. 1. 29, 36. Re.5.6,8,9. Lu. 1. 35. Is.53. 7, 9. He. 7. 26. 1 Pe. 2.22, 24; 3. 18; 1. 18,

n ver.25,30. He.2.10; 10.29. Jn. 17. 19. Is. 42, 21. Ro.8. 1,3;10.4. 2 Co. 21. 1 Pe.2.24; 3. 18; 1

#### o See ver.31. ≠ ch.i.-vi.

y ver. 20, 20, 30; ch. 5.
6,10,1316.7; 12.8;14.18,
531.14;97; xvi. Nn.15.
531.14;97; xvi. Nn.15.
531.14;97; xvi. Nn.15.
531.14;97; xvi. Nn.15.
54.16;75.2 R0.4
25;5.6-11,75-21; 3.24
26;8.13,4; 10.4.2 Co.5.
21.1 Jn.17; 2.2; 4,9,10.
Re.1,5,6;5,9,1 Pe.1,18,
19; 2.2;24; 3.18. Col.1.
14.

#### CHAP V. a ver.15,17. b Pr. 29, 24. Mat. 26. 63.1 Ki, 8. 31.

in the sin.

1 The reference here is not to one who has heard on recarding the single state of the single s

e Ps. 19. 12. 1 Jn. 3.20. f 2 Co. 6. 17. 1 Ti. 5. 22. Ep. 5.11.

g ch.xii xiii xv.;22,

A Rashly, 1 Sa. 14 24;25.22. Mat.14.7. Ac 23.12. Ju.11.30,31.

23.12.Ju.11.30.31.

3 Habitual swearing begets such a fatal familiarity with an oath that men actually take God's name in vain without thought or recoilectory of the swear such as a storm passes from the sky, leaving no transport of the memory as a storm passes from the sky, leaving no transport of the memory as a storm passes from the sky, leaving not the swear such and the passes from the sky, leaving not transtances of deep aggravation. These circumstances of deep aggravation. These circumstances will account for the oath, and the possible of the swear such and the possible of the swear such and the possible of the swear such and the possible of the swear such and the possible of the swear such as the swear such as the swear such as the swear such as the swear such as the swear such as the swear such as the swear such as the swear such as the swear such as the swear such as the swear such as the swear such as the swear such as the swear such as the swear such as the swear such as the swear swear such as the swear such as the swear such as the swear such as the swear such as the swear such as the swear such as the swear

i Nu. 5. 7. Pr. 28. 13. Je.3. 13. Jos. 7. 19. 1 Jn. 1.9. Ps. 32. 5.

& ver.14; ch.6. 6; 14 12;19.21,22.Is.53.10.

4 The sins called freepasses are somewhat inhefinite, but may generally be reduced to the heads of duties omitted, ch. 5. r. ceremonial uncleanness, ver. 2. 3 rash and inconsiderate vows, ver. 4, fringement, and pinal rites, ver. 15, and frauds remediable by restitution, ch. 6. 2, 3.—C.

/ ch.4.28,32, Ga. 4.4. Ge.3.15, Is.7.14, Je.31, 22, Ro.8.3,

m See ch.4.35.

n ch. 12. 8; 14. 21. Co.8.12. Ja.2.5.

o ch. 1, 14, 15. He. 7, 26. 1 Pe.2.22,24.2 Co 5. 21.

p ver.6. See ch.iv. q ch. 1.15. 1 Pe. 3. 18.

r ch.4.25,30, 34. He

s ch.47,18,30,34. # ch.1.14-17.Ep.5.2.

# ver.6,13, 16; ch. 4. o. 26, 31, 35. Ro. 5. 11. Jn.2.2.

# Five pints, Ex. 16.18,36.

y ch. ii. Nu. vii. xv Jn. 12.24. Is. 4.2.

Ech. 2. 1. Nu. 5,15. Is.53.2-10. Ps.22.1 21; 09.1-21.

a ch.2.2,9;6.15;4.35. Ps.22.13,14. Jn.12.27, Mat. 26.38,39. Lu.22, ð See ch.4.35.

e ch.2.3;7.9. Jn.4.34. Is.53.10,12.1 Co.9.13.

4 Or if a soul \*swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.3

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.

6 And he shall bring his \*trespass-offering\* unto the Lord, for his sin which he hath sinned, a female from the flock, a lamb, or a kid of the goats, for a sin-offering: "and the priest shall make an atonement for him concerning

7 ¶ And if "he be not able to bring a lamb, then he shall bring, for his trespass which he hath committed, otwo turtle-doves, or two young pigeons, unto the Lord; one pfor a sinoffering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and qwring off his head from his neck, but shall not divide it asunder.

9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering.

10 And he shall toffer the second for a burnt-offering, according to the manner: and the priest shall make an "atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the tenth part of an ephah of "fine flour for a sin-offering: he shall put 'no oil upon it, neither shall he put any frankincense thereon; for it is a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD; it is a sin-offering.

13 And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and othe remnant shall be the priest's, as a meat-offering.

14 ¶ And the Lord spake unto Moses, say-15 If a soul commit a trespass and sin

through ignorance in the holy things of the LORD; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespassoffering.

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the 1.ver.18.1 Tr.25.6. priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ Andh if a soul sin, and commit any of these things which are forbidden to be done by He.5.2. Lu.12.48 wist it not, yet is he guilty, and shall bear his imiquity.

18 And he shall bring a \*ram without hemish out of the flat and bring a bring a without hemish out of the flat and bring a without hemish out of the flat and bring a bring a without hemish out of the flat and bring a bring a bring a bring a without hemish out of the flat and bring a bring

blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

19 It is a "trespass-offering: he hath certainly trespassed against the Lord.

#### CHAPTER VI.

1 The trespass-offering for sins done wittingly. 8 The law of the burnt-offering, 14 and of the meat-offering. 19 The offering at the consecration of a priest. 24 The law of the sin-offering.

AND the Lord spake unto Moses, saying,

1 2 If a soul asin, and commit a trespass against the Lord, and elie unto his neighbour in that which was delivered him to keep, or in fellowship,1 or in a thing taken away by violence, or hath deceived his neighbour:

3 Or have found that which was alost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein;

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his 2trespass-offering.

6 And he shall bring his gtrespass-offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespassoffering, unto the priest.

A.M. 2514, B.C. 1490. A.M. 2514. B.C. 1490.

A See ch. 4.20,26,31 35; 5. 6, 10, 13, 18; 12.8 14.18;1.49,7;2vi. He.1 3;9.14,15;10.10-18.Ro. 8.1,3,4,32-34.

i ch. i. Ex.29.38-42 Nu.xxvin.xxix.

/ Ex.28.40,47,43. ch. 16 4. Eze.44.17,18. Ro. 8.3. Rc.19.8.

m ch.i. Ps.22.13,14. Is.53.10. Mat.26,38. Jn.

# Eze.44.19.ch.4.12, 21; 14.40,41; 16.27. He. 13.11-13. Lu.24.53.

3.11-3. Lin 24.53.

5 The arths, the remnants of the cepted sacrifice, were carried by the priest having put off his sacred garments, and deposited in a clean place. This direct tion pointed to Christ, who having of flesh, was had in a new comb, wherein was never man laid, Jn.19.44.—C.

rver.9,12. Is.33.14. 1Th,1.10, Re.14.10,11. Mar.9.43-49.

sch. 2.1-11. Nu.15. 4,9. Jn. 6.32-58. Ga.2. 20.

tch.2.3, Nu.18.9,10 Jn. 6. 33, 35, Ga. 2, 20 Ep.3.19.1 Co.9.13,14

# Ex.12,8.1 Co.5.8

x ch.2.3,10;10.12,1 .6;24.9;ver.21,

& ver.12,13.

d ch. 4. 2, 13, 22, 27; ver.17.1 Ti.1.13. Mat. 22.29.He.5.2;9.7.

4 Ignorance in the holy Mings.—As ne glecting, through ignurance, to redeem the first-born, or ne glecting to offer the required sacrifices, or eating what was ceremonally forbidden, and the like.—C.

A In this passage more specific historic clouds are given to the puests regarding the daily sactified and oblation offered up for the people. In directions are given about the two lambs, and the amount of the meat and drink offerings; here the mattracted how to present them. The sacrifices were to be so cut up, arranged, and the moral and the moral and the moral and the continuous control of the control of t

feh. 27. 8,12-18;6.4, 5;22.14. Nu.5.7.

g ch.22.14;6.5;27.13, 15,19,27.Nu.5.7. Ro.3. 24-26.Ps.69.4.

h See ver.15.

# ver. 15. Ex. 29. 1. ch.6.6. 1 Ti.2.5,6. Ze. 13.7.Ps.80.17.

I ch. 1. 4; 4.20,26,31, 35;6.7; 12.8; 14.18, Nu.

m ver. 6,7,15,16; ch. 6.5,6;7,1,7;14,12-14,21, 25,31. Is.53.10. He.10. 10,12,14.1 Jn.1.7, 2 Co. 5, 21, R0.4.25, 1 Pe.3.

CHAP. VI.

o ver.9,13,14,22,Lu. 22,44, Zec.13,7, He.9. 14 Col.1,20,Is.33,14. a Wittingly, not as in ch. 5. 2, 3, 15, 17; or presumptuously, Nu.15.30,31. p ch.1.8,9,12,13,17. g See ch.3.3-5,9-11, 14-16,

bNu.5.6.Ac.5.4.Ge 20.6.2 Sa.12.9.

ech. 19. 11. Ju.9.25. Lu.10.8.

6 This fire repr sents love, zeal, d votedness, which the believer should nev-permit to fall low of expire. Re. 2, 4,5; 3.—C. 1 Or, in dealing; Hels. fulling of the hand,

dEx.23.4.Dc.22.2.

e ch. 5.16; 22.14. Ex. 22. 1-9. Nu. 5.7,8. Lu. 19. 8. Eze. 18. 7,12,16, 18.

/ch. 5. 16. Nu.5.7,8. Mat. 5. 23. Lu. 19. 8. See Ex.22.1-9.

<sup>2</sup>Oτ, in the day of his being found guilty: Heb, in th day of his trespass.

y ch.2.11.1 Pe.2.22 z Nu.18.9,10. a Ex. 29. 37. ch.2.3, 10; ver. 29; ch. 7.1,6,7; 21. 22. He. 7.26. Lu.1. 35.1 Pc.2.22.2 Co.5.21.

δ Ex. 29, 33, ver. 29, ch.7,6; 24, 9; 22,4-7; 10, 12,13 Jn.6,53-56. Ca.5, 1.Ps.65,4;132,5.

c Ex. 29. 37. ver. 2 h.22.4-6. Ezr.2.63.

7 Every one who handles them charles them charles of such perfect of the perfect of the perfect of the perfect of the perfect of the perfect of the perfect of the perfect of the perfect of the perfect of the perfect of the perfect of the perfect of the priestly office.—P.

3 That is, fraud was punished with respanse to the principal and twenty for cent, additional fine. Would that Christian legislatus: which would principles of the discussion o gch.5.15,18. Jn.1.29.

7 And the priest shall make an atonement for him before the Lorn; and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the Lord spake unto Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt-offering: It is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it:4

10 And the priest shall put on his 'linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath "consumed with the burnt-offering on the altar, and he shall put them beside the

11 And he shall "put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.5

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and play the burnt-offering in order upon it; and he qshall burn thereon the fat of the peaceofferings.

13 The fire shall ever be burning upon the altar; it shall never go out.6

14 ¶ And this is the law of the meat-offering: The sons of Aaron shall offer it before the Lord before the altar.

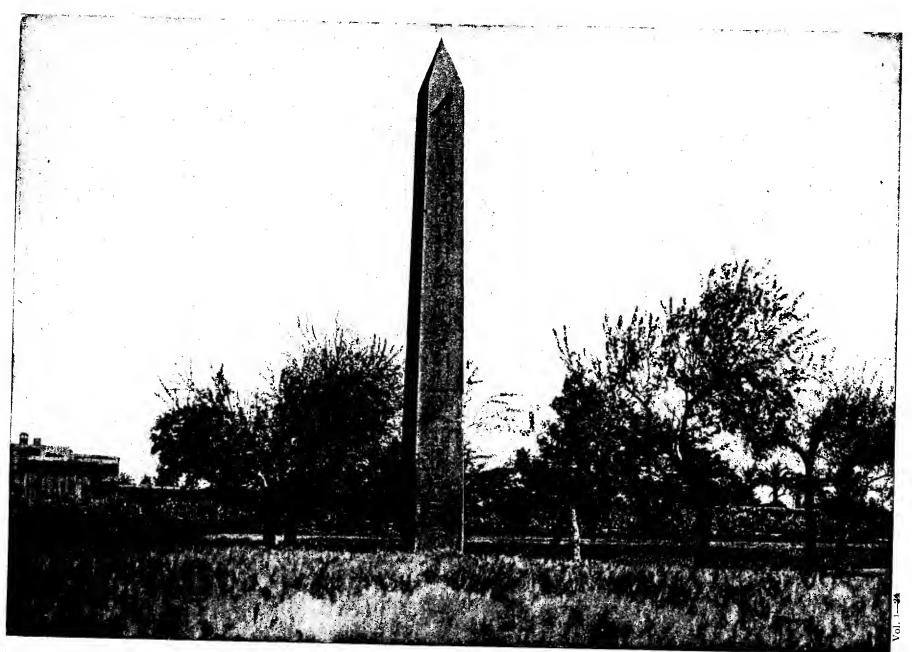
15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD.

16 And the tremainder thereof shall Aaron and his sons eat: with "unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall

17 It shall not be baken with leaven: I have given it unto them for their portion of my offerings made by fire; it is amost holy, as is the sin-offering, and as the trespass-offering.

18 All the bmales among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire; every one that toucheth them shall be holy.7

19 ¶ Andd the Lord spake unto Moses,



THE OBELISK OF HELIOPOLIS—WHERE MOSES WAS EDUCATED. [LEVITICUS, vi: r.]—We give here a picture of the obelisk at Heliopolis, because it stands amid the ruins of the ancient city of On, where Moses was educated. This obelisk stood in front of the Temple of the Sun. This was erected about 2400 years before Christ hy Usertsen I. It is 62 feet 4 inches high above the level of the ground; 66 feet 6 inches

above the pavement. It is built of red rose granite. The inscription on the obelisk of Heliopolis is translated in part as follows: "The horus of the sun. The life for those who are born. The king of the upper and lower land. Kheper-ka-Ra. The lord of the double crown. The life for those who are born. The sun of the Sun God. Ra-Usertsen. The friend of the spirits of On ever living. The garden of Horus. The life for those who are born. The gracious God."

20 This is the offering of Aaron, and of his sons, which they shall offer unto the Lorn in the day when he is anointed; the tenth part 11, hve pints of an ephah of fine flour for ga meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat-offering shalt thou offer for a sweet savour unto the Lord.

22 And the priest of his sons, that is \*anointed in his stead, shall offer it: it is a statute for

ever unto the Lord; it shall be 'wholly burnt:

23 For every meat-offering for the priest shall be wholly burnt; it shall not be eaten.

24 ¶ And the Lord spake unto Moses, saying,

25 Speak unto Aaron, and to his sons, saying,

26 Speak unto Aaron, and to his sons, saying,

27 This is the law of the sin-offering: In the place where the burnt-offering is killed shall the sin-offering be killed before the Lord:

28 most holy.

29 Jeries never got the priest share of the priest share of such as a memorial was a m is most holy.

26 The priest that offereth it for sin shall mt. 1.3,5,11;4.4, 20,35 Mat.16.21; eat it; pin the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken; and if it be sodden in a brazen pot, it shall be both scoured and risk in water rinsed in water rinsed in water.

per the state of the priests shall be sounded and per the priests shall be the males among the priests shall thereof: it is most holy.

\*Bot oo sin-offering (i.e. 4. 3. 50., the limit (i.e. 4. 3. 50.) the priests shall of the priests shall eat thereof: it is most holy.

eat thereof: it is most holy.

30 And no "sin-offering," whereof any of the blood is brought into the tabernacle of the congregation, to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire.

CHAPTER VII.

1 The law of the trespass-offering, 11 and of the seace-offering, 12 that love can burned.

The law of the trespass-offering, 11 and of the seace-offering, 12 that alove can purple that the for a thanksaining. 16 or a van. or a recevill-offering.

1 The law of the trespass-offering, 11 and of the seace-offering, 12 whether it be for a thanksgiving, 16 or a vow, or a freewill-offering.
22 The fat and the blood are forbidden to be eaten. 28 The priests' portion in the peace-offerings.

IKEWISE this is the alaw of the trespass-✓ offering: bit is most holy.

2 In the place where they kill the buintoffering shall they kill the trespass-offering: and the blood thereof shall he esprinkle round A.M. 2514. B.C. 1490.

e Ex.xxix.ch.viii.ix.

g Ex. 29. 35, 39. This was offered every day along with the daily meat-offering for the Jewish nation,

l Ex.29. 15, 18. Mat. 20.28. Da.9.26.

h ch.2.5.7.

# ch.6.26,20 2 Co.5. 21.15.53.10-12. 1 Pe. 2. 24;3.18;1.18,19. Phi.2.6 -11. Lu.24,26. Ja.17.4, 7 Perhaps six cakes in the morning, and other six at night.

l Ge.3.21. Ro. 13.13, 14 Phi.3.9. i See ch. 1.9; 2, 3, 9, & ch. 4. 3, to be his successor.

m ch.2.2,5,6,9; 5.11. Is 53.10, 1 Co.15, 58; 9. 7.Ga.6.6,

# See ver. 1.

#Ex.16,18.Col,2.10 3. 11. 1 Co. 1. 30; 3. 21 Ro.8.30-33.

ø ch.3,1-16;22.18,21 29.De.18.3.Ge.28.20. ∮ ch.22,29, Ps.50.14 116.17.1 Ki.8.63.2 Ch 29.31;33.16.

2 This was a thank 2 This was a thank-offering made as a token of gratitude for some signal divine favour; and leavened bread was permitted, because it was com-monly used at social feasts, and this offer-ing was the 'spon-taneous expression of pious devoton.'—P pious devotion.'-P.

9 ch.2.4; 6.21. Nu.6 15. 1 Co.5.8. 1 Pe.2.1.2 Co.7.1. Lu.1.74.75. r ch.23, 17. Mat. 13. 33.1 Co.5.7,8. 33.1Co.5.7,8

8 From the institution of the passover,
Ex. xii., leaven has
the passover,
Ex. xii., leaven has
the passover,
Ex. xii., leaven has
the passover,
Ex. xii., leaven has
the passover,
Ex. xii., leaven has
the passover,
Ex. xii., leaven has
the prescribed, in paceofferings and thanksgrivings? (17 os how
that every creature
of God is good, if it
be received with
the bear of the passover,
Ex. xii. searchfact by the
word and prayer, 'I
Ex. 44,51 Co.1023,20.
(2) To exhibit a practical illustration of
the great principle
that, nor that which
goeth into the mouth if
coming from an unrenewed heart) this deceiter the man, 'Mat.
15.11.—C.

# See ver. 17, 18,29; ch.7.1,6,7.

o ch. 21, 22; 10, 17, Eze. 44, 29, Ex. 29, 33, Nu. 18, 9, 10, Ho. 4, 8, Ga.2.20. Jn.6.53.57.

₱ See ver.16. q ver. 18,26; ch.22.3-7.Ex.29.37.

r ch.11.32,33, 2Co.

# See ver.17,18. Ex.

# ch. 5. 1-19; 6. 1-7; 14.13; 21.22. 1 Pc. 2.22, 24.

*b* See ch.6.17, 25,29; 21.22.

e ch. 1.3,5,11;6.25; 4 24.29,33. Mat. 20.18,19; 16.21;xxvi. xxvii.

A.M. 2514. B.C. 1490. that is above the liver, with the kidneys, it shall fch.3.5, 11, 16; 4. 26, 31,35; 1.9,13; 5.12; 6.12. Lu.24.26. he take away.

5 And the priest shall burn them upon g Mat. 23. 19; 3. 17. He.i.3. Tit.2.14. Ep.i. 6.1 Pe.2.5. the altar for an offering made by fire unto the # ch.6. 16, 18, 26, 29; 14.13;21.22;22.4-7. Nu. 18.9,10. LORD: it is a trespass-offering.

6 Everyh male among the priests shall eat thereof; it shall be eaten in the holy place: 'it is most holy.

7 As the \*sin-offering is, so is the trespassoffering; there is one law for them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt-offering, even the priest shall have to himself the 'skin of the burnt-offering which he hath offered.

9 And all "the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

11 ¶ And this is the 'law of the sacrifice of peace-offerings, which he shall offer unto the

12 If he offer it pfor a thanksgiving,2 then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour fried.

13 Besides the cakes, he shall offer for his offering rleavened bread with the sacrifice of thanksgiving of his peace-offerings.3

14 And of it he shall offer one out of the whole oblation for an heave-offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peaceofferings for thanksgiving shall be eaten "the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow,4 or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be

17 But the remainder of the flesh of the sacrifice on the "third day shall be burnt with

18 And if any of the flesh of the sacrifice of

# Nu.30.2.ch. 22.23 19.5-7;27.9. 4 'A votive offer ing. -P.

s Ex. 29. 27. Nu. 15 20;18.9,11,19,29-31.

t ch. 6. 17, 26; 10. 24, 15;ver.8,33. # ch. 19.6-8;22.30; 8

31,32. Ex. 12. 10;16,19 Ec.9.10. 2Co. 6. 2. Pr

27.1.He.3.7,8,13.

y Ge. 22.4 Ex. 19.11.
1 Co. 15.3.4 Ro. 6. 2. 1
Co. 16. 16, lest it
should putrefy, become contemptible,
or be used superstitiously, &c.

19 And the flesh bthat toucheth any unclean A.M. 2514, B.C. 1490. thing shall not be eaten, it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of esacrifice of peace-offerings that the sacrifice of peace-offerings that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.

1 Moreover 4 the secretary of the first of the less of the sacrifice of the sacrification of the

21 Moreover, the soul that shall touch any 2 31.De.1421. Eze.4 unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace-offerings which pertain unto the Lord, even that soul shall be cut off from his people.

22 ¶ And the Lord spake unto Moses, saying,
23 Speak unto the children of Israel, saying,
23 Speak unto the children of Israel, saying,
24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use; but ye shall in no wise eat of it. unclean thing, as the uncleanness of man, or

beasts, may be used in any other use; but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be gcut off from his people.5

26 Moreover, by ye shall eat no manner of blood,6 whether it be of fowl or of beast, in any

of your dwellings.

of your dwellings.

27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.?

28 Thand the Lord spake unto Moses, saying,

29 Speak unto the children of Israel, saying,
He that offereth the sacrifice of his peace-offerings unto the Lord, shall bring his oblation unto the Lord of the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings.

30 His own hands shall bring the offerings according of the Lord made by fire; the fat with the breast, it shall he bring, that the breast may be waved for a wave-offering before the Lord 131 And the priest shall burn the 'fat upon the altar; but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall we give and the indicate the dedication of the piece to indicate the dedication of the piece to the piece to indicate the dedication of the piece to indicate the dedication of the piece to indicate the dedication of the piece to indicate the dedication of the piece to indicate the giving the piece to indicate the dedication of the piece to indicate the giving the piece to indicate the giving the piece to indicate the giving the piece to indicate the giving the piece to indicate the giving the piece to indicate the giving the piece to t

32 And the right shoulder shall ye give unto the priest for an mheave-offering of the sacril ch. 3. 3-5, 9-11, 16. See ver. 5. Ps. 22. 13, 14. Is. 53. 10. Phi. 3. 10. Ro. 6.3,4. Pr. 23, 26, fices of your peace-offerings.

33 He among the sons of Aaron, that offereth

LEVITICUS VIII.

# Ge.9.4. ch. 3.17;17.
10, 12, 14. De.12.10,23;
15. 23. 1 Sa. 14. 33. 34.
Ac.15.29.

6 That fat and blood represented

blood represented the precious life-giv-ing obedience and sufferings of Christ.

7 The command against the use of blood is absolute and

i ch.iii.;22.29. Ps.40. 7,8;110.3.

& ver. 32-34. Ex. 20. 24-28. ch. 3. 5;8.27;9.21; 10.14.15.

1 'This is the portion of Aaron, and the portion of his sons. The word translated anoining' signifies 'a part measured off,' a select portion,' the reference being to the wave-breast and the heave-shoulder,—P.

οEx.xxix.ch.viii.Is. 10.2 (11.2-4)01.1 Jn.3. 34.1 Jn.2.20-27.

p ch.6.16-18,26; ver. 6-8,14,30,32-34; ch.10. 12-15. Ex. 29. 26-33. Nu.xviii. De.18.3,4.

q ch.i-vii. Ex. xxix. Nu.xv.xxviii.xxix.

r He.10.1-14. Is.53.

2 The word rendered oblations is a general mame for all sorts of offerings or oblations to God offerings or oblations to God of the word o ings and sacrifices.

CHAP. VIII.

1 The appointmen 1 The appointment and mode of the consecration of Aaron and his some time before, as we have it related in Ex. xxix., but the actual consecration was delayed till now, when all was prepared.—/

a See Ex. xxviii.

ð Ex.30.24,29. c ver. 18,22,26,

2 The Hebrew word translated 'congregation's signifies a select body many a select body many a select body many a select body many a select body many a select body many a select body many a select body many a select more word was employed. The exact number assembled is unknown; but it may a select more assembled is unknown; but it may be more than a few hundreds.—P.

d ch. r 3. Ex. 29.4 Mat.20.18;xxvi.xxvii

e ver. 9, 13, 17,21,29, 35.Ex.39.42,43. De.11, 32;12.32. Mat.28.20. Is. 8.20.Ps.119.4-6,115.

∫Ex.29.4-37.

g Ex.29.4. Jn.17.17, 10. Re.1.5,6. He.10.22, Tit.3.5. m Ex. 29. 17. Pr. 15. 24. Phi. 3.20. Ja. 1, 17.

A.M. 2514. B.C. 1490. the blood of the peace-offerings and the fat, n ch. 10, 14, 15, Nu. 18, 18, 19, 10, 18, 18, De. 18, 3, Ex. 29, 22-18, Is. 53, 10, Jn. 0, 33, 35, 53-58, Ga. 2, 20, Phi. 3, 9, 10, 1 Co. 9, 13, 14. shall have the "right shoulder for his part.

34 For the wave-breast and the heaveshoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office;

36 Which the Lord commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.

37 This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings.

38 Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations2 unto the Lord, in the wilderness of Sinai.

## CHAPTER VIII.

1 Moses consecrateth Aaron and his sons. 14 Their sin-offering. 18 Their burnt-offering. 22 The ram of consecration. 31 The place and time of their consecration.

AND the Lord spake unto Moses, saying,

2 Take Aaron, and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation<sup>2</sup> together unto the door of the tabernacle of the congregation.

4 And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This is the thing which the Lord commanded to be done.

6 And Moses brought Aaron and his sons, gand washed them with water.

7 And the put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

- 8 And he 'put the breastplate upon him; also he put in the breastplate the Urim and the Thummim.
- 9 And he but the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the Lord commanded Moses.
- 10 And Moses took the anointing oil, and

- 10 And Moses took the 'anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them.

  11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

  12 And he "poured of the anointing oil upon Aaron's head," and anointed him, to sanctify him.

  13 And Moses "brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.

  14 And he brought the bullock for the sinoffering: and Aaron and his sons laid their hands upon the head of the bullock for the sinoffering: and Aaron and his sons laid their hands upon the head of the bullock for the sinoffering: and Aaron and his sons laid their hands upon the head of the bullock for the sinoffering: and sinon and his sons laid their hands upon the head of the bullock for the sinoffering: and sinon and his sons laid their hands upon the head of the bullock for the sinon and his sons laid their hands upon the head of the bullock for the sinon and his sons laid their hands upon the head of the bullock for the sinon and his sons laid their hands upon the head of the bullock for the sinon and his sons laid their hands upon the head of the bullock for the sinon and his sons laid their hands upon the head of the bullock for the sinon and his sons laid their hands upon the head of the bullock for the sinon and his sons laid their hands upon the head of the bullock for the sinon and his sons laid their hands upon the head of the bullock for the sinon and his sons laid their hands upon the head of the bullock for the sinon and his sons laid their hands upon the head of the bullock for the sinon and his sons laid their hands upon the head of the sinon and his sons laid their hands upon the hands upon the head of the sinon and his sons laid their hands upon the hands upon the hands upon the hands upon the hands upon the hands upon the hands upon the hands upon the hands upon the hands upon the hands upon th
- offering: and Aaron and his sons laid their hands upon the head of the bullock for the sinoffering.

  15 And he \*pslew it; and Moses \*qtook the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

  16 And he \*took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

  17 But \*the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the Lord commanded Moses.

  18 ¶ And he \*torought the ram for the burnt
  \*\*MEX.29.8 Ps.13.29,

  2 Were this the minure detail of a minure detail of an entire could be minure detail of an

- 18 ¶ And he brought the ram for the burnt-18 And he brought the ram for the burntoffering: and Aaron and his sons laid their
  offering: and Aaron and his sons laid their
  offering: and Aaron and his sons laid their
  offering: and Aaron and his sons laid their hands upon the head of the ram.
- 19 And he killed it; and Moses sprinkled the blood upon the altar round about.
- Moses burnt the head, and the pieces, and the description of the fat.
- the altar: it was a burnt-sacrifice for a sweet savour, and an offering mode has a

A.M. 2514. B.C. 1490.

i Ex.28.15-30. Ca.8 6.Is.59.17.Col.2.3.

& Ex.29. 6; 28.36-38. Zec. 6. 11, 13. Phi. 2.0-11. He.2.8,9.

/ Ex. 29. 7; 28.41; 30. 26-30. Jn. 3. 34; t. 16. 1 Jn. 2. 20, 27, 1 Th. 1. 5; 5 23. Ro. 8. 9. Tit. 3. 5, 6.

m Ex.29.7.Ps.133.2 Is.61.1;11.2;42.1.

1 This anointing

ø Ex.29.1,10. ch.1.4; 4,4,15,24, 29,33; 6,25.1 Pe.2.22-24.

ø ch. 1. 5, 11; 3. 2,8. He.9.18,22.

A.M. 2514. B.C. 1490.

har Amondor the book mans the consecration of the high-priest bore a close resemblance to that of the bore a close resemblance to that of the lewisb high-priest. The Roman high-promotificals, was conducted into a subteraneous place covered with a floor of boards piecced through with many between the boards of

x Ex. 29. 20. ch. 14. 28. He. 5.8; 2.10. x Th. 5.23. x Co.r.2,30. This represented the universal sanctification of Christ and his peo-pie to hear God's law, receive his gifts, and act and walk in his way.

y ch. 3. 3-5, 9-11,14 16. Ex.29,22-25. Is.53 10. Pr.23.26.

4 'The tail.' Se note, ch. 3. 9.—P.

a Ex. 29. 24,&c. Je. 30.21.He.9.14.

b Ex.29.25. Zec.13. 7. Ps.22.13,14. He.10.

5 In these three of-ferings for A aron and his sons we have three admitted wit-nesses of the simula-nesses of the simula-tion of the Aaronic priesthood, and the need of a higher in-tercessor, and a bet-ter sacrifice, He. 10. 1-14.—C.

c Ex. 29.26.ch.7.30-34. 1 Co. 10.31. 1 Pe.4 11.

d Ex.29.21;30.30.Is. 61.1,3. He,2,11. Ga. 5. 22-25.Re.7.14.

Ex.29. 31, 32. 1 Sa 2. 13, 14. ch. 7. 15. De 12. 0, 7. Ga.2. 20. Jn.6 33.35.53

Lest it should corrupt, appear contemptible, or be superstitiously used, Ex. 12. 72. 29.34 ch.7. 17. Pr. 27. I. He. 3. 13, 14. 2Co. 6.2. Ec. 9. 10.

6 'For' or 'during seven days.' The con-secration services were to last a whole week. On each day of the week appar-ently the solemn ceremonial was to be repeated as describ-ed in the preceding verses; and during the whole period

ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.3

23 And he slew it; and Moses \*took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he "took the fat, and the rump,4 and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder:

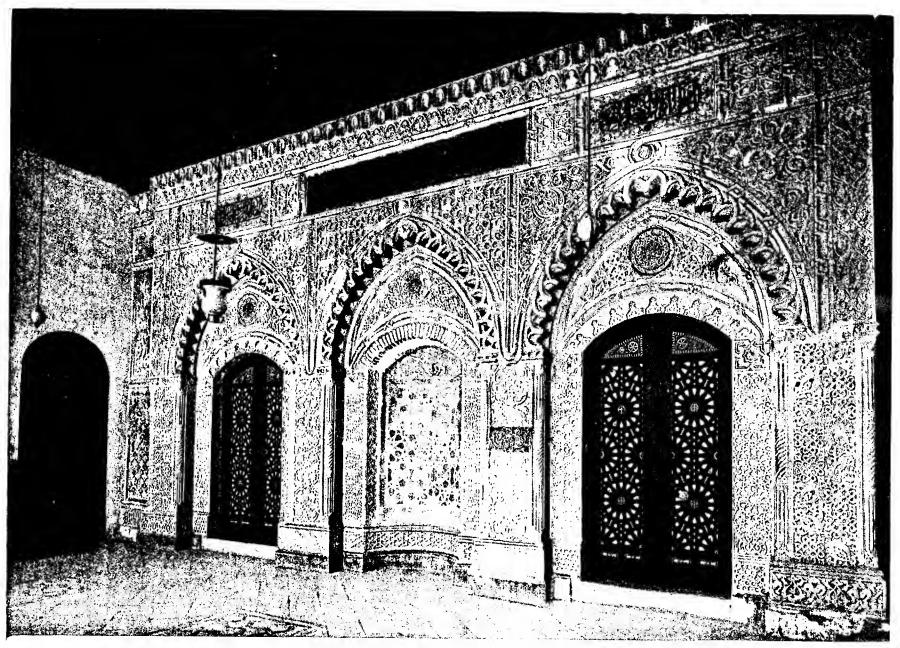
27 And he put all "upon Aarcn's hands, and upon his sons' hands, and waved them for a wave-offering before the Lord.

28 And Moses took them from off their hands. and burnt them on the altar upon the burntoffering: they were consecrations for a sweet savour; it is an offering made by fire unto the

29 And Moses 'took the breast, and waved it for a wave-offering before the Lord: for of the ram of consecration it was Moses' part; as the Lord commanded Moses.

- 30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.
- 31 ¶ And Moses said unto A\_ron, and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.
- 32 And that which remains the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation in seven 6 days,



COPTIC CHURCH—IN THE CRYPT OF WHICH CHRIST IS SAID TO HAVE SPENT PART OF THE SOJOURN IN EGYPT WITH HIS MOTHER MARY. [Leviticus, ix.] a part of the fits remote connection with Moses. Old Cairo is between New Cairo and Memphis, and Moses was brought up at Memphis and educated at Heliopolis. In going from Heliopolis to Memphis he would pass through Old Cairo. This church stands in the middle of the Roman Fortress of Babylon in Egypt. There is a crypt in the Last Supper.

church twenty feet by fifteen, in which it is said that the Virgin and her Son spent a part of their time during their sojourn in Egypt to avoid the wrath of Herod. The general shape of the church is nearly oblong. The wooden pulpit inside is of rosewood, inlaid with designs in ebony set with ivory edgings. There are many specimens of very beautiful workmanship inside. There are very handsome carvings representing St. Demetrius, Mar George, Abu-sephen, the nativity and the Last Supper.



LD CAIRO—NEAR THE ISLAND OF RHODA, WHERE MOSES WAS DISCOVERED. [Leviticus, viii:10.]—Old Cairo is upon the suburbs of Modern Cairo, and lies between Memphis, where Moses was brought up, and Heliopolis, where he was educated. It is in the neighborhood of the country in which the children of Israel dwelt in Egypt for 430 years. Near Old Cairo, according to Josephus, stood the fortress of the Babylon of Egypt, which was founded by the

Babylonian mercenary soldiers of Cambyses, B. C. 525. Diodorus says that the Babylon of Egypt, which was occupied by the site where what is called Old Cairo now stands, was founded by Assyrian captives in the time of Rameses II., who was the Pharaoh who oppressed the children of Israel. This shows us that the particular site we see is connected with the early history of Egypt. During the reign of Augustus, Old Cairo was the headquarters of one of the Roman legions garrisoned in Egypt.

A.M. 2514. B.C. 1490.

h ch.4.11,12,21;8.17 16.27.He.13.11,12.

4 Or, ordinance.

34 As he hath done this day, so the Lord hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of ch. 8.30; i.o. i. the tabernacle of the geongregation day and night seven days, and heep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the Lord commanded by the hand of

- which the Lord commanded by the hand of Moses.

  CHAPTER IX.

  1 The first offerings of Aaron for himself and for the people. 8 The sin-offering, 12 and the burnt offering for himself. 15 The offerings for the people. 23 Moses and Aaron bless the people, and fire cometh of the Lord upon the altar.

  AND it came to pass, on the acighth day, that Moses called Aaron and his sons, and the elders of Israel;

  2 And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the Lord.

  3 And unto the children of Israel thou shalt 44-6.
- 3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf and a lamb, both of the first year, without blemish, for a burntoffering;
- offering;

  4 Also a bullock and a ram for peace-offerings, to sacrifice before the Lord; and a meatoffering mingled with oil: for to-day the Lord will appear unto you.

  5 And they brought that which Moses commanded before the tabernacle of the congregation; and all the congregation drew near, and stood before the Lord.

  6 And Moses said, This is the thing which the Lord commanded that ye should do; and the glory of the Lord shall appear unto you.

  7 And Moses said unto Aaron, "Go unto the altar, and offer thy sin-offering, and thy of the said of the gas, as in offering the congregation drew near, and stid of the goats, as of thanksging and of the great day of atomic of the diving sold of the priests partook, the priests partook of the stiff to own their to offer any for them. To come down by the commanded that the glory of the Lord state of the congregation drew near, and the priests partook of the stiff to own their to offer any for themselves; The Lord was to appear unto of the divine presented the congregation drew near, and the priests partook of the stiff to own their to offer any for themselves; The Lord was to appear unto of the divine presented the priests partook.

- the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyburnt-offering, and make an atonement for thy-
- burnt-offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded.

  8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering which was for himself.

  9 And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar; altar: altar:

g Ex.29.35. ch. 14.8. Eze. 43 25. Nu. 19. 12. Jn.17.19. 2 Co.7.1. Col. 2.9,10. He.7.28;9.23,24.

2,25~27. & ch. 4. 27-31; 9. 15 Nu.xxviii. xxix. vcr. 1 -11.2 Co. 5.21. Tit.2.14 i Ex.40. 16. Mat. 28. 20. De.4.2; 12.32. 1 Sa.

/ ch.i.; 8. 18-21; ver 12-14. He.10.1-22.

CHAP. IX. a ch. 8. 33; 14. 23; 15. 14, 29. Nu. 6. 10. Eze. 43.20, 27. Mat. 28. 1.

m ch.ii, Nu.xv. Ex 29.38,41.Ga.2.20. Ju.6 5 Heb. filled hi hand out of it.

# ch.iii.;7.11-34.Mi. 5.5. Ep.2.13-18. Ro. 5. 10.Col.1.20.

8 'The tail.' See note ch.3.9. o Ex.29.24. ch. 7.30-34. Lu.2.14. 1 Pe. 4.11. Is.49.3.

#Nu.6.23-27.De.10. 8;21.5. 1 Ch.23.13. Lu, 24.50. Ac. 3. 26 Ps. 72. 17.

7 These were three offerings. The first a sin-offering, confessing guilt to a gracious God; the second, a burnt-offering, mercifully consuming it away; the third, a firming reconciliation; and, after these, Aaron blesser the people This wasnothing less than 'the grace of our where the sine of the first and the sine of the first and the sine of the first and the fi cession for us, He. 7. b ver.7; ch.4.3; 8.14. He 7.27; 9.7;5.3; 10.10, 12, 14. Ex.29.1. 2 Co.5. 21.

q He.9.28,

F Ge.4.4.1 Ki.18.38. 2 Ch.7.1. Ju.6.21;13.19, 20. ch.6.13. Ps.20.3,4.

\$ 2 Ki.12.15. 2 Ch. 6 2. Ps.80.1,

a.Ps.80.1.

8 'And fire came forth from the presence (face) of Jeho-wah, '&c., '£. from his visible manifestation. This was the recognized rick of the manifestation. This was the recognized rick of the manifestation of

man cometh, Mat. 4.44425.13.Mar.13.33. -C. ch.8.34. He.5. 3;7. f See Ge. 17. 3, 17. 2 Ch.7.3. Nu.14.5; 16.22. 1 Ki.18.39. Mat. 26.39. Re.4.107.115.8.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he 'slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt them upon the altar.

14 And he did wash the inwards and the legs, and burnt them upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which was the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the manner.4

17 And he "brought the meat-offering, and took an handful thereof,5 and burnt it upon the altar, besides the burnt-sacrifice of the morning.

18 He "slew also the bullock and the ram for a sacrifice of peace-offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump,6 and that which covereth the inwards, and the kidneys, and the caul above the

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And othe breasts and the right shoulder Aaron waved for a wave-offering before the LORD; as Moses commanded.

22 And Aaron plifted up his hand toward the people, and blessed them; and came down from offering of the sin-offering, and the burntoffering, and peace-offerings.7

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people.

24 And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat:8 which when all the people saw, they shouted, and fell on their

#### CHAPTER X.

1 Nadab and Abihu, for offering strange fire, are burnt by fire.
6 Aaron and his sons are forbidden to mourn for them. 8 The priests are forbidden wine when they are to yo into the tabernacle. 12 therein, and put incense thereon, and boffered strange fire before the Lord, which he commanded them not.1

- and devoured them; and they died before the Lord.

  3 Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

  4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

- 6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, hUncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.
- 7 And ye kshall not go out from the door of the tabernacle of the congregation, lest ye die: for the lanointing oil of the Lord is upon you. And they did according to the word of Moses.

8 ¶ And the Lord spake unto Aaron, saying, 9 Do<sup>m</sup> not drink wine nor strong drink, thou, for thy sons with thee, when ye go into the abernacle of the congregation, lest ye die: it should be a statute for ever throughout your gentrations: 10 And that ye may "put difference between oly and unholy, and between unclean and the processing in the same property of the same property of the same process in the nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:3

holy and unholy, and between unclean and clean;

11 And that ye may etach the children of Mat. 27.0 Ad. 20.7.27.2

b Not that, ch.9.24. c Je.7.31; 19.5;32.35. 2 Sa.7.7. De.17. 3; 4. 2; 12.32.1s.29.13. Mat.15.

d Nu. 16, 35, He, 12, 29, De. 4, 24, 1 Ch, 13, 10, Pr. 13, 21, Is, 3, 11,

e ch.8.35. Ex. 19. 22. Is.5.16; 52. 11. Eze. 20. 41;28.22; 33.16, 23. Nu.

2 Sanctified in them—my authority must be acknow-ledged, and holy obedience exhibited in the conduct of them that come night

/Ps.30.9. Eze.24.17. Sa.3.13. Job 1.20.21. g Ex.6.18,20.

i Jos. 7.1;22.20. 2 Sa. 24.1,15,17. k ch.21.12. Lu.9.60.

/ ch. 8. 2, 32,30, Ex. 30.31;28.41. 1 Co.12.4-11.1 Jn.2.20,27. 2 Co.1, 21,22. m Pr.31.4,5, Is.28 7 Eze. 44. 21, 1 Ti.3.3,8 Is.56.12, Mi.2.11.

n ch. 20,25. Eze.44. y He.g.8;7.27.

A.M. 2514. B.C. 1490. | A.M. 2514. B.C. 1490.

# ch. q.17;6.16-18; 2 3-11;7.9;21.22. Eze.44. 29. 1 Co.5.7,8. 1 Pe.2.7 -4. Mat. 16.12.

4 The meat-offering, as most holy must be eaten by the priests, or the sons of place; but the portion allotted to then of the peace-offer ings might be eater in any clean place with their families.—

r ch.7.34. Ge. 13.15 17. 8, 13.17. 1 Co.9.13

s See ch. 9 15; 6.26, 30.He.9.13,14.

5 The goat here spoken of was a sinoffering for the peoform of the peoto have been eatien
by the priests, and
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of the people of the people of the
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coher sacrifices. In
the arising from the
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t ch.6.26,29;7.6,7.

6 As a reward of your labour in mak-ing atonement,

Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the pmeat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it is most holy.

13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the Lord made by fire: for so I am commanded.

14 And qthe wave-breast and heave-shoulder shall ye eat in a clean place;4 thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given ont of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave it for a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin-offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying,

17 Wherefore have ye not eaten the sinoffering in the holy place, seeing it is most holy, and God hath given it you to "bear the imquity of the congregation, to make atonement for them before the LORD?

18 Behold, "the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before the Lord; and such

presence in ordinances effectually attests them to be | they had sinned through wine. But there is, first, no | fort from this supposed tenderness of conscience: but his. Displays of his divine glory ought to be entertained with joyful gratitude and holy reverence; and the fire of God's Spirit being once granted, to inflame our affections and consume our corruptions, must be cherished and supported with the daily fuel of medita-

CHAPTER X. [Ver. 2. Nadab and Abihu had been honoured with seeing God, Ex. 24. 9, 10, but how little privileges may be improved appears in their selfwilled offering of strange fire, 'which God commanded them not.' What an unexpected event! The tabernacle service commences with rebellion and judgment; the perfume of the anointing oil is dissipated in devouring fire; the holy garments become winding-sheets; dear relatives become corpse-bearers; and no head is uncovered, no garment rent, lest wrath come upon all the people. Even the father's heart bows to the justice | And why is Moses content with

intimation of such a sin in the narrative; and secondly, it is not the manner of Moses to conceal any faults, even in his brother or sister; therefore we conclude that, not drunkenness, but self-will in the worship of God, both without and against divine authority, was the real transgression for which they died. Let Christians in the enjoyment of privileges beware of their abuse. Nadab and Abihu sin-the fire devours them, leaving not an instant for intercession. So John warns the church, 'If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it,' I Jn.

Ver. 20. [Here there had been such a departure then does no judgment come on Eleazar and Ithamar? if men really judged themselves unworthy, they would flee to 'the Lamb that was slain;' and if conscience were really tender, it would seek to be 'sprinkled from dead works,' He. 9. 14. C.]

REFLECTIONS. -Stand in awe, my soul, and sin not! Let no honours, no gifts, no graces, render thee proud or inattentive to God's institutions. Who can stand before this holy Lord God, the fire of whose zeal for his own institutions burns hottest the nearest to his altar! His noted favours and his tremendous judgments are often most closely connected: and, for the warning of others, he sometimes punishes the first transgressors with the most fearful severity, and deeply marks their sin in their punishment. How insufficient Ver. 20. [Here there had been such a departure from the divine ritual that Moses was angry. Why then does no judgment come on Eleazar and Ithamar?]

Were the giving of the law, the typical tabernacle, or the ceremonial priesthood, to prevent either sins or the ceremonial priesthood, to prevent either sins or judgments! When God severely afflicts me or mine, A.M. 2514. B.C. 1490.

/ De. 14. 12-14. Job 28. 7; 38. 41; 39.26-30. La.4.19. Je.4.13,22; 48. 40. Hab. 1. 8. Hos.8.1. Ro. 3. 13-18; 1. 28-32. Tit 3.3.

3 The great sease age, or Gypaetos barbatus.—P.

4 Sea-eagle.-P.

m De.14.15-18. Ep.
2. 2, 3; 4. 17-19;5,7-11.
Phi. 3: 18, 19. These
fowls represented
persons cruel, selfish,
ignorant, superstitious, or earthlyminded.

5 The ostrich .-- P. 6 The cuckoo is very common in Northern Palestine and in Lebauon.—P.

7 Birds of prey, and

Birds of prey, and especially eagles, vultures, and hawks are very abundant in Palestine and Syria. A friend of mine made a collection of no less than 54 different kinds of hawks. The renderingshere given to the Hebrew words cannot in all eace be

cannot in all cases be relied upon. Our translators were not profound ornitholo-gists; and in fact it is only within the last

few years that the attention of scientific men has been turned to the natural history of the Bible.—P.

things have befallen me: and if I had eaten the sin-offering to-day, should it have been accepted in the sight of the LORD?

20 And when Moses heard that, he was acontent.

#### CHAPTER XI.

1 What beasts may, 4 and what may not be eaten: 9 What fishes: 13 What fowls. 29 The creeping things which are unclean.

ND the Lord spake unto Moses and to A Aaron, saying unto them,

2 Speak bunto the children of Israel, saying, Action 1983. Action 1983. These are the beasts which ye shall eat among all the beasts that are on the earth.

3 Whatsoever<sup>d</sup> parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless, 'these shall ye not eat, of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

5 And the coney, because he cheweth the cud hut divideth not the hoof have the cheweth the cud hut divideth not the hoof; he is unclean unto you. 4 Nevertheless, these shall ye not eat, of

cud, but divideth not the hoof; he is unclean

cud, but divideth not the hoof; he is unclean

and be cloven-footed, yet he cheweth not the cud; he is unclean to you.

carcass shall ye not touch; they are unclean to you.

5 And the coney, because he cheweth the and, but divideth not the hoof; he is unclean to you.

6 And the hare, because he cheweth the divident hot the hoof; he is unclean to you.

7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the divident first in the arcass shall ye not touch; they are unclean to you.

9 These shall ye eat of all that are in the aters; Whatsoever hath fins and scales in the aters, in the seas, and in the rivers, them shall to the arcass shall in the seas.

10 And all that have not fins and scales in the and that the the control of the control waters: 'Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ve eat.

10 And all kthat have not fins and scales in the seas and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:

you:
11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall proteing righteons have their carcasses in abomination.

\*\*Deliaro Re. 21.8. 
Job 34. 8 Pr. 42. 10. 
These figured out parts of these figured out parts on the standard love, and love, and love, and love, and love, and love, and love and some sets, grace, and holy conversation.

a 2 Ch. 30, 18-20, Mat. 12. 3, 4. He.7.18,

CHAP. XI. # ch. 1. 1. Ex.25.22. Nu.9.0.2 Cb.29.5. Eze. 44.23.

b Ps. 147. 19.20. Eze. 3.17. Mat. 28.20. c ch.20.25. De.14.4, &c. Eze. 4.14. Ac.10. 12,14. Ep.2.19-22.

e De. 14-7. Is. 30. 6.
Mat. 19.24. Phi; 3.18, 19.
Tit. 1. 10. 2Ti; 3. Mat.
23. 13-33. Is. 33. Is.
These pointed out persons who profess, but do not practise, the true religion.

f Pr. 30.26. Re.21.8. Ps.17.13,14.

g De. 14. 8. Is. 65.4; 66.3,17.2 Pe.2.18-22.

h Ep.5.7, II. 2 Co.6. 17. Is. 52. II. 1 Co.8.8; 15.39. Ac.10.14,15; 15. 29. Ro.14.17, Col.2.21.

# ver. 23, 27. De.14. 19. Ps.17 14. Phi.3.18, 19. 2 Ti. 4. 10. 2 Ki.17. 28-41. 8 Rather, 'all creep-ing things that fly,' as bees, horners, and occasionally ants,&c.

ο Ex. 10. 4.5. Mat.3 4.Ro.14.1;15.1.Is.35.3 He.12.12,13;5.11.

9 The beetle. The Hebrew name is sup-posed to be derived from two words, sig-nifying 'nimble-foot-ed,' and the creature anifying 'nimble-foot' and creature intended is supposed by Bochart and others not to be what is commonly called the creature intended is commonly called the creature of the

#ver.27,28,31,38-40. Ep.2.1;5.11. 1 Co 15. 33. 1 Jn. 1.7. He 9.26. Col.2.16,17,20. 2 Co.5. 17.15.22.14.

q ch.15.5,7-11,13:16. 28; 14.8. Nu.19.19. Re. 7. 14. Zec.13.1. Jn.13. 8.1 Jn.1.7. r See ver.20,23.

1 As the cat, dog, lion, and all beasts of that class.—P. s See ver.24,25.

12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

13 ¶ And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: The eagle, and the ossifrage,3 and the ospray,4

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the mowl,5 and the night-hawk, and the cuckoo,6 and the hawk after his kind,7

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that \*creep, going upon all four, shall be an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth:

22 Even these of them ye may eat: The olocust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all other flying creeping things, which have four feet, shall be an abomination unto

24 And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even.

25 And whosoever beareth ought of the carcass of them shall qwash his clothes, and be unclean until the even.

26 The carcasses of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever 'goeth upon his 'paws, among all manner of beasts that go on all four, those are unclean unto you: whose toucheth their carcass shall be unclean until the even.

28 And he that beareth the carcass of them

in the smallest circumstance; or to be animated to | with parted hoof are more social in their habits, and | he is still,' Ps. 4. 4, 'remembering God upon his bed, and dangerous is it especially for them to be overcharged with surfeiting or drunkenness and the cares of this life, in a work of such importance and concern, which requires the most faithful attention to reprove the sinner, to comfort the believer, and tenderly to regard the reasonable excuses of such whose mine

their leader through pastures and woods in one track. These characteristics of the clean animals are daily ments in preserving the Lews

regular in their march than others: the ox and the and meditating upon him in the night watches, 'Ps. 63. sheep congregate in the herd and the fold, and follow 6; and so evident is the similarity, that to ruminate signifies in the clean beast the act of 'chewing the The lion and the tiger are unsocial in their habits, and cud,' while in man it also signifies the act of solemn follow merely the prey which they seek to destroy. meditation. The influence of these dietetic arrangeshall wash his clothes, and be unclean until the | A.M. 2514. B.C. 1490. | A.M. 2514. B.C. 1490. even; they are unclean unto you.

- ren; they are unclean unto you.

  29 These also shall be unclean unto you nong the treeping things that creep upon the rth. The weasel, and the mouse, and the torise after his kind 2 among the tcreeping things that creep upon the earth: The weasel, and the mouse, and the tortoise after his kind,2
- ise after his kind,<sup>2</sup>
  30 And the ferret, and the chameleon, and large mole, and the field-mouse, and the field-mouse, and the large mole, and the the lizard, and the snail, and the mole.3
- the lizard, and the snail, and the mole.<sup>3</sup>
  31 These are unclean to you among all that creep: "whosoever doth touch them, when they be dead, shall be unclean until the even be dead, shall be unclean until the even.
- 32 And upon whatsoever any of them, when whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be wherein any work is done, it must be \*put into water, and it shall be unclean until the even; so it shall be cleansed.

  33 And every earthen vessel whereinto any state of the clean then the shall be cleansed.
- 33 And every earthen vessel whereinto any of them falleth, whatsoever is in it shall be un- 21.4.2.28.9 Pr. 15.8; clean; and ye shall break it.4
- 34 Of 'all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean.
- 35 And every thing whereupon any part of their carcass falleth shall be unclean; whether it be oven, or ranges for pots, athey shall be broken down: for they are unclean, and shall be unclean unto you.
- 36 Nevertheless a bfountain or pit, wherein there is plenty of water,5 shall be clean:6 but that which toucheth their carcass shall be unclean.
- 37 And if any part of their carcass fall upon 37 And if any part of their carcass fall upon the sewing seed which is to be sown, it shall soon against all low growing seed which is to be sown, it shall soon against all low growing sensual pursuit, and a memorial to market and any part of their carcass fall thereon, it any sowing seed which is to be sown, it shall be clean.
- and any part of their carcass fall thereon, it
- and any part of their carcass fall thereon, it shall be unclean unto you.

  39 And if any beast, of which ye may eat, die; he that doucheth the carcass thereof shall be unclean until the even.

  40 And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

  41 And every greeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten.

  42 Whatsoever greetly upon the belly and checked the server and many part of the devil, Ge. 3.14. Title 12.
- - 42 Whatsoever <sup>h</sup>goeth upon the belly, and GA GE 314 Tit. 1.22.

# See ver.24,25.

y ch.6.28;15.12; ver. 35. He.7.19;9,11. 2 Co.

4 Earthen vessels

a ver.33;ch.6.28;15. 12. He.7.18;9.11, 2Co.

b Zec.13.1. 1 Jn.1.7. Jn.4.14.

5 Heb. a gathering together of waters.

6 But a spring, or a cistern containing a collection of waters, shall be clean. —P.

c i Co.15.37. i Pe.1. 23.1 Jn.3.9;5.18. dver.24,28,31,40;ch. xv. Nu.19.11,16, 18.52, 11.2 Co.6,17, Col.2,20.

e Ex 22.31.ch.17.15, 16; 2 x 8. Eze. 4.14;44. 31.De.14.21.

f ver. 25,28; ch.14.8, 9; 15.5-10.27; 16.26,28. Nu. 19. 7,8,19. Is.1.10. Re.1.5;7.14.

g ver. 20, 23, 29. Ps. 17.14 Col. 3.2 Ro. 8.6. Phi. 3.19. Ja. 3.15.

9 Heb. doth multi-

9 lich, dah multi-ply feet.
1 ch. 20.25.
1 Heb., fowls.
1 Kec. 17, 7. Ex. 20.2.
1 Heb., fowls.
1 Kec. 17, 7. Ex. 20.2.
1 Heb., fowls.
1 Lu. 1, 74, 75.
2 Co. 7.1 Phil. 2, 5, 16.
2 Co. 7.1 Phil. 2, 5, 16.
2 Co. 7.1 Phil. 2, 5, 16.
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CHAP. XII.

a ch.1s.19.00 Ps.1s.
SR0.5.13.20, Job 14.4.

b GE.17.11.12.1 Ju. 2.
211.50, Ju. 72. Col.2.
11.De.30.6.
c Lu.2.22.Hag.2.r.1
d Lu.3.23;xxix.xxiii.
21.15.2. Ju. 2.
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whatsoever goeth upon all four, or whatsoever hath more feet9 among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

43 Yei shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby;

44 For 'I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I am the Lord that bringeth you up out of the land of Egypt, to be your God: mye shall therefore be holy; for I am holy.

46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;

47 To omake a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

## CHAPTER XII.

1 The purification of a woman after child-birth. 6 Her offerings

▲ND the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a awoman have conceived seed, and born a man-child, then she shall be unclean seven days; according to the days of the separation

for her infirmity shall she be unclean. 3 And in the beighth day the flesh of his foreskin shall be circumcised.

- 4 And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.
- 5 But if she bear 'a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.1

6 ¶ And when the days of her purifying are fulfilled for a son, or for a daughter, she shall bring a lamb of the first year2 for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest;

7 Who shall offer it before the Lord, and make an satonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born ha male or a female.

8 And if 'she be not able to 'bring a lamb,' then she shall bring two turtles, or two young of the sufficiency pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

CHAPTER XIII.

1 The laws and tokens whereby the priest is to be guided in discerning the leprosy.

AND the Lord spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a rising,1 a scab, or bright spot, and it be flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of states as st leprosy; then he shall be brought unto Aaron | Accept 12 Job 33 23. the priest, or unto one of his sons the priests:2

the priest, or unto one of his sons the priests:

3 And the priest shall clook on the plague in the skin of the flesh; and when the hair in the plagne is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall skin, and the priest shall look on him the plague seven days.

5 And the priest shall look on him the seventh day: and, behold, if the plague in his cesses.—C.

6 Re.2.23 Ac.23.28.

in the skin of the flesh; and when the hair in the plague is described white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall look on him the seventh day: and, behold, if the plague in his seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall hook on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall hook on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall hook on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall hook on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall hook on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall hypronounce him clean;

I have seven to skin the motion that the plague in his desired to the leprosy. I have the time to his number to be sufficient in themselves the misch the softice in the the deal of the lock, and the plague spread not in the skin; then the priest shall shut him up seven days more.

I have a plague in the plague in his softicent in themselves the plague spread not in the skin of the limit to his similarity, and all indicating a sharp, legale the same soft paper of the limit the soft in the series of the limit the soft in the series of the limit the soft in the series of the limit the soft in the series of the limit the soft in the s

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g See ch 4.20,26,31, 35.He 9 12-14, 1 Co 7 14, Job 14.4, Ro 3 23-26

A Ga.3.28.

1 ch. 5.7; 1.14; 14, 22; 15.14,29, Nu.6.10 Lu 2.24 Col.3.11.2 Co.8.9

2 Heh. her hand

CHAP XIII.

1 Or, swelling

1 Zec 13 1. Re. 7.14 15.1.16 Ps.26.0,51 ?

\* ver.27.35.51.2 Tt. 2.16;3 13 ls.1.0 Ps.38 3 ko 6.12,20 Mat. 1s.

/ ver. 14, 24 Nu. 12 2.Pr 12.1;29.1. Am. 5. 10. Ko 10.3.1 Jn. 1.9. 3 Heb. the quicker ing of living flesh.

m Jn 16.8,9. 1 Ki. 8. 38. Job 40.4;42.6. Is.64. 6. Ro.7.14

4 When the leproxy has covered all the Acth, why is the pattern pronounced countries of the Acth was the symptom of the Acth was the symptom over, and that no over, and that no over, and that no over, and that no over, and that no over, and the single Even so is it with sin When the sinner has discovered the full extent of his misery, and cries out, 'Wretched the single of his misery, and cries out, 'Wretched the lody of this death,' Re.7-24, then, and not till them, can he thank God for healing, through Jesus Christ his Lord —C.

# Ro.7.14-21. Ga. i 14.Ph. 3.6, with 1 Ti. 1

it is but a scab: and he ishall wash his clothes, and be clean.

7 But if the scab \*spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

8 And if the priest see that, behold, the scab spreadeth in the skin; then the priest shall pronounce him unclean: it is a leprosy.

9  $\P$  When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh<sup>3</sup> in the rising,

11 It is an old leprosy in the skin of his flesh; and the priest shall pronounce him unclean, and shall not shut him up; for he is un-

12 And if a leprosy break out abroad in the skin, and the leprosy mover all the skin of him that hath the plague, from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague; it is all turned white: he is clean.4

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean; for the raw flesh is unclean: it is a leprosy.

16 Or if the raw flesh "turn again, and be changed unto white, he shall come unto the

17 And the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.5

18 The flesh also in which, even in the skin thereof, was a bile, and is healed;

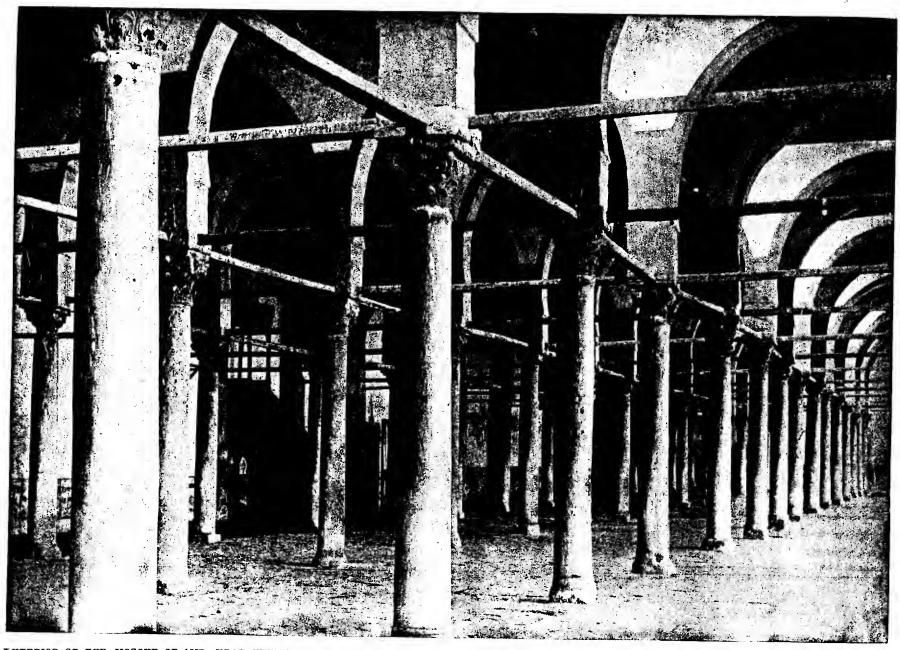
sensual, superstitious, and earthly-minded men, and I fying to have children early circumcised with the cireven the most distant approaches and temptations to it. But if at any time I be defiled therewith, without delay should I apply the cleansing blood and Spirit of Jesus Christ to my soul; bitterly lament that the tendency will not be wholly extirpated till the evening-tide of my death; and, if I am the Lord's, diligently aim to be holy as he is holy, and perfect as my Father who is in heaven is perfect.

CHAPTER XII. REFLECTIONS. - What alarming stigmas the Lord put upon that sex by which sin entered into our race, till Jesus, the woman's seed, had finished trangression! but alse!

cumcision which is of Christ!

CHAPTER XIII. [Ver. 2. Leprosy, derived from a Greek word signifying a scale, is one of the most terrible of the many diseases our 'flesh is heir to. Willan describes three varieties that have been observed in Western Europe, and Mason Good, who examined the subject, not merely as a physician, but as an expositor of Scripture, considers them as identical leprosy as confined to one incurable form; but, under has ventured to deny; and

patches dark and livid, and in either case extremely loathsome to the beholders and distressing to the sufferer. But though'the leprosy appears at first as a mere local disease in the skin, it afterwards discovers its constitutional character, and the bones and joints, and in some cases the teeth, are affected; the toes and. fingers fall off in succession, and the body remains a miserable fragment of its former self, where life still lingers in the midst of indescribable torments. The with the three forms described by Moses about 3000 confessedly contagious, though this characteristic, on disease, in certain of its stages and circumstances, is years ago. Bateman is disposed to consider the Jewish an imperfect induction of observations and facts, Rayer



NTERIOR OF THE MOSQUE OF AMR—NEAR WHERE MOSES WAS EDUCATED.

[Leviticus, xiii:1.]—We give here a view of the Mosque of Amr, because it helps us to see a place of worship as it looks to-day, in the land of Egypt, where Moses grew up. This is in the neighborhood of old Cairo, and as Moses grew up at Memphis and was educated at Heliopolis, in going from Memphis to Heliopolis he would pass through this same neighborhood where this mosque stands to-day. This is the most interesting

mosque in Cairo. There is almost a wilderness of columns of different styles of architecture, perhaps taken from older buildings and brought together here to adorn this one. There are a couple of columns on the west side of the mosque once used as a test of character. They were said to be so close together that only an honest man could squeeze through them. The Khedive has now walled up this space.

y 2 Pe.2.20-22. Mat 12. 43-45. 2 Ti. 2. 16; 3

a Ga. 3.28. Ro. 2.6.7. 7. 14-25. Ja. 3.2. Ec. 7. 20. Ps. 103. 10.

2018-2 Jangha Laury
2018-2 Jangha Laury
2018-2 Jangha Laury
21 The lepproxy in
the badd head is here
distinguished from
mere bailness. The
word rendered 'srad
dish' here also
nieans very shining.
It is observable that
he that was leprous
neunced 'Merly unclean 'This denoted
be great danger of
bad principles.—J.

C Mi3.1, II. Is a.T.
C Mi3.1, II. Is a.T.

c Mi.3.1,11. Is. 9.15 2 Th.2.10,11. 2 Ch. 28

2 Th. 2.0, 11. 2 Ch. 38.
22.
4 It is a well.
Anown medical fact,
that cerain erupthat cerain eruppeculiarly investrate.
The leprous head is
pronounced 'utterly
unclean;' spiritually
it is the disease described, Ro. 1. 22, 28.
Fessing, themselves,
wise, become fools,
when, 'even as they
do not like to retain
God in their knowledge. God gives
them per to approtiem

19 And in the place of the bile there be a white rising, or a bright spot, white, and some-

what reddish, and it be showed to the priest;
20 And if, when the priest seeth it, behold,
it be in sight lower than the skin, and the hair
thereof be turned white, the priest shall pronounce him unclean: it is a plague of leprosy
broken out of the bile.

21 But if the priest look on it, and, behold,

21 But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it

is a plague.

23 But if the bright pspot stay in his place, Fre. a burning and spread not, it is a burning bile; and the priest shall pronounce him clean.

24 ¶ Or if there be any flesh, in the skin whereof there is a hot burning,8 and the quick flesh that burneth have a white bright spot,9 somewhat reddish, or white;

somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, if the hair in the bright spot be aturned white, and it be in sight deeper than the skin, it is a leprosy broken out in the burning; wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

26 But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat leads it is the least proposed to the somewhat leads it is the least proposed to the law priest have plaguer in them that do them.

and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

29 ¶ If a man or woman have a plague upon Prints Beauty Be the 'head or the beard;1

30 Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin, and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall and behold it.

A.M. 2514. B.C. 1490.

o Mat. 13. 15; 12. 45. Jn.5.14.2 Pe.2.20-22.

≠ Job 40.4.5; 34.32. 1 Pe. 4.2, 3. 2 Sa. 12.13. Mat.26.75.Pr.28.18.

6 This is a case of leprosy springing from another skin affection—such as a burn, or a carbuncle, or a boil—P.

tbeir head.—C.

d'Ge.37.29. Job 1.20.
Je.3-25.
e La.4.15. Is. 52. 11;
64.6;6.5. Ln.17.12. Job
40.4;42.6. Ro.7.14,24

/Nn.5.2;12.14.2 Ki.
15.5; 7.3. Lu.17.12. 1
Co.5.6;11.13.2 Th.3.6,
14. He.12.15. La.1.8;3.
28.

q ver. 18-21. Ro. 1.

of the 12.15 Lar.183,

8. It would seem that a number of cutaneous diseases, different in origin, in symptom, and in kind, are here groupen arme legrout. So many legrouts of them do not render the person affected unclean; some are said to be utterly unclean, and appear to have been some are said to be utterly unclean, and appear to have been for the some are said to be utterly unclean, and appear to have been for the some are said to be utterly unclean, and appear to have been for the some are some are some are some are some are some and the some are some are some and the some are some and the some are some and the some are some are some and the some are some are some and the some are some are some and the some are som

A.M. 2514, B.C. 1490. look on the plague: and, behold, if the scall / De.29.29. 1 Co-4.5 spread not, and there be in it no yellow hair, " Col.3.5.1 Th.5.21 Ro.8.13. and the scall be not in sight deeper than the x Job 40. 4. 5; 34. 32 Pr. 28. 13. 1 Pe. 4. 2,3. 2 Sa. 12. 13. Mat. 26. 75.

33 He shall be "shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more.

34 And in the seventh day the priest shall look on the scall: and, behold, if the scall be anot spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall "spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.

37 But if the scall be in his sight at a 2stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

38 ¶ If a aman also or a woman have in the skin of their flesh bright spots, even white bright spots;

39 Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin: he is clean.

40 And the man whose bhair is fallen off his head, he is bald; yet is he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead-bald; yet is he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald

43 Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald-head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh,

44 He is a leprous man, he is unclean: the priest shall pronounce him utterly4 unclean; his plague is in his head.

45 And the leper, in whom the plague is, This clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry. Unclean unclean

0 2 Co.7.1; 12. 8. Re

1.5;7.14. 2 Co.33.12,13 Ps.51.2.1 Co.9.27.

*a* Mat.8. 2, 4; 11. 28. Mar.1.40,44. Lu. 5. 12, 14;17.14.1 Ti.1.15.

b Lu. 17. 19. 1 Co. 6. 11. Ex.15.26. Is. 57.18,

e ch.1,14;12.8. Ro.9. 5;4-25.1 Pe.3.18.

1 Or, sparrows. (Literally, 'two small birds.' The name is generic, including several kinds of small birds.—P.)

d Ex.12.22.Nu.19. 18.He.9.19.Ps.51.7.

e 1 Pe.3.18. 2 Co. 13 4;4.7.He.9.14.

2 It is a remarkable fact that in Egypt cedar wood was used in ancient times for purposes somewhat similar to that here described.

—P.

leprosy is in, whether it be a woollen garment or a linen garment;6

48 Whether it be in the warp or woof, of linen or of woollen; whether in a skin, or in any

48 Whether it be in the warp or woof, of linen or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be showed unto the priest.

50 And the priest shall look upon the plague, and shut up it that hath the plague seven days.

51 And he shall look on the plague on the seventh day: if the plague be "spread in the garment, either in the warp, or in the woof, or in askin, or in any work that is made of skin, the plague is a 'fretting leprosy; it is unclean.

52 He shall therefore 'burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in any thing of skin;

54 Then the priest shall command that they wash' the thing wherein the plague is, and his shall shut it up seven days more.

55 And the priest shall look on the plague after that it is washed and hehold miff the plague after that it is washed and hehold miff the plague after that it is washed and hehold miff the plague after that it is washed and hehold miff the

55 And the priest shall look on the plague after that it is washed: and, behold, mif the plague have not changed his colour, and the plague be not spread, it is unclean; thou shalt burn it in the fire: it is fret inward, whether it be bare within or without.7

56 And if the priest look, and, behold, the Judge Ac. 19.10 Col Ju plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof;

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it is a spreading plague; thou shalt burn that wherein the plague is with fire.

58 And the garment, either warp, or woof,

A.M. 2514. B.C. 1490.

6 The transmission of the worst conta-gion by garments is the opinion of the

h 2 Ch.28.22, 2 Ti.2 16,17;3.13.

i ch. 14. 44. Eze, 16.

! Re. 7. 14. Is. 1. 16 Ps.51.7.

# See ver.53.

7 Heb, whether it be bald in the head thereof, or in the fore-head thereof.

# Is, 33. 14. Mat. 22 7;25.41. Re. 14. 10, 11.

3 Hebrew, 'scarlet cloth, and hyssop.' The former, according to Jewish tradition, was emblematic of vital energy and power. Botanists are not agreed as to the identity of the plant rendered hyssop.— P. 4 The living Christ appears in heaven for us, He.9 24, having entered by his own blood into the holy place, He.9.12.—C.

g 2 Ki.5.10. Ps. 51.2 7. Ep.5.27. Col.2.10.

A He.1.3; 4.14, 15; 7 25,26;9.24.

h Heb. upon face of the field.

i Ex. 19. 12. Nu. 8.7; 12.15. Is. 7.20. ch. 9.14; 11. 25; 28, 40; 15. 5-28. Re. 7.14. 1 Jn. 1. 7. Col. 3.5. Ro. 8. 13. Ga. 5.24. Ep. 5.25-27.

6 God does not immediately remove his
regenerate people to
glory, but leaves
them 'in the camp'
all the days of their
'appointed time, as
witnesses of his 'saving health, and experienced physicians
to them that are sick to them that are sick —C.

& ch. r. 3; 2. r; 4. 32. Nu.15:4. Jn.r.29; 3. 34; 6.33,35.1 Co.6.11.

or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, other it shall be washed the second time. and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

#### CHAPTER XIV.

2 The rites and sacrifices in cleansing of the leper. 33 The signs of leprosy in a house. 48 The cleansing of that house.

ND the Lord spake unto Moses, saying, 2 This shall be the law of the leper in the day of his cleansing: He ashall be brought unto the priest.

3 And the priest shall go forth out of the camp: and the priest shall look, and, behold, if the plague of leprosy be blealed in the leper;

4 Then shall the priest command to take for him that is to be cleansed 'two birds' alive and clean, and deedar-wood, and scarlet, and hyssop.

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water.

6 As for the fliving bird, he shall take it, and the cedar-wood,2 and the scarlet, and the hyssop,3 and shall dip them and the living bird in the blood of the bird that was killed over the running water;4

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall hlet the living bird loose into the open field.5

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.6

9 But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

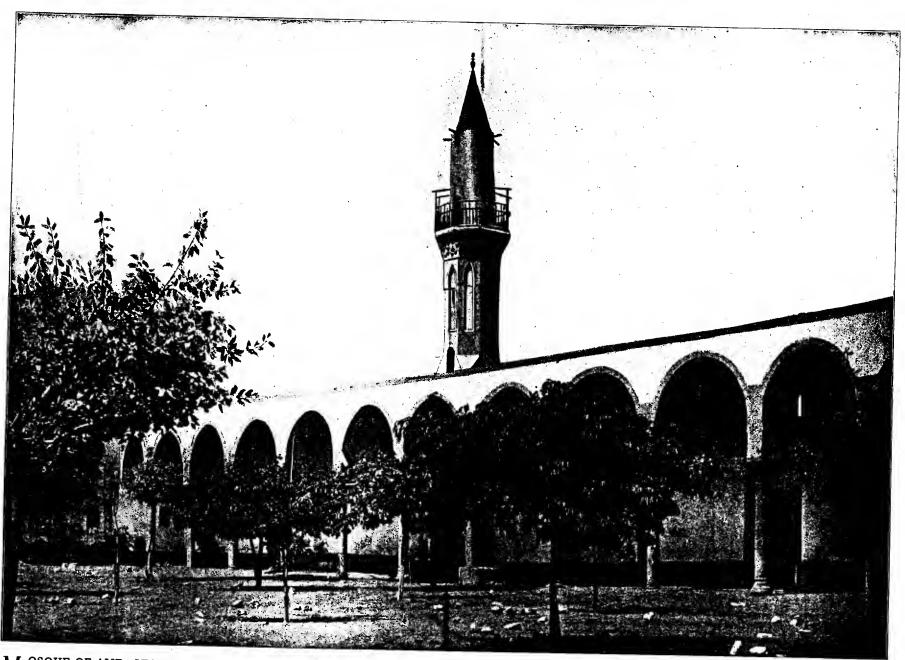
10 And on the eighth day he shall take \*two he-lambs without blemish, and one ewe-lamb

after the Jewish manner of dressing the dead, joined | him, for his word only can effect the cure, and his | be the cedar of Lebanon, and that it is used with the

which no cure but the power of God is prescribed, corruptions and daily infirmities. I et

with the cry of unclean, was the emblem of the 'mouth stopped' by the broken law, and only permitted to stopped' by the broken law, and only permitted to plead 'guilty before God,' Ro. 3. 19. C.]

REFLECTIONS.—In this filthy distemper, for myself in Jesus' blood, on account of my remaining dren of the east country, and all the wisdom of Egypt,



OSQUE OF AMR—STANDING NEAR THE ISLAND OF RHODA WHERE MOSES WAS FOUND IN THE RIVER NILE. [Leviticus, xiv.]—We give here a picture of the oldest mosque in Egypt to illustrate further the land of Moses. It is, in Old Cairo, and its foundatious were laid A. D. 643. It is called the Mosque of Amr because the land upon which it is built was given by Amribu-el-Asi. Of the original mosque it is said very little remains. Nearly all of that building was burned down at the end of the ninth century. During the tenth

century the mosque was enlarged and rebuilt. The court measures 350 by 400 feet, and the building contains 366 pillars. There is one row on the west side, three rows on the north and south sides, and six rows on the east side. In the northeast corner is the tomb of Abdallah, the son of Amr. Upon one of the pillars is the name Mu-ham-med. These pillars are of all styles of architecture, which is supposed to grow out of the fact that they were brought from other buildings in Cairo.

of the first year without blemish, and three tenth-deals of fine flour for a meat-offering, mingled with oil, and one log of oil.

11 And the priest that maketh him clean shall present the man that is to be made clean, shall present the man that is to be made clean, at the door things, before the Lorn, at the door  $\frac{n \cdot \text{ch.ing.8:4.4.24:}}{\text{Const. Line Sit. L$ of the tabernacle of the congregation:

12 And the priest shall take mone he-lamb, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering 15,413-34 Joel 2,28 before the Lord.

13 And he shall slay the lamb  $^{n}$ in the place  $\begin{bmatrix} ^{q \text{ Lu. 2.14; 27.18, 1}} \\ ^{\text{Co. 10. 30. 31.1 Pc. 4.11.}} \\ ^{\text{Luc. 14; 27.18, 1}} \end{bmatrix}$ 

where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering is the priest's, so is the trespass-offering: it is most holy.

14 And the priest shall 'take some of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take some of the look of the priest shall take some of the look of the priest shall take some of the look of t

 $\log^p$  of oil, and pour it into the palm of his own left hand:

16 And the priest shall dip his right finger

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord.

17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed; and the priest shall make an atonement for him before the Lord.

19 And the priest shall "offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering.

20 And the priest shall "offer the burnts"

6. 2 C 3.71.7. Jin.1.76.

9 The blood of every sacrifice represents the blood that 'cleanseth us for every sacrifice represents the blood that 'cleanseth us for all sin the sacrification all sin in his left hand, and upon the sacrification and in the sacrification with substitution and the priest shall in the priest shall make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering.

20 And the priest shall "offer the burnts"

6. 2 C 3.71.7. Jin.1.76.

9 The blood of every sacrifice represents the blood that 'cleanseth us discuss the blood that 'cleanseth us active and intellection all provent particular powers, 'crucified with Christ,' he substituted powers, 'crucified with Christ,' he substituted powers, 'crucified with Christ,' he sacrified with Christ, and in the sacrified with Christ, and in the sacrified with Christ, and in the sacrified with Christ, and in the sacrified with Christ, and in the sacrified with Christ, and in the sacrified with Christ, and in the sacrified with Christ, and in the sacrified with Christ, and in the sacrified with Christ, and in the sacrified with Ex. 22 C 2.72. The hand, the follow of the sacrified with Ex. 22 C 2.72. The h

he shall kill the burnt-offering.

20 And the priest shall \*offer the burntoffering and the meat-offering upon the altar: andy the priest shall make an atonement for him, and he shall be clean.

21 And if he \*be poor, and cannot get 1 so (35,341,1Pe.1,18,19;2.) uch; then he shall take one lamb 4. much; then he shall take one lamb for a tres- 12.6 His. Ep. 5.2 He. pass-offering to be waved,2 to make an atone- 3 Sec ver. 18; ch. 4. ment for him, and one tenth-deal of fine flour sch.57.11; 12.8; 15.

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7 Heb. the daugh ter of her year.

/ Ep. 5.26,27. 1 Jn. 3. 3.Re.1.5;7.14. m ch. 5.6. Ex. 29.24. Is. 53.10,11. Tit.3.5-7.

r Eze.36.27. Tit.3.5, 6. 2 Co.3.1.17. Jn.1.16, with Ex. 29. 20. ch. 8.

s ch. 8. 12. Ex.29.7. Ps.133.2. 2 Co.1.21,22. 1 Jn. 2. 20,27. Ep.1.17; 3.16-19.

f Ex. 30. 16. ch.4.35. I Jn.2.1,2. Ro.5.10,11.

a See from ver. 10-

b Ex.29, 20, ch.8.24; ver. 14, 17, Ac. 13.39,1 Th.5.23, Ps.40.6, Eze. 3, 17, De. 33.11, Ga.2, 14.Ec.5.1.

3 'The blood, says Patrick, 'seems to have been at keen of foot healing Et. Go, 'who forgiveth all thine inquities, who healeth all thy diseases.' Forgiveness is procured through the blood of Christ, but it must be applied by the Spirity and purify the conscience. The one is an inseparable attendant of the other. 'Being justified by faith, we have peace with God through our Lord Jesus Christ.—'A

4 The purification of a leper was much like to the consecration of a high-priest.

c Ex. 29, 7. ch. 8.12. Is.44.3,4. Jn.1.16.1 Jn. 2.20, 27. Ep.1.17; 3.16,

d Ex. 30.16.1 Jn.2.1 2.Ro.5.10,11.

e See ch. 4. 20, 35. Mat. 3.17. Jn.17.19,20. Ep.1.6. Ro.5.8. 1 Jn.2. 1,2. He.9.14.

fver. 21-31, Ps. 72. 12-14; 136. 23; 68.10. 2 Co. 8. 9. 1 Co. 1.27,28, Ja.2.5.

g Ge. 12.7; 13.15; 15. 18.Nu.21.32,35.

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-

23 And he shall bring them on the eighth day, for his cleansing, unto the priest, unto the door of the tabernacle of the congregation, before the Lorn.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them for a wave-offering before the Lord.

25 And he shall kill the lamb of the trespass-offering, and the priest shall btake some of the blood of the trespass-offering,3 and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.4

27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD.

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering.

29 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, dto make an atonement for him before the LORD.

30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can

31 Even such as he is able to get,5 the one for a sin-offering, and the other for a burntoffering, with the meat-offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

33 ¶ And the Lord spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I bput the plague of leprosy in a house of the land of your possession;

36 Then the priest shall command that they empty6 the house before the priest go into it to see the plague, that all that is in the house be not made unclean; and afterward the priest shall go in to see the house shall go in to see the house.

37 And he shall look on the plague,7 and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

seven days.

39 And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house:

40 Then the priest shall command that they takek away the stones in which the plague is, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place.

42 And they shall take other stones, and put them in the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and behold, if the plague be spread in the house, it is a fretting leprosy in the house; it is unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clethes, and shall come and look, and they shall take other stones, and put the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clethes, and shall look; and the timber thereof, and all the great of the same principle, and with shall and the came of the same principle, and with shall and the same in man it is extremely difficult to a same in man it is extremely difficult to a same in man it is extremely difficult to a same in man it is extremely difficult to a same in man it is extremely difficult to a same in man in the same principle has been made to explain the same principle has been made to explain the same principle has bee

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 ¶ And if the priest shall come in,9 and

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7 This plague re-presented corrup-tions in families, na-tions, and churches.

k 1 Co 5, 4-8, 11, 13, Tit. 3, 10, Ke,2,2,6,14, 20,22, Mal,3,3,1s,1,25, 26,

The house leprosy here described has occasioned much perplexity to inquirers and the difficulty has

2 The running issue evidently in-cited all forms of infiammation termininfiammation terminating in a constant purulent discharge: ver 8 seeming evidently to include disease of the lungs; and these, whether contagious or otherwise, are all ranked, and most justly, under one contagious contaginations of the contagious contaginations of the contagination

e Tit. 1. 15. 1 Co. 15. 33.Ep.5-7,11.

# ch.xiii.xiv.;6.9,14 25: 7.1,37; 11.46; 15. 30 Nu.5.29;6.13;19.14.

o ch.10.10.2 Ti.3.16 Mal.3.18.Je.15.19.

1 Heb. in the day of the unclean, and in the day of the clean.

CHAP. XV.

a ch.11.1;13.1.He. Ps.25.14.Am.3.7.

b ch. 11. 1. Ne. 9.13 14. Ro. 3. 2. De. 4.7,8 Ps.78.5;147.19,20.

c Or, running of the reins, ch 22.4 Nu. 5.2.Mar.7.20-23.

It is not needful for us particularly to consider the laws contained in this chapter, they are not binding on us. In some cases the discount of the case of the case of discase or infirmity; and even where neither positive discase nor actual sin was implied, method to show how a fallen nature pollutes everything we do.—Scott. 1 It is not needful for

dch.12.3.Eze.16.26

and most justiy, under one common character of unclean mess. But why, if it is the assumption of the assumption of the assumption of the assumption of the assumption of the assumption of the mercy of God.—Note. The regenerate soul, in which the power of sin is stopped, feels assumption of the assump

look upon it, and, behold, the plague hath not spread in the house after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house mtwo birds, and cedar-wood, and scarlet, and

50 And he shall kill the one of the birds in an earthen vessel over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedarwood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This is the law for all manner of plague of leprosy, and scall.

55 And for the leprosy of a garment, and of

56 And for a rising, and for a scab, and for a bright spot:

57 To eteach when it is unclean, and when it is clean: this is the law of leprosy.

## CHAPTER XV.

1 The uncleanness of men in their issues. 13 The cleansing of them. 19 The uncleanness of women in their issues. 28 Their cleansing.

AND the Lord spake unto Moses and to A Aaron, saying,

2 Speak bunto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.¹

3 And this shall be his uncleanness in his issue: whether his deflesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.2

4 Every bed whereon he lieth that hath the issue is unclean; and every thing3 whereon he sitteth shall be unclean.

but the reiterated renewal of the still hopeless experi- | its causes are so obscure that little is yet accurately ment. Upon this scene of darkness let us pour the light of God's law by Moscs. The owner, the occupying tenant, ver. 35, states to the priest his suspicion that the house is infected. It must be no bare attempt at annoyance to his superior, for all the furniture of the examination lead to suspicions

known. Decaying materials, confined air, microscopic animalculæ and plants; various miasmata, and animal exudation may all, with other causes, be the instruments of the judgments of God. But the cause of heart contagion the word of God has clearly developed, this tabernacle' has been condemned by the priest that rified saints. But h

l 2 Ki. 17. 20,23. Ro. 2. 7-11. 2 Th. 2 10,11. Re.11.2 Mat.22.7.

fountain of his blood, till I search out and mortify my corruptions, the deeds of my body, and receive the full efficacy of Jesus' righteousness, and the influences of his blessed Spirit, for the sanctification of my whole powers and members, shall 1 be admitted to my real occupant must be removed, and he must seek another and we know that because of sin 'the earthly house of fellowship with divine persons, holy angels, and glohabitation, or enter into unreserved and immediate rver. 4-9. 1Co. 15. 33 Pr.2.16-19;5.3-13;6. 24-35;7.10-27;9.13-18; 22.14. Ec.7.26.

s 2 Co.7.1. Re. 7. 14. He 9.26. Is. 22.14. See ver. 5,6.

f Eze. 18.6;22.10, ch. 20, 18.1 Pe. 2.11, He. 13. 4.1 Th. 5.22,

# Mat.9. 20. Mar. 7 20-23.ver.19-24.

x ch.17. 15; ver. 5, 6, &c.1 Pe.1.18, 10. He.9. 14;10.22. Eze.36.25,29. Zec.13.1.1 Jn.1.7.

y Seever.13-15.Ga. 4.4;3.13.Mat.1.21. Ep. 1.6,7.1 Co.1.30;6.11.

9 In the cases of uncleanness berspecified, even where specified, even where they are properly springing from na-noral pollution is im-plied, and sacrifices for atonement and purification must therefore be offered; and in this case the both a sin-offering and a burnt-offering.—I.

a ch.11.47;13.50. Ps. 60. 18. Jude 4. He. 10. 29;12.15.

b See ver. 2-30; ch. xiv.; xt. 46. Nu.5.29; 6. 13;19.14.

# See ver.14.

- 5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 6 And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until | A See ver. 5. Ja. 4.8. the even.
- 7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.
- And he that toucheth the flesh of him that ath the issue shall wash his clothes, and bathe imself in water, and be unclean until the even.

  8 And if he that hath the issue gent upon im that is clean; then he shall wash his lothes, and bathe himself in water, and be unlean until the even.

  9 And what saddle soever he rideth upon that hath the issue shall be unclean.

  10 And whoseever toucheth any thing that is corner that is contained. him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even.
- that hath the issue shall be unclean.
- 10 And whosoever toucheth any thing that was under him shall be unclean until the even: was under him shall be unclean until the even:

  and he that beareth any of those things shall
  wash his clothes, and bathe himself in water,
  and be unclean until the even.

  11 And whomsoever he toucheth that hath
  the issue and both not ringed his bonds in solving character of

- the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.

  12 And the 'vessel of earth that he toucheth which hath the issue shall be broken; and every vessel of wood shall be rinsed in water.

  13 And when he that hath an issue is cleansed of his issue, the he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

  14 And on the eighth day he shall take to him "two turtle-doves, or two young pigeons, and come before the Lord unto the door of the tabernacle of the congregation, and give them

  whether such vessels of the provide the provide was and wash of the providence of the providence was and the providence of the providence was and the providence of the providence was and the providence of the providence was and the providence of the providence was and the providence of the providence was and the providence of the providence was and the providence of the providence was and the providence of the providence was and the providence of the providence was and the providence of the providence was and the providence of the providence was and the providence of the providence was and the providence of the providence was and the providence of the providence was and the providence of the providence was and the providence of the providence was and the providence of a glazed and more water.

  13 And when he that hath an issue is cleansed of his issue, the the providence was an ablation water.

  14 And on the eighth day he shall take to him "two turtle-doves, or two young pigeons, and come before the Lord unto the door of the providence was an alterior water of a glazed and more providence was a valuable sa a valuable sa a valuable sa a valuation, while it ministered to the recovered in water.

  15 And when he that hath an issue is cleansed of the converted in water.

  16 And when he that hath an issue is cleansed of east a valuation, while it ministered to the recovered
- tabernacle of the congregation, and give them unto the priest.
- 15 And the priest shall offer them, the one for a sin-offering, and the other for a burntoffering: and the priest shall make an atonement for him before the LORD for his issue.
- 16 And if any man's eseed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.
- 17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.
- 18 The pwoman also with whom man shall reflected by the seed of copulation, they shall both bather. Managar Epina Hell

A.M. 2514. B.C. 1490.

f ch. 11.25, 28, 32; 13, 6,34; 14.8,27; 16, 26, 28, Nu. 19.10,22, He. 9, 14, 26; 10,22, Re. 7,14, 18.1, 16; 22,14, Ja. 48, Ps. 26, 6; 51.2,7, Eze. 36.25,29.

g 1 Ti.4.1-3. Tit.1.9, 10. 2 Pe.2.1-3. Ga. 1.8, 9. Jude 4.

t ch.6.28;11.33.2 Co 5.1.Phi.1.21,23;3.21.

4 Eight peints re

I It is here intimated that these laws were principally intended to teach the Israelites reverence for God in his sanctuary; and that being sinners, and stained with poliution in all their serves, they constantify the polium of the Israelites and purification through the blood of atonement and the sanctification of the Holy Spirit.—I. the body must be broken, the spirit washed, Jn. 3. 5; the body is for sacryfice, the spirit for renewal, Ro. 12. 1, 2.—C.

6 That is, when the disease is completely healed. After this seven days must clapse, and the ceremonies described must be observed ere he could again mix with the people, or take part in the service of God.—P.

& Ex. 29, 35, 37, ch. 14.8, 10, Nu. 12, 14; 19, 11,12,

I ver. 5, 10, 11. Re. 1. 5; 22. 1. Eze. 36. 25, 29. Je. 33. 8, 2 Co. 7. 1. Ja. 4. 8.

m ch. 12. 6, 8; 14. 22, 23;1.14;12.8;14.22; ver. 29, 30. Nu. 6.10. He. 7. 26;10.10,12,14. 2 Co. 5.

apart seven days; and whosoever toucheth her shall be unclean until the even.8

- 20 And revery thing that she lieth upon in 8 Unclearness till the ever, means that the effects the defiliement of sin are never perfectly removed till death. (The above is the symbolical meaning; but the titeral meaning is that the person spoken of would be ceremonially unclean till somes. (As he from approaching the tabernacle, from joining in any ordinance of religion, and from touching any priest or private person.—P.) her separation shall be unclean; every thing also that she sitteth upon shall be unclean.
  - 21 And whosoever toucheth her bed 'shall wash his clothes, and bathe himself in water, and be unclean until the even.
  - 22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.
  - 23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.
  - 24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.
  - 25 And if a woman "have an issue of her blood many days out of the time of her separation; or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall  $\it be$  unclean.
  - 26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.
  - 27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.
  - 28 But if she be cleansed of her issue, then she shall unumber to herself seven days, and after that she shall be clean.
  - 29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.
  - 30 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering: and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.
  - 31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.1

2 All the beforementioned laws con-cerning uncleanness and the rites of puri-fication were de-signed to impress on the Hebrew people the necessity of in-ward cleanness and purity of mind. And were further intend-32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled thorowith.

A.M. 2514. B.C. 1490.

s He.9.7;1.3;13.20;6. 19, 20; 10. 19;4. 14, 15. ver.0,11.

8 Heb. dwelleth. # Eze.23.38,39.

x Lu. 1.10. Ac.4.12. Is 53.6 1 Pe.2.24 He. 1. 3. Col. 1. 20. Da. 9.

7 Towards.

5 Towards.

## CHAPTER XVI

1 How the high-priest must enter into the holy place. 11 The sin-offering for himself. 15 The sin-offering for the people. 20 The scape-goat. 29 The yearly feast of the expiations.

ND the Lord spake unto Moses, after bthe A death of the two sons of Aaron, when they offered before the LORD, and died;

- 2 And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy-seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy-seat.

  3 Thus shall Aaron come into the holy place; with a young bullock for a sin-offering, and a ram for a burnt-offering.

  4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and 2 And the Lord said unto Moses, Speak
- and shall be girded with the linen girdle, and 10.10-22.Ep.2.18. with the linen mitre shall he be attired: these are holy garments; therefore shall he gwash his flesh in water, and so put them on.
- 5 And he shall take of the congregation of exhibit and he shall take of the congregation of Passel to the congregation of the congregati the children of Israel two kids of the goats for
- a sin-offering, and one ram for a burnt-offering.

  6 And Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement for himself and for his house. atonement for himself, and for his house.
- atonement for himself, and for his house.

  7 And he shall take the two goats, and present\* them before the Lord at the door of the tabernacle of the congregation.

  8 And Agron shall goet blood at the door of the tabernacle of the congregation.

- the tabernacle of the congregation.

  8 And Aaron shall cast 'lots' upon the two goats; one lot for the Lord, and the other lot for the scape-goat.

  9 And Aaron shall "bring the goat upon which the Lord's lot fell, and offer "him for a sin-offering.

  10 But the 'goat on which the lot fell to be the scape-goat shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness.

  11 ¶ And Aaron shall bring the bullock of the sin-offering which is for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself.

  12 And he shall "take a censer full of burn-"

  if or lehovan,' on the word translated translated to it capacitated, and has been word translated to it capacitated. And he shall "take a censer full of burn-"

  if or lehovan,' on the word translated translated to it capacitated. And he shall "take a censer full of burn-"

  if the Hebrew word translated to it capacitated. And he shall cast looks are and the stage of the same say it must stranslated and the shall that the other lot the same say it must stranslated. And he shall pring the goat upon the two darks are and say interpret, and it is a place to which the goat was seen the goat was seen the goat was seen the goat was seen the goat was seen the goat was seen the goat was seen the goat was seen the goat was seen the goat was seen the goat was seen the goat was seen the goat was seen the goat was seen to go the goat was seen the goat w
- 12 And he shall take a censer full of burn- 18. Is. 53.4-10.2Co.5 ing coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail.

  13 And he shall put the incense upon the  $\frac{3t^4}{3t^4}$  the  $\frac{3t^4}{3t^4}$ . The  $\frac{3t^4}{3t^4}$  the  $\frac{3t^4}{3t^4}$

A.M. 2514. B.C. 1490.

CHAP. XVI. a ch.1. 1. Ex. 25. 22. Nu.7.89.

b ch.10.2.Nu.3.4;26. 61.1 Ch.24.2.

c ch.23.7. Ex. 30.10; 26. 33. He. 9. 6.8, with 10.19-22;4.14-16;1.3. d Ex. 3.5;40.35.1 Ki. 8.11,12. ver.13. 2 Co.5.

9 The high-priest was the most enument type of Christ, and the sacrifices on this discussion of the sacrifices on this striking, representation of the sufferings of Christ on earth, and of his interesting to observe that all other persons, even the Priests, were strictly priests, we strictly not the priests of christ observe that all other persons, even the Priests, were strictly not be the priests officiated, intimating that no other could share the honours of Christ's mediatory office.—I. FEx 28.2; 39.41. ch. 6. to. Eze. 44.17, 18. 1 Ti.2.5. Ga.4.4. Is.53.2. Phi.2.7.2 Co.8.9. Ex.30.20.He.7.26. Lu.1.35.2 Co.5.21.

f ch.lv.,8.14~17. He. 9.7;7.27.

4 Heb. went up.

mediatory office.—I.

It would appear from the description here given that the holy of holies on the least three times within the veil to the holy of holies on the day of atonement. I. With the incense, ver. 12: 2. To sprinsbullock, According to the Talmud he went in a fourth time to bring out the censer of incense. This statement of Paul in He. 9. 7, for they were only parts of one great annual festival—P.

y Ex. 30. ra. ch. 4.7 18. Jn. 17. 19. He.2.10 5.8;7.25. I Jn.2.1,2.

2 The golden altar, and probably after-wards he put of the blood upon the horns of the brazen altar.

# He. 13. 10. 1 Pe. 5.Re.8.3.4.

a ver. 11-10. Ac. 20 28.Col.1.20.Ep.1.10;2. 14: 5. 25-27. Ro. 5.10 Mi. 5.5.

δ Re. 1.18, Jn.11.25. 1 Co.15.45. c Is.53.6,11,12.2Co. 5.21.1 Pe.2.24.

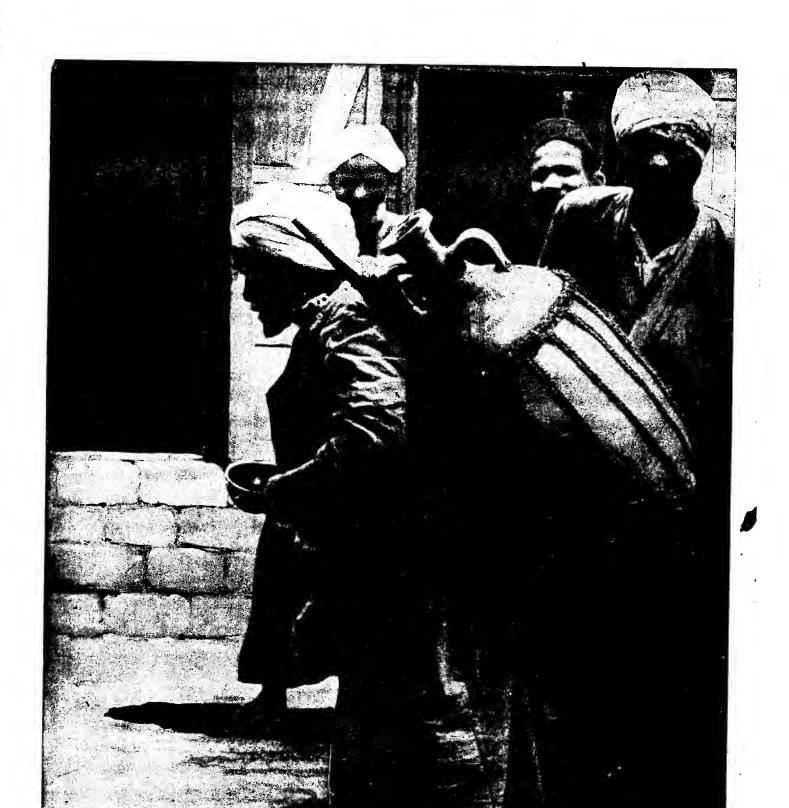
3 Heb. a man

d 1 Pe.2.24. Is.41.18; 53.4,5,11,12. Ps.103.12; Je. 50.20. Zec.3.9, 2 Co. 5.19,21. Eze.20.35.

4 Heb. of separae Eze. 44. 10. Phi. 2.6-

bullock, and sprinkle it with his finger 5upon 5 Towards.
5 The thoughful reader cannot fail to observe how frequently the number seven is mentioned in connection with discussers in the control of the control the mercy-seat eastward; and before the mercyseat shall he sprinkle of the blood with his finger seven times.6

- 15 ¶ Then shall he kill the goat of the sinoffering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon7 the mercy-seat, and before the mercy-seat.
- \* ver. 18-20; ch.4.35; 8. 15; 14. 49;52;53. Ex. 20, 30. 1 Jil. 2.1,2;4 10. Mat. 20, 28. Is. 53.4-0, 10-12. Da. 9, 24. 1 Pe. 1. 18,19;2.24;3.18. 16 And he shall tmake an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth<sup>8</sup> among them "in the midst of their  ${f uncleanness}.$ 
  - 17 And there shall be "no man" in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.1
  - 18 And he shall "go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the clood of the bullock, and of the blood of the goat, and put it upon the horns of the altar2 round about.
  - 19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and \*hallow it from the uncleanness of the children of Israel.
  - 20 ¶ And when he hath made an end of areconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the blive goat:
  - 21 And Aaron shall day both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man3 into the wilderness.
  - 22 And the goat shall bear upon him all their iniquities unto a land not inhabited:4 and he shall let go the goat in the wilderness.
  - 23 And Aaron shall come into the tabernacle of the congregation, and shall 'put off the linen garments which he put on when he went into the holy place, and shall leave them there: 24 And he shall freeze 1: a



25 And the gfat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall hwash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them kshall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And this shall be a statute for ever unto you: that in "the seventh month, on the tenth day of the month, ye shall "affilict your souls, and do ono work at all, whether it be that is, with fast-ing (Fr.3.5.13) from the evening of the souls, but the evening of the souls, but the evening of the souls, but the evening of the souls, but the evening of the souls. one of your own country, or a stranger that sojourneth among you:

30 For on pthat day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

31 Itq shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And 'the priest whom he shall anoint, and whom he shall consecrate to minister in 1.50.8.3.4.71. the priest's office in his father's stead, shall

make the atonement, and shall put on the linen clothes, even the holy garments.

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation.

8 Verses pr and 39 contains brief support of the whole work done by the content of the priest on the day of atonement. The specification is the priest on the day of atonement. The specific of the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest on the day of atonement. The specific or the priest of the priest o the congregation.8

34 And this shall be an teverlasting statute unto you, to make an atonement for the chil-

A.M. 2514. B.C. 1490. g Ex. 29, 13, ch. 4.8, 19, 26, 31,35. Jn.12,27. Ps. 22, 13,14. Tit.2,14. и Ex. 30.10. He.7.18. 19; 0.7,12; 10.1,4,10,12 14. Da.9.24.

A ch. 15. 5, 8; 10. 19; ver.19. Nu.19.8. He.7. 19;3.10;10.1,4 CHAP. XVII. a ch. 1. 1. Ex.25.22 Nu.7.89

rch. 4. 12, 21; 6. 30. He.9.12;13.11-14.Zec. 13.7.Ps.cc.12-21. Mat. xxvi.xxvii.

b Eze.3.17;2.7. Jn 3. 2. Mat.7...; 28.20. Ac. 20.27. Je.23.28,29.1 Co. 4.2. c ver.8,12,13,15. l Ge.17.7,8.Ex.21.6. ver.34. d ver.4,5,8. De.12.5

e ch. 1.3,11; 3.2,8,13; 4.4,15,24,29,33; De. 1., 13,14,20,27; Eze,20,40; He. 9, 11; 10,19-22; Jn. 10,7,9. m ch. 23, 27, Ex. 30, 10, Nu. 29, 7, x Ki. 8.2, Ac, 27, 9,

2 Ex.20.16, 20, ch. 1. 5,11; 3.2,8,13. Mat. 23.

are represented and honoured.

1 Hebrew, 'goats.'
Reference is made
doubtless to the worship of the Egyptian
Pan, who was represented in the form of

# ver. 31. 2Co 7.10, 11. 1Co, 11. 31. Eze.6, 9.Ps.35.13;51. 17. ls.57. 15, 16; 66.2, Pr. 28. 13. Ro.6.6. ∮Is.66.3. He.2.3; 10. g Ge. 17, 14. Ex. 12. 15, 191 30, 33,38; 31.14. cli. 7, 20,21,25,27; 18.20; 19. 8; 20. 3, 6, 18; 23. 29. Nu. 15, 30, 31; 19.13; 0. 13. ver 9, 10, 14. Shall be excommunicated.

øver.31.He.4.10.Jn, 5.29. h ch. 1. 3; 8. 3.4.&c De. 12.5.6. Mat.10.21; 20.18.

p ch.23.27-32. He.4. 2. Ep. 1. 7. Da.9.24. Tit.2.14.1 Pe.1.18,19.

q See ver.29.

Æ Ex.29.18. ch. 4.31; 16.25;3.5,11,16. Nu. 18. F Ex.29.9.ch.7.37; 4. 3 5.16; 11.10, He.7.28, Ro.8.3,4. # De. 32. 17. Ps. 106. 37.1 Co.10.20. 2 Ch.11. 15. Re. 9. 20, \*\*\* to idols, in which devils

Heb. fill his hand.

offerings, and not to the slaving of animals for food.—P. m Ex.34.15. Ju.2.12 13,17,19. Eze.23. 8, Je 2.13;3.1. n ver.10,12,13.

o ch.i.iii.iv.-vi. t Ge. 17. 7, 8, Ex. 12. ₱ See ver.3-6.

dren of Israel for all their sins "once a year. And he did as the Lorn commanded Moses.

## CHAPTER XVII.

1 The blood of all sluin beasts must be offered to the Lord at the door of the tabernacle, and no sucrifices made to devils. 10 All eating of blood is forbidden, 15 and all that dieth alone, or is torn.

AND the Lord spake unto Moses, saving, 2 Speak unto Aaron, and unto his sons and unto all the children of Israel, and say unta them, This is the thing which the LORD hath commanded, saving,

3 What man soever there be of the house of Israel that dkilleth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

4 And bringeth it not funto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the Lord, fblood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace-offerings unto the Lord.

6 And the priest shall isprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and \*burn the fat for a sweet savour unto the LORD.

7 And they shall no more loffer their sacrifices unto devils,1 after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

sented in the form of a goat, and was sup-posed to preside especially over the whole operations of a shepherd and shepherd life. I be-lieve the injunctions given here refer ex-clusively to sacrificial 8 ¶ And thou shalt say unto them, "Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

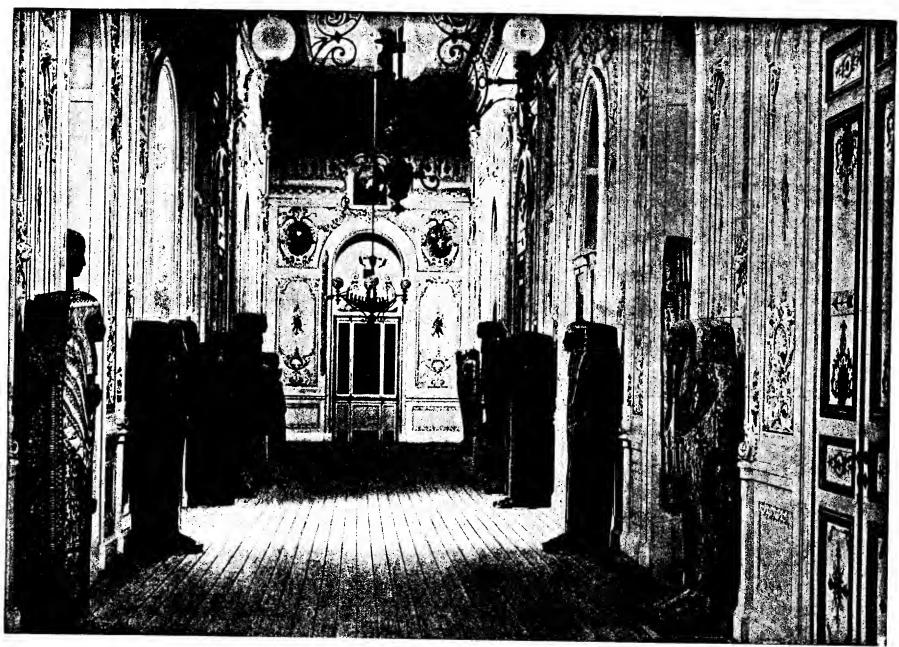
9 And bringeth it not unto pthe door of the tabernacle of the congregation, to offer it unto

into heaven, Ac. 1. 9, 10, and alone he sitteth at the | fulness; dying for our offences, but raised again, and | chaelis considers it as requiring that every animal right hand of God, Ac. 1. 32, 33. C.]

Ver. 29. [Why is the day of atonement a day of affliction? Because it was the stated anniversary for confessing 'all iniquities and transgressions,' ver. 21, in the presence of God-and confession implies repentance, else it is lip-service and mockery; and repentance implies grief for and hatred of our sins, even when turning from them to God, with full purpose of and endeavour after new obedience; the Saviour bearing our griefs, and carrying our sorrows,' Is. 53. 4, is no doubt a sight of 'great joy,' Lu. 2. 10, to believers; but the remembrance that he 'was wounded for our transgressions, and bruised for our iniquities, '1s. 53. 5, that 'in all our afflictions he was afflicted,' 1s. 63. 9; nay, that by the sins of professed believers he is even

ascending to glory, for our justification. Behold him entering into the celestial oracle in the virtue of his sacrifice! There he appears in the presence of God for us, pleading his own merits, and offering up the incense of continual intercession for us, putting off his robes of debasement, laying aside every vestige of the likeness of sinful flesh, and clothed and crowned with glory and honour. The sprinkling of his blood sanctifies the church, and all the ordinances of it; and renders our sacrifices and incense of grateful obedience, of fervent prayer and praise, acceptable to his Father. He returns also in the Spirit from within the veil to addition to or explanation of a divine law, it is easy to bless all nations in the gospel; and at last will return comprehend; but a direct repeal is a reflection on the personally in the clouds, without sin, unto our eternal legislator not to be admitted. The opinion of Michaelis

killed for common food must first be brought to the door of the tabernacle, and have the blood sprinkled, and the fat consumed as a peace-offering; and this he considers as a temporary law, intended for the wilderness, and afterwards repealed, De. 12. 13, on the entrance to Canaan. Boothroyd proposes to reconcile the passages by supplying a clause found in the Samaritan and Septuagint versions, and which provides, not that animals for common food should be first offered as peace-offerings, but that no peace-offering should be killed anywhere but at the door of the tabernacle. Now an salvation. But while, in the purification of these agents is therefore to be rejected. Neither is it desirable to de-



ALLWAY IN THE MUSEUM—CONTAINING ANTIQUITIES OLDER THAN THE TIME OF MOSES. [Leviticus, xvii.]—Most of the antiquities now contained in the Gizeh Museum are such as antedate the time of Moses, or else are of such things as were contemporary with him. They nearly all belong to the Ancient or the Middle Empire, and there is no better way to get a proper conception of the magnificence and grandeur of the civilization in the midst of which Moses grew up than to take a walk through the many hallways and rooms of this the most interesting museum in some respects

on earth. Sometimes we look into the very faces of the statues representing the men with whom Moses lived. A study of Moses through this civilization heightens our admiration for the man who "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." No man of whom we have any record in history ever sacrificed more of worldly prospects and opportunity than this the greatest Jeader of Israel.

the Lord, even that man may be cut off AMA. 2514 B.C. 1499. from among his people.

10 ¶ And whatsoever man there be of the strangers that sojourn the stranger house of Israel, or of the strangers that sojourn among you, that reateth any manner of blood; among you, that 'eateth any manner of blood; sch.15.113.28.13; I will even set my face against that soul that the soul that the blood, and will cut him off from among 1.10.1.7. Ro. 3.25. Col. 1.20. his people.

and I have given it to you supon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

"I l' was customary in some ancient some ancient heathen nations to eat the blood of the attention and offered in scription to their interest of the soul.

"I l' was customary in some ancient some ancient heathen nations to eat the blood of the attention and the soul.

"I l' was customary in some ancient heathen nations to eat the blood of the attention and the soul.

"I l' was customary in some ancient heathen nations to eat the blood of the attention and the soul.

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"I l' was customary in some ancient heathen nations to eat the blood of the attention and the soul.

"I l' was customary in some ancient heathen nations to eat the blood of the ancient heathen nations to eat the blood

Israel, 'No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.2

lood that maketh an atonement for the soul.

12 Therefore I said unto the children of srael, 'No soul of you shall eat blood, neither hall any stranger that sojourneth among you at blood.<sup>2</sup>

13 And whatsoever man there be of the hildren of Israel, or of the strangers that sojourn among you, "which hunteth and catcheth any beast or fowl that may be eaten; he shall wen" pour out the blood thereof, and cover it with the strangers that sojourn among you, that it may be eaten; he shall wen" pour out the blood thereof, and cover it with the strangers that sojourn among you, that all the activity of the body, the specially that of the pround, that all the activity of the body and the strangers that sojourn among you, the stranger that sojourn among you, the stranger that sojourn among you, the stranger that sojourn among you, the stranger that sojourn among you, the stranger that sojourn among you, the stranger that sojourn among you, the stranger that sojourn among you, the stranger that sojourn among you, the stranger that sojourn among you, the stranger that sojourn among you, the stranger that sojourn among you, the stranger that sojourn among you, the stranger that sojourn among you, the stranger that sojourn among you, the stranger that the reason is sound and the same that the reason is sound and the stranger that the reason is sound and the reason is children of Israel, or of the strangers that sojourn among you, "which hunteth and catcheth any beast or fowl that may be eaten; he shall even\* pour out the blood thereof, and cover it with dust.

14 Fory it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof; whosoever eateth it shall be eases immediately; all sensation in a very cular action is entire blood in the blood is replaced. The blood is replaced in the blood in the blood is replaced in the blood in the blood in the blood is replaced in the blood in the blood in the blood is replaced in the blood in t cut off.

15 ¶ And every soul that eateth that which died4 of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

16 But aif he wash them not, nor bathe his flesh, then he shall bear his iniquity.

## CHAPTER XVIII.

1 Unlawful marriages. 19 Unlawful lusts.

AND the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

3 Afterb the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after size of the document of the shall ye not do; and after size of the shall ye not do; and the sha the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine 37.De.4215.36.32119.

q bec ver.4,10,14.

# See ver.10.

1 There are only two ways in which this declaration can be determined to the control of the cont

e ver.7-17; ch. 20, 2-23. 1 Co.5.1, De.22.30. Am.2.7•

2 Heb. remainde of his flesh.

fver.14,16;ch.20.11.

e ch. 20. 11. De. 22. 30;27 20, 2 Sa.16.21,22 Am. 2. 7. Ge. 35. 22. 1 Co.5.1.Ezc.22.10.

h ch. 20, 17. De. 27. 22 2 Sa.13.11-14. Eze. 22.11.

2 That is, born at home—a full sister; or born abroad—a half sister.—P.

i ch.20.19.Ex.6.20. & ch.20,20.

/ ch.20.12. De 27.23. Ge.38.18.Eze,22.11.

m ch.20 21, Mat.14. except as De.25.5.

# ch. 20. 14. De. 27. 3.Am.2.7.

4 The text prohi-

4 The text prohi-bits the marrying of two sisters to-gether. This con-duct in Jacob proved a source of vexation both to Leah and Rachel; who were more jealous of each other than of the handmaidens whom they willingly gave

they willingly gave to their husbands;

they willingly gave to their husbands; and perhaps it would be found on trial, that those who before had lived to: the found of the fou

y ver.11.Ge.9.4.De. 12.23, Mat.20.28. Re.5 9.1 Tb.5.10. o O1, one wife to another, Ge. 4. 19, 23; 30.15.1 Sa.1.6.

8 And thus life

is pre-eminently the blood —P.

u Heb. that hunteth any hunting.

x ch.7.26. De.12.23-25;15.22,23.1 Sa.14.32, 34. See ver.10.

4 Heb. a carcass, Ex.22.31. Eze. 44.31; 4. 14. De. 14.21. 1 Sa. 14. 33, 34. See ch. 11. 40; 22.8.

# cb.11. 25, 40; 15. 5. Nu.19.8,19,21.

a ch.5.1; 19.8; 20.17. Jn.13.8. Ac. 4. 12. He. 10.26-29;2-3.

CHAP. XVIII.

a Eze.20.11, 13. Ro. 10.5. Ga. 3. 12. Lu. 10. 28. Mat.19.17.

ordinances, to walk therein; I am the LORD vour God.

5 Ye shall therefore keep my statutes and my judgments; dwhich if a man do, he shall live in them: I am the LORD.

6  $\P$  None of you shall approach to any that is near of kin2 to him, to uncover their nakedness: I am the Lord.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad,3 even their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, (she is thy sister,) thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

14 Thouk shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

15 Thoul shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness.

16 Thou<sup>m</sup> shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17 Thou<sup>n</sup> shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

18 Neither shalt thou take 'a wife to her sister,4 to vex her, to uncover her nakedness, besides the other in her life-time.

Ver. 7. [Devils, literally hairy ones. The Egyptians | means of access to him as are best! But to worship | connected with it, and detest everything murderous or worshipped an imaginary deity called Pan—which him according to our own inventions, to neglect the cruel! And let nothing deathful, dead, or dying, CHAP. XIX.

a ch. 11. 44, 45; 20.7, 26. 1 Pe. 1. 15,16. Mat. 5.48.2 Co.7.1.

19 ¶ Alsop thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover, athou shalt not lie carnally with thy neighbour's wife, to defile thyself with

21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

22 Thou shalt not lie with mankind as with co. 1.27.1 co. 6.9.10. 1Th. 1.20. 1 mankind: it is abomination womankind: it is abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it is confusion.5

24 Defile not ye yourselves in any of these things; for in all these the nations are defiled which I cast out before you.

25 And the \*land is defiled: therefore I do visite the iniquity thereof upon it, and the land itself byomiteth out her inhabitants.6

itself byomiteth out her inhabitants. 

26 Ye shall 'therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you;

27 (For all these abominations dhave the men of the land done, which were before you, and the land is defiled;)

20 (That the land space not you out also when the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that were ever, 4,5; ch. 20.22. The defile it, as it spued out the nations that were

before you.

29 For whosoever shall commit any of these abominations, even the souls that commit them

(The second of the second shall be cut off from among their people.

30 Therefore shall ye keep mine fordinance, 27.4, 10, 14; 20. 0; 7.25. that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I gam the ought to be holy as my peculiar people, 1 Pe.1.15,16;2.5;9. Lord your God.

A.M. 2514. B.C. 1490.

q ch. 19. 20; 20. 10. Ex. 20. 14. De. 22. 22. He.13.4. Je.5.7,8. Nu. 25.1.2 \$2.12.9,10.

r ch. 20.2. De. 18.10. 2 Ki. 23.10. Je. 32.35; 7. 31; 19. 5. Ps. 106.37, 38. Eze. 23.37,39.

s Am. 5.26. Ac. 7.43. Je. 8.2.1 Ki. 11.33.

f Ex.20.7. ch. 22. 32. Ro.2.24;1.23.

1 The word rendered holy signifies originally 'to separare or set apart. Holiness is a separation from sin, and a setting apart to the service of God. The rue of it is the word, the metive the holiness of God atonement, the service of God, and the service of God, and the sanctification of the Holy Spirit. See r Pe.1.13-25.—I. x ch. 20. 15, 16. De. 27.21. Ex.22.19.

5 Or, a horrible crime.

æ Is.26.11,21. Je.5.9,

b ch. 20, 22, Is. 24, 6

6 The prosopo-poria, or personifica-tion, is often applied to a country, by

c Er. 20, 8; 31, 13,15, ch.23,32,15,58,13;50,2, 4,6. y See ver. 3, 30; ch. 20, 22, 23. Je.44.4. Ro. 12.2 Ep.5.7,11.

d Ex.20.3,4,23; 32.8, 31; 34, 17. De, 27, 15. Hab.2.18.1 Jn.5.21. z Is.24. 5. Ro. 8. 22. Re.19.2.ver.27.

e ch.3.1;7.16.

fch.7.16-18. 2 Co.6. 2, Ro.6.3,4.1 Co.10.16. Col.2.17,20.ls.66.3.

b Ex. 20. 12. Pr. 1.8 ver. 32. Ep. 6. 1.

g Ge.17.14. ch. 7.25 27;17.4,9,10,14.

h ch. 23. 22. De. 24 19-22. Ru. 2. 2, 7,8,15

i.De.24.10-22.

& Ex.23.11,25.ch.23, 22. Ps. 111: 9. Pr. 22.9; 19. 17; 28. 27; 31.20; 14. 21, 31; 29. 7,14. De.10, 18;20.11-14, Mat. 5.48.

2 This was to all intents and purposes a poor-law. It was also a good and wise one among a primitive people, and in an agricultural country.

fver.3,4.Nu.3.7.ch.

agricultural country. It gave the poor healthful and profitable work, and it made their support depend on their work, while it relieved the regular agricultors from labour that would barely repay their toil.—P.

/ch. 6, 2, Ex. 20.15, 7; 22, 1, 7, 10, Ac. 5, 3, Ep. 4, 25, 28, Zec. 8, 16,

m Ex.20.7. De.5.11. Je.4.2.Zec.5.4. Mat.5. 34.Ja.5.12.

n Lu.3.14.1 Th.4.6. Eze.22.29.Je.22.3,13. o Ja. 5. 4. De. 24. 14, 15. Je. 22.13. Mal.3.5. Job 31.39.

p De. 27. 18. Ro. 12. 14: 14. 13. 1 Co.8.9-13. Re.2.14

CHAPTER XIX. A repetition of sundry laws.

AND the Lord spake unto Moses, saying, 2 Speak unto all the congregation of the children of Israel, and say unto them, "Ye shall

be holy:1 for I the Lord your God am holy. 3 ¶ Ye shall bear every man his mother and his father, and keep my sabbaths: I am the

LORD your God. 4 Turn<sup>d</sup> ye not unto idols, nor make to your-

selves molten gods: I am the Lord your God. 5 ¶ And if ye offer a sacrifice of peace-

offerings unto the Lord, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be gcut off from among his people.

9 ¶ And hwhen ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; kthou shalt leave them for the poor and stranger: I am the Lord your God.2

11 T Ye ishall not steal, neither deal falsely, neither lie one to another.

12  $\P$  And ye shall not "swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

13 ¶ Thou<sup>n</sup> shalt not defraud thy neighbour, neither rob him: othe wages of him that is hired shall not abide with thee all night until the morning.

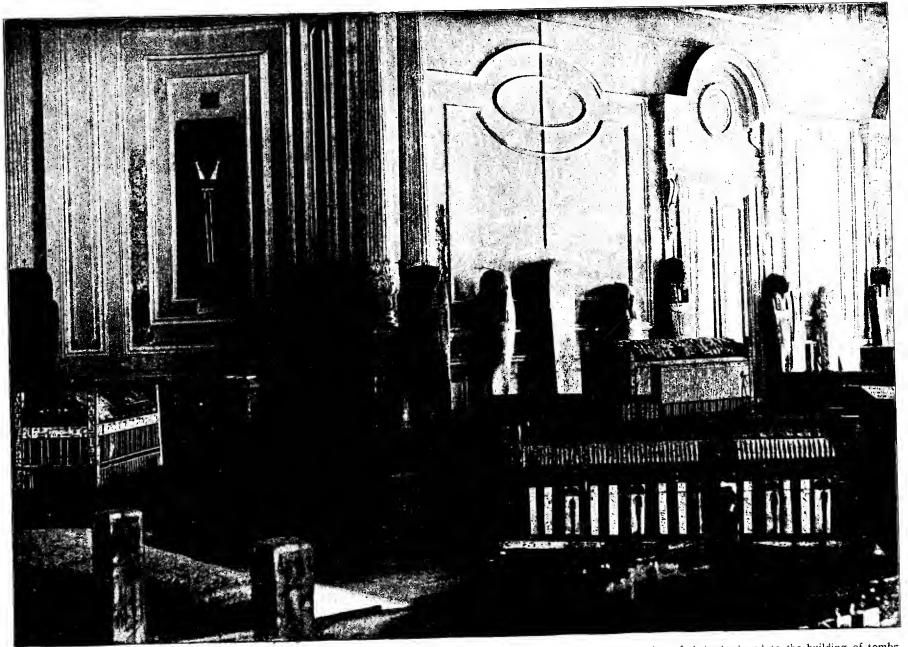
14 Thou pshalt not curse the deaf, nor

attempts—of becoming the god of God, what penalty would he inflict? would he let the child-murderer go free? there are those indeed who would, 'their foolish heart being so far hardened' that they deny all accountability either to God or man-but with the exception of these, 'who, not liking to retain God in their knowledge, are given up to strong delusions,' even infidels will generally acknowledge, that for the crime of infinite excellency, high dignity, and authority over me, child-murder expatriation were a punishment far too of his new-covenant grant of himself, and delightful gentle; and that they were, as God adjudged them, in- relation to me, as the Lord my God, cleave closely to deed worthy of death. The corruption of morals indicated his commandments, as an effectual preservative from climate, have become corrupted; would have ceased to

power, not merely of ruling men, but what he so often | from every, even the smallest, appearance of evil; for filthy lusts and absurd idolatries ripen, not only individuals, but nations, for ruin; and to observe the judgments inflicted on others would tend to deter us from their sins. As God seldom leaves men to the rage of their lusts, till they forsake him and his institutions, let me, conscions of my own inward readiness to commit the worst of crimes, and in the firm faith of God's

of all-'Be ye holy, for I the Lord your God am

Ver. 7. [The passover must be eaten on the night of the day in which it was killed-it must be 'eaten in haste,' and if any remained till the morning, it must be burned with fire. Thus everything connected with it indicated the urgency of the Egyptians for their removal, and the people's anxiety for liberty. But the peace-offering, indicating a state of rest, may remain and be eaten on the second day; and not until the third is its use forbidden. It would then, in a warm deed worthy of death. The corruption of morals indicated his commandments, as an electron preservative full be an emblem of him whose flesh must not 'see corby the entire chapter, and the shocking crimes that them. And while I live truly on Jesus' perfect full be an emblem of him whose flesh must not 'see corby the entire chapter, and the shocking crimes that the corruption of the perfect full be an emblem of him whose flesh must not 'see corby the entire chapter, and the shocking crimes that the corruption of morals indicated his commandments, as an electron preservative full be an emblem of him whose flesh must not 'see corby the entire chapter, and the shocking crimes that the corruption of morals indicated his commandments, as an electron preservative full be an emblem of him whose flesh must not 'see corby the entire chapter, and the shocking crimes that the corruption of morals indicated his commandments, as an electron preservative full be an emblem of him whose flesh must not 'see corby the entire chapter, and the shocking crimes that the corruption of morals indicated his commandments, as an electron preservative full be an emblem of him whose flesh must not 'see corby the entire chapter, and the shocking crimes that the corruption of morals indicated his commandments, as an electron preservative full be an emblem of him whose flesh must not 'see corby the corby the corruption of morals indicated his commandments, as an electron preservative full be an emblem of him whose flesh must not 'see corby the corby the corruption of



HALL OF SARCOPHAGI, GIZEH MUSEUM—IN WHICH WERE PLACED THE BODIES OF THE REIGNING CLASSES OF EGYPT. [Leviticus, xix.]—Sarcophagi are the stone coffins in which the rich and distinguished people of Egypt were buried. It was only the rich people who were able to defray the expense of embalming, tomb-building, and the like in vogue among the highest class of the Egyptians. To mummify a body alone cost about \$1,250. Some of the sarcophagi must have cost thousands of dollars. But it was because the Egyptians

devoted such pains to the preservation of their dead and to the building of tombs that we have to-day such an accurate knowledge of their history, and that we are able to reconstruct the very times in which Moses lived and to get a correct conception of the civilization in all its details in the midst of which he grew up. And as we study Moses in connection with Egyptian history, more and more will our admiration for him be increased, and the more will we be inclined to the conviction that he was led by the spirit of God.

put a stumblingblock before the blind, but shalt! fear thy God: I am the LORD.

ar thy God: I am the Lord. q ver. 35. 36. Dei. 1.7; 15. ¶ Ye q shall do no unrighteousness in <math>q ver. 35. 36. Dei. 1.7; 15. § 22. § 23. § 23. § 24. § 23. § 24judgment: thou shalt not respect the person ighty: but in righteousness shalt thou judge y neighbour.

16 ¶ Thou' shalt not go up and down as a lead by the blood of the fellow; that is, thou shalt not remains the shalt not remains the shalt not remains the shalt not remains the shalt not remains the shall be shall not shalt not mighty: but in righteousness shalt thou judge thy neighbour.

tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbour:

I am the Lord.3

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke4 thy neighbour, and not suffer sin upon him.<sup>5</sup>

18 Thou "shalt not avenge nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I am the Lord.

19 ¶ Ye shall keep my statutes. Thou shalt in This 22 2 Jn.10. the Lord.

not let thy cattle gender with a diverse kind. No. 12.10173.9, Pr. 20.22 2 Sa. 13.22, Mat. Thou shalt not sow thy field with mingled 2.8, ver. 34. seed; neither shall a garment mingled of linen and woollen come upon thee.6

20 ¶ And whosoever y lieth carnally with a woman that is a bond-maid, betrothed to an husband, and not at all redeemed, nor freedom given her, she shall be scourged: they shall not be put to death, because she was not free.

21 And he shall bring his atrespass-offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass-offering.

trespass-offering.

22 Andb the priest shall make an atonement for him with the ram of the trespass-offering before the Lord for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land,

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: othree years shall it be as uncircumcised unto you; it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be holy, to praise the Lord withal.

25 And in the fifth year shall ye eat of the chi 26 3.4 Pr. 3.9.

A.M. 2514- B.C. 1490.

LEVITICUS XX.

A.M. 2514. B.C. 1490.

fGe. 9. 4. ch.3.17;7. 26; 17. 10,14. De.12.23. 1 Sa.14.33,34.

h ch. 21, 5, Is. 15, 2, Je. 10, 3; 16, 6; 48, 37 Eze. 7, 18; 21, 6, 7; 44, 20, Ro. 12, 2,

i De. 14.1,2. Je.16.6, 7:48.37;41 7;47.5. 1 Ki. 18.28.1 Th. 4.13. Ro.

k 1 Co. 6. 9, 10, 15; 3. 16, 17. ch. 21.7. De.23. 17. Hos. 4. 11, 13, 14. Heb.13.4-Col.3.5.

9 Heb. profane.

/ ver.3;ch.26.2.

m Ge. 28. 16.17. Ec. 5.1. Jn.2.15,16. Ps.89.7.

I The law of the sabbath is thus often repeated, because temptation to violate it is of frequent recurrence.—C.

n ver.26; ch.20.6,27. De. 18.11. 1 Sa.28.3.7. Ac 16.16. 2 Ch.33.6 Is. 8.19.

8.79.

2 The sin of witch-craft was forbidden, and the witch commanded to be put to death, Ex. 22. 18. Whether there were persons who actually had, or only pretended to have, intercourse and compact with evil spirits, to the hurr of content with evil spirits, to the hurr of content on less than idolatry, and a sin against the wisdom and providence of God.—1.

3 Pretended for-tune-teilers, and dis-coverers of things lost or stolen, are still to be found even in Christian countries. These pretensions being practical less, as the sa fine, and the father of it, Jn. 8. 44. He puts it into their heart to lie, as into Ju-das' to betray; and he finally enters into the one as surely as mo the other, Jn. 13.2.27.

o 1 Ki.2.19.Pr.20.29; 31.28. De.28.50. La.5.

₱ See Ex. 22. 21; 23, 8,9,12; 12, 48,49, ch. 25, 35. De. 10, 19; 1, 16; 24, 14. Mat. 22, 39.

q Ex.12.19,49.ch.24. 16, 22. Nu. 9. 14; 15.15. 16,27; 19.10; 35.15. De. 31.11;29.11.

r Ge.15.13. Ex.23.9;

4 Or, oppress.

12.

22.21.

r Ex.20.16; 23.1. Pr

s 1 Jn.2.11;3.15.Mat.

f Mat. 18.15–17. Ga. 6 1.1 Ti.5.20. Ep.5.11. Lu.17.3.

4 Rebuke, whether he hear or forbear, 'he hear or forbear, Ezc. 2,5 whether your rebuke be re-ceived as 'an excel-lent oil, 'Ps. 141. 5, or as an insult and an injury, and though he suffer his in through self-flattery to re-mann undisturbed, suffer thou it not.—

x De.22.9-11; 12. 32. 2 Co. 6. 14-17. Ga.3.9-11 Mat.g.16,17.

6 The prohibitions in this verse seem principally directed against certain idolatrous practices connected with same and the constitution of divine Providence, and to promote 'simplicity and godly sincenty.'—I.

y ch. 18. 22. Ge. 4.1; 38.18

7 Or, abused by any. Heb. reproached by or for man.

# De. 22, 24. Ex. 21.

a ch. v. vi. Is. 53. 10, 11.2 Co.5.21.

s ver. 15. Ex. 23.15. De.25.13-15. Eze.22.7, 12, 13. Am. 8.5 6. Mat. 7.2 Pr. 11. 1; 16.11; 20. ð See ch.4.35. c Ex. 4. 25, with 22. 29, 30; 29. 30, 35, 37.ch. 22.27,8.33;12.2.

6 Heb. stones. d Heb. holiness of praises to the LORD, Nu. 18. 12.13. De 18.4; 14.28. It was all to be given to the priests and poor. tEx.20.2;16.6;29.46. h. 26.13. De. 5.6; 13.5, 10;20.1. Ju. 2.12.

# ch.18.4,5. Mat.28. 18-20.2 Ti.3.16,17. De. 4. 1, 2; 6.1,2; 8.1; 12.32; 11.32; 5.32,33.

fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eat any thing with the g De. 18. 10, 11, Ex. 22.18.ch.20.27; ver. 31. 2 Ki. 17.17; 21.6. 1 Sa. blood; neither shall ye guse enchantment, nor observe times.

27 ¶ Ye<sup>h</sup> shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord.

29  $\P$  Do<sup>k</sup> not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

31 ¶ Regard<sup>n</sup> not them that have familiar spirits, neither seek after wizards,2 to be defiled by them:  $^3$  I am the Lord your God.

32 Thou shalt "rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.

33 ¶ And pif a stranger sojourn with thee in your land, ye shall not vex4 him.

34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye's shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36 Just balances, just weights, 5 a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt.

37 Therefore "shall ye observe all my statutes, and all my judgments, and do them: I am the

#### CHAPTER XX.

2 Of him that giveth of his seed to Molech. 4 Of him that favoureth such an one. 6 Of going to wizards. 7 Of sanctification. 9 Of him that curseth his parents. 10 Of adultery. 11, 14, 17, 19 Of incest. 13 Of sodomy. 15 Of bestiative. 18 Of uncleanness. 22 Obedience is required with holiness. 27 Wizards must be put to death.

AND the Lord spake unto Moses, saying, 2 ¶ Again, thou shalt say to the child-2 ¶ Again, thou shalt say to the children

how to punish those who, by inhumanly mocking the ing—has been found almost in all nations. The Bri- never attempt to mix works and grace; Jesus' righteous-afflicted, are in reality 'reproaching their Maker,' Pr. tons were so ornamented, rather so disfigured, in the ness and my own; his Spirit and my natural abilities; 17. 5. C.]
Ver. 19. [This law did not forbid to the Jew the use

of mules purchased from another people, but the inten-

tons were so ornamented, rather so disfigured, in the ness and my own; his Spirit and my natural abilities; times of Julius Cæsar. The Bedouin Arabs, the New his truth and my own fancies; his ordinances and my Zealanders, and other tribes, still retain the same bar- own inventions. If I enjoy the directions of God's barous custom. The custom seems to have originated word and Spirit, let me be ashamed to copy after of Israel, Whosoever he be of "the children of Israel, or of the strangers that sojourn in Israel, that bgiveth any of his seed unto Molech,1 he shall surely be put to death; the people of the single-28 kingle-28 king-27; 2 land shall stone him with stones.

shall surely be put to death; the people of the land shall stone him with stones.

3 And I will 'set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 ¶ And if the people of the land 'do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not;

5 Then I will 'set my face against that man, and against his family, and will cut him off, and all that go a gwhoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the 'soul that turneth after such have forcillar apprints and after will after the days of Solomon gasted airs, and was thus a forcillar apprints and after will after the days of Solomon gasted airs, and was thus a forcillar apprints and after will apprehensiant the fall that turneth after such the second and the arms, and was thus the second and the soul that turneth after such the second and the arms, and was thus the second and the

6 ¶ And the \*soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face cruelties there enacted, and the curse enagainst that soul, and will cut him off from against that soul, and will cut him off from a decision of the soul, and will cut him off from a decision of the soul among his people.

rong his people.
7 ¶ Sanctify yourselves therefore, and be ye | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.35.36) | CVET.071(ch.24.14.16, 23.Nu.15.14.16) | CVET.071(ch.24.14.16, 23.Nu.15.14.16) | CVET.071(ch.24.14.16, 23.Nu.15.14.16) | CVET.071(ch.24.14.16, 23.Nu.15.14.16) | CVET.071(ch.24.14.16, 23.Nu.15.14.16) | CVET.071(ch.24.14.16, 23.Nu.15.14.16) | CVET.071(ch.24.14.16, 23.Nu.15.14.16) | CVET.071(ch.24.14.16, 23.Nu.15.14.16) | CVET.071(ch.24.14.16, 23.Nu.15.14.16) | CVET.071(ch.24.14.16, 23.Nu.15.14.16) | CVET.071(ch.24.14.16, holy: for I am the Lord your God.

8 And ye kshall keep my statutes, and do them: I am the LORD which sanctify you.

9  $\P$  For<sup>m</sup> every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his "blood shall be upon him.

10 ¶ And othe man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 ¶ And<sup>p</sup> the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

12 And qif a man lie with his daughter-inlaw, both of them shall surely be put to death: they have wrought confusion;2 their blood shall be upon them.

13 ¶ If a man also lie with mankind as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

14 And if a man take a wife and her mother, 5 ch.18.17. De.27.23.

CHAP. XX. a cb.17.10,13,15.

erected in the valley of the Kidron, at the southern base of Mount Moriah. The

d ch 17.10;18.21. Ps. 34.16;68.1,2.

e Re.2.14,20. 1 Sa.3 13,14.1 Ki.20.42.

fEze. 7. 8,9. Ex.20 5;34.14-16. Je. 32.28-36. ch. 17.7.

F Ju. 2. 12,17,19. Je. 3. Eze. xvi. xx.xxiii. 2 Ki.17.7-23.

# ver. 27; ch. 19. 26, 31.1 Sa.28.3,7.1 Ch.10. 13. Is. 8. 19. Ex. 22. 18. De.18.10,11.

t ch.11.44;19.2, 1 Pe. 1. 15,16. Mat.5.48. He. 12.14. Phi.2.15,16.

& De.4.2;5.32; 11.32;

Ich.21.8. Eze.20.12. Ex.19.5, 6. 1 Th. 5 23. Jude 1.1 Co.1.30. m Ex.21.17. De. 27. 16.Pr.20.20. Mat.15.4.

# Jos. 2.19. Ju. 9.24. 2 Sa. 1. 16. Mat. 27. 25. ver. 11-13, 16, 27.

o De. 22.21,24. Jn. 8. 4,5. ch. 18.20. Job 31.9-11. Pr. 6 26, 29, 32-35. Je. 29. 22, 23.

p ch.18.8. De.27.20; 22.30.Ge.35.22, 1 Co.5. 1.Am.2.7.Eze.22.10. q Ge. 38. 16, 18. ch. 18 15. De. 27. 23.

2 Or, 4 horrible r ch. 18.22. Ro. 1.27. Jude 7.Ge. 19.5. Ju. 19.

it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness

15 Andt if a man lie with a beast, he shall surely be put to death: and ye shall slay the

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood shall be upon them.

17 I And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; "he shall bear his iniquity.

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered3 her fountain, and she hath uncovered the fountain of her blood; and both of them shall be 'cut off from among their people.4

19 And athou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he uncovereth his near kin: they shall bear their iniquity.

20 And if ba man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall 'die childless.

21 And dif a man shall take his brother's wife, it *is* an unclean thing;<sup>5</sup> he hath uncovered his brother's nakedness: they shall be 6childless.

22 ¶ Ye 'shall therefore keep all my statutes, and all my judgments, and do them; that the land, whither I bring you to dwell therein, spue you not out.

23 And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and stherefore I abhorred them.

24 But I have said unto you, "Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people.

25 Yek shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by

t ch. 18.23. Ex.22.19 u ch. 18. 9. 2 Sa. 13 12. Eze.22. 11. De. 27

x ch.5.1; ver.19. Be charged with and punished for their sin.

y ch.18.19:15.19,24 25.Eze.22.10.

3 Heb.made naked

# ch.17.4,9,10,14;19.

4 The enormities forbidden in ch. avia. are bere declared punishable with death. This punishment, it is supposed, was in many cases inflicted by strang ling; in other cases, stoning is appointed in the supposed, not burning, it is supposed, not burning it is supposed, not burning the body by freative, but consuming the body by freative death by stoning. In the case of a supposed, not burning, it is supposed, not burning, it is supposed, not burning, lost of the law of the case of a supposed by the case of a supposed by the case of the law of the case of the law of the law of the case of the law of the crime itself, it is seen to have been universal among them. Besides the greatness of the crime itself, it is seen to have been universal among them. Besides the greatness of the crime itself, it is seen to have been universal among them. Besides the greatness of the crime itself, it is seen to have been universal among them. So the crime itself, it is seen to have been universal among them. So the crime itself, it is seen to have been universal among them. So the crime itself, it is seen to have been universal among them. So the crime itself, it is supposed to the crime itself, it is supposed to the crime itself, it is supposed to the crime itself, it is supposed to the crime itself, it is supposed to the crime itself, it is supposed to the crime itself. It is supposed to the crime itself, it is supposed to the crime itself t

a ch.18.12,13. Ex.6.

b ch.18.14. c ver.21.

d ch.18. 16. Mat. 14

5 Heb. a separa

6 The law (De. 25.
5) required a brother either publicly to refuse, or else to marry the wife of his decased brother, if childless. The prohibition in the text must therefore be confined to taking the wife of a brother who had left a family to inherit bis property.—C.

e ch.18 4,5,26; 19.37. De.4 1,2;5.32;12.32;30. 15,16.

fch. 18.25–28; 26. 33. De. 8. 19,10; 28. 25, 36, 63,64;31.29.

g De.9.5.ch.18.27.

h Ex.3.8; 13. 5; 33.2 3;23.23-31;34.11.

i Ex.6.7: 19.5.6. De. 7.6;14 2; 4.20. Nu.23.9. 1 Pe.2.9. Tit.2.14. & ch.11.2-43. De.14.

any manner of living thing that creepeth<sup>7</sup> on the ground, which I have separated from you as unclean.

26 And 've shall be holy unto me: for I the Lord am holy, and have severed you from De 3.00 7.00 18.19. other people, "that ye should be mine.

27  $\P$   $A^n$  man also or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone other with stones; their blood shall be upon them.

#### CHAPTER XXI.

1 Of the priests' mourning. 6 Of their holiness. 7, 13 Of their marriages. 9 Of a priest's daughter convicted of playing the harlot. 16 The priests that have blemishes must not minister in the sanctuary.

ND the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto wife, &c., Eze. 24, 16, 17. them, There shall none be defiled for the dead among his people:

2 But for his kin that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his

his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is night unto him, which hath had no husband; for her may he be defiled.

4 But he shall not defile himself, "being a chief man among his people, to profane himself.

5 These prohibitions enjoined upon their man among his people, to profane himself.

authorized the figurian and the probabilities and the professions and were particularly careful to shave of all the hair of their day.—I.

- head, neither shall they shave off the corner of their beard,² nor make any cuttings in their flesh.³

  6 ¶ They shall 'be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God, they do offer; therefore they shall be holy.

  8 Such barbarous exhibitions of frantic grid are no anticons. Even Mohammedans in the resent day who profess peculiar sanctity, and offerings of the Lord made by fire, and the bread of their God, they do offer; therefore they shall be holy. they shall be holv.

7 They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy.

9 ¶ And the daughter of any priest, if she | fl.3,3,14,Mat.11.20 24,8,12,Ro.2.24, 2 Sa.

/ ver.7;ch.19.2.1 Pe.

m ver.24. Ps. 135. 4

# De.18.10,11, 1 Sa, 28.7,8.Ex.22,18, ch.19, 26,31,

o See ver.2.

CHAP. XXI. a Mal.2.1, 4. Col. 17.1 Ti.i. Tit.iii.

8 ch. 10, 6, 7, Nu. 19, 14,16, Eze, 44,25, Lu.9, 59-62, 2 Ti.4.2, 1 Ti. 4, 15,16.

c Or, being an husband among h.s people, he shall not defile himse'f for his

d ch. 19. 27, 28. De. 14.1. Eze. 44. 20. 1 Th. 4.13.Ro.12.2.

1 The Egyptians, in the idolatrous worship of Oszrts, annually mourned and shaved off their

ε Ex. xxix. ch. viii.; 18.21; ver.8,21. 1 Pe. 2. 1,5,9.2 Co.7.1. Lu.1.74, 75. Tit.2.11,12; 3. 8, 14. 1 Th.2.10. Phi.2.15,16.

f Eze.44. 22, De. 25. 11,12. 2 Co.11.2.1 Ti.3.

g ver. 6; ch. 20. 7, 8. Jn. 10.36; 17.17, 19. He. 7.26.1 Pe. 1, 15, 16. Mat.

h ver.6;ch.i.-vi.viii. -x. Nu.xv.xxviii.xxix. ch.22.25.

4 This terrible pun-4 This terrible punishment to be inflicted in this case,
was intended to prevent and punish the
disgrace that would
accrue to religion
from such a crime in
a priest' daughter;
as it would operate
as a severe restraint
not only upon the not only upon the priests' children, but would make them duly careful to bring them up in the fear of God.—I.

& Ex.29.7; 30. 22-31. cli.8.12;10.6;10.32.

/ Nu.10.14, Lu.9.59, 60;14.20, Mat.10 37.

m ch.10.6,7. Ex. 28. 36. Lu.9.60. Jn.4.34;3. 34.Is.01.1. 5 Whenever the

8 Whenever the high-priest was attending or officiating in the sanctuary, he must not go out on any occasion which was a constructed in the sanctuary of the sanctuary of the sanctuary of the sanctuary of the sanctuary of the sanctuary of the anointing oil of his code is upon him, in-timates that more is expected from the Lord's high-priest than from others, because the sanctuary of the sanctuar

.2 Co.11.2.

o Render them un-fit for priesthood by his own or their un-lawful marriage, Ezr. 9.2;10.3,18. Ne. 13. 28,

p ch.22.18-25. He.7 26.1 Th.2.10.1 Ti.3.2.

q O1, food, i.e. sa crifices, ver.6,8,21.

r ch. 22.22, 23. Is. 56. 10. Ga. 2 14. 1 Ki. 18. 18 21. Mat. 16. 23.1 Ti. 3.3 -6. 2 Ti. 2.22. 2 Pe. 2. 12 with He. 7. 26. 1 Pe. 2 22. 1 Th. 2.12. 1 Ti.4.

6 Or, too slender. s Offerings, ver. 8,17;ch.22.25.

t ch. 6, 26-30;7.6-10 # Eze.44.11-14.He.

profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 ¶ And he that is the high priest among his brethren, kupon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his

12 Neither "shall he go out of the sanctuary,5 nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

13 ¶ And he shall take a "wife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take; but he shall take a virgin of his own people to wife.

15 Neither shall he oprofane his seed among his people: for I the Lord do sanctify him.

16 ¶ And the Lord spake unto Moses,

17 Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that phath any blemish, let him not approach to offer the bread of his God:

18 For whatsoever man he be that hath a blemish, he shall not approach; a 'blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is broken-footed, or brokenhanded.

20 Or crook-backed, or a dwarf,6 or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken:

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, both tof the most holy and of the holy;

23 Only" he shall not go in unto the vail,

spirit; and thus forms us for himself, that we may dwell alone, and show forth his praise.

the dead body, entering the house where it lay, followhibition extended to every common priest, except in profession. C.]

as our own God, sanctifies us wholly, soul, body, and | tuted their wives and daughters. The Mosaic law is | ture. See particularly Is. 54. 5; Ho. 2. 7, 16 (Tshe even more morally stringent than our translation represents, for zorah does not signify a prostitute, but one who had been humbled .- He is holy-not the husband, CHAPTER XXI. [Ver. 1. Defiled-by touching | but the priest, who, whatever might be his personal character, was ceremonially holy, or dedicated to God, ing to the grave, or mourning.—Patrick. This pro- and should be personally holy in accordance with his

signifies my husband); 2 Co. 11. 2. C.]

Ver. 17. [Blemish, deficiency, redundancy, or injury of any bodily member, blindness, imperfection of growth, or any unclean disease, excluded from the priesthood and constituted, as it were, a providential excommunication, not from certain sacred privileges, but from sacred offices. This ordinance forms, I. A beautiful # Ga.3.10. Pr.13.20 2 Co.6.14-18.

o Heb. a man, stranger, ver.10.

ø ch. 10.14. Je. 3.1,4, 14, 22. Hos. 2. 6, 7; 3.5

6 The slaves or servants that abode in the priest's house, and made part of his stated family, might eat of the holy things as they were permitted. But laboure between the beautiful processing the beautiful processing the state of the holy things as they were permitted. But laboure personnent permanently connected with the family, might not.—I.

q ch. 4. 2, 13,22,27;5. 15,17. Nu.15.24 De.19. 4. He.9.7;5.2.1 Ti.1.13.

r ch. 5.16; 6, 4;v.;27. 13,15,19,27. Mat.22.21.

nor come nigh unto the \*altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do "sanctify them."

24 And Moses told it unto Aaron, and to 2 Mal 21-7. Cold. 17. Ezz. 3.17. Mal. 28. his sons, and unto all the children of Israel.

## CHAPTER XXII.

CHAPTER XXII.

1 The priests in their uncleanness must abstuin from the holy things.
6 How they shall be cleansed. 10 Who of the priest's house may eat for the holy things. 17 The sacrifices must be without blemish. 26 The age of the sacrifice. 29 The law of eating the sacrifice of thanksgiving.

AND the Lord spake unto Moses, saying,

2 Speak unto Aaron, and to his sons, that they aspearate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the Lord.

3 Say unto them, "Whosoever he be of all your seed, among your generations, that goeth unto the holy things, which the children of the holy things, which the children of the holy things, which the children of the holy things, which the children of the holy things, which the children of the holy things. The holy things are not sacrificed by their own fault, they must not such as are of the first through they could not serve as lowed as their main the lowed as their whole the lowed as the lowed as their main the lowed as their whole the lowed as their main the lowed as their way that the lowed as the lowed as their way the lowed as the

unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be dcut off from my presence: I am the Lord.

4 Whate man soever of the seed of Aaron is a leper, or hath a running issue,2 he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The goul which hath touched any such f Ex. 22.31.ch.17.15. shall be unclean until even, and shall not eat the trice of the trice of the trice of the trice of the trice of the trice of the trice of the trice of the trice of the trice of the trice of the trice of the trice of trice of the trice of t of the holy things, unless he wash his flesh with A ch.19.17; 20.17, 19; 10.1,2.Ex.28.43. water.

7 And when the sun is down,3 he shall be clean, and shall afterward eat of hthe holy things; because it is his food.

8 That which dieth of itself, or is torn with beasts, he shall not eat, to defile himself therewith: I am the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them.

10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

11 But if the priest "buy any scul with his" money, he shall eat of it, and he that is born 13.Re.5.9. in his house; they shall eat of his meat.

x Ex.40.5,6. y Set them apart for my worship and service, ver.8.

CHAP. XXII. a ch.15.31; ve1.3,15. 32;ch.18,21,

€ ch.7.20,21.

7 Ot, load them-selves with the ini-quity of trespass in their eating.

ther eating.

8 If any one inadvertently ate of the house, who is a control of the house of the b Ex.13.2, De.15.19. ch.i.-vi. d Die, or be excluded from serving in the sanctuary, Ge.4.16. Ps.96.6,8; 26.

8, e Nu.18.11,19.ch.13, 2;15.2,16.Nu.19.11,14. 2 Heb. running of the reins. fch. 11.24,31; 13.45; 15.5,&c. g ch. 11. 24, 25; 15.5; 16. 24, 26, 28. Nu. 19.7, 21.1 Co.6.11. Re.1.5,6. Ps. 26.6. ing in violation of the divine law.—I.

Set them apart to my sacred relation and service, ver. 9; ch. viii.; 20. 8; 21.8,23. 3 Uncleanness was not removed till the going down of the sun. Sin is not removed but by Christ going down to the grave, Ro. 10.7.1 Co. 15.3.4—C. Ex.xxviii.xxix.;19.5,6

# ch. 17. 10, 13,15;7. 16; i.iii.

h Nu. 18. 9-19.ch.7. 6,9,14. De.18.3,4. x ch.1.2,340.Ex.12. 5; 29.1. Eze.46.4 Mal. 1.14.He.7.26;9.14.1Pe. 1.19;2.22.2 Co.5.21.

y De. 15. 21; 17. 1. Mal. 1. 8,13,14. ver. 22 -25;ch.21.17-23. z ch. iii. Nu. 15,3,8 vii.xxviii.xxix.

a Or, goats, see ver

9 As the priest must be without blemtish, so must the offering be perfect and unblemsshed. This requirement well represents him who offered whensely. He, out 59 th while it also reminds us of the perfect and unreserved mortification of the deeds of the body, and of the perfect and unreserved over the deeds of the body, and of the perfect and unreserved to which the gospel requires, Ga. 2.0, 5.24.6.14, I Jn. 25, 4.12, 6-18, 2 Jn. R. O. 39, —C.

δ ch.21.18-21. Christ and his oblation had no blemish or imperfection, and those of his people ought to have none.

1 Or, kid. cch. 7.16. The imperfect services of gratitude are accepted through Christ.

12 If the priest's daughter also be married unto °a stranger, she may not eat of an offering of the holy things.

13 But if pthe priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.6

14 ¶ And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the Lord;

16 Or suffer them to bear the iniquity of trespass when they eat<sup>7</sup> their holy things; for I the Lord 'do sanctify them.

17 ¶ And the Lord spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, "Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill-offerings, which they will offer unto the LORD for a burnt-offering;

19 Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 Buty whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable

21 And whosoever offereth a sacrifice of peace-offerings unto the Lord to accomplish his yow, or a free-will-offering in beeves or asheep, it shall be perfect to be accepted; there shall be no blemish therein.9

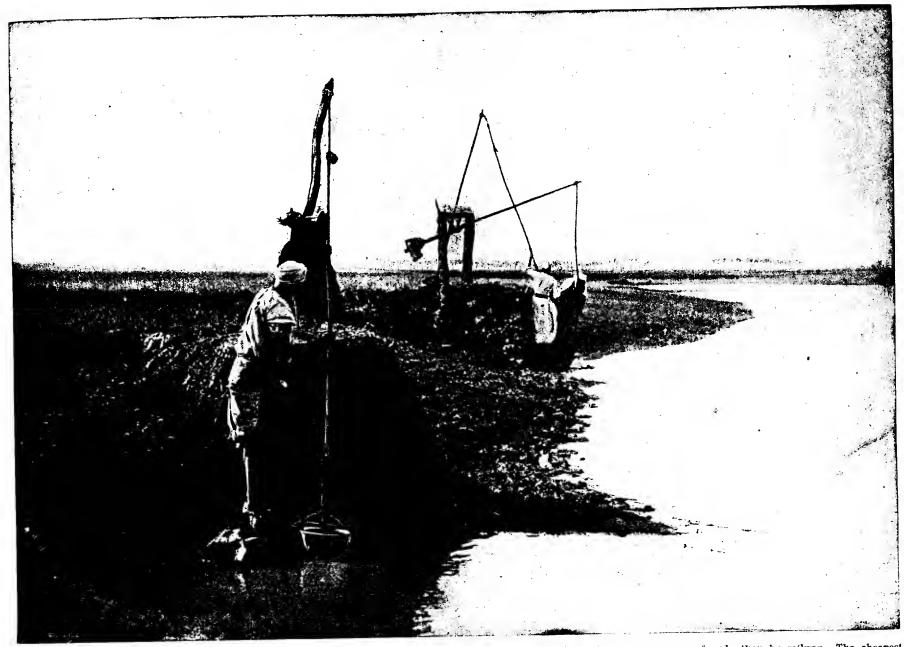
22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in

/ One not a priest, Ex 29. 33. Nu.1.51; 3. 10; 18. 4.7. ver.12.13. I Sa.21.6. Mat.12.4.

5 Heb. with the purchase of his money.



THE DRAWER OF WATER FROM THE NILE—THE METHOD OBSERVED IN THE DAYS OF MOSES. [Levericus, xxii:1.]—We give this picture simply because it illustrates a scene in the land of Moses, and the view we have is a characteristic scene. It is not modern; it is just the very method of drawing water observed in the days of Moses. Labor is so cheap in Egypt and modern machinery so expensive, that labor-saving machines have not yet been introduced into Egypt. Even merchandise can

he transported on the backs of camers more cheaply than by railway. The cheapest thing in Egypt is human muscle, and until the Egyptians are educated to a higher plane of life, they will draw water as they have always done. This water is used for irrigating the soil. It is taken from the Nile and poured into little trenches cut through the land, and from these it is emptied into other trenches, until whole squares of the soil are irrigated.

25 Neither from a dstranger's hand shall ye | A.M. 2514 B.C. 1490. | offer the bread of your God of any of these; dEx. 12. 43 ch.19. because their corruption is in them, and blemishes be in them: they shall not be accepted for you.2

26 ¶ And the Lord spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be 'seven days under the dam; and from the eighth day, and thenceforth, it shall be accepted for an offering made by fire unto the Lord.

28 And whether it be cow or ewe,3 ye shall not kill it gand her young both in one day.

29 ¶ And when ye will offer ha sacrifice of thanksgiving unto the Lord, offer it at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the Lord.

31 Therefore shall ye keep my commandments and do them: I am the LORD.

32 Neither shall ye profane my holy name: but I will be hallowed among the children of Israel: "I am the Lord which hallow you,

33 That brought you out of the land of Egypt, to be your God: I am the LORD.

#### CHAPTER XXIII.

1 The feasts of the Lord. 3 The sabbath. 4 The passover. 9 The sheaf of first-fruits. 15 The feast of pentecost. 22 Gleanings to be left for the poor. 23 The feast of trumpets. 26 The day of atonoment. 33 The feast of tabernacles.

AND the Lord spake unto Moses, saying, a 2 Speak unto the children of Israel, and ay unto them, Concerning the feasts of the Lord, which ye shall aproclaim to be holy conocations, even these are my feasts.

3 \( \Psi \) Six^b days shall work be done; but the eventh day is the sabbath of rest, an holy conocation; ye shall do no work therein; it is the abbath is again to specify the sabbath again to specify the sabbath again to specify the sabbath is again to specify the sabb say unto them, Concerning the feasts of the LORD, which ye shall approclaim to be holy convocations, even these are my feasts.

seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein; it is the sabbath of the Lord in all your dwellings.

ch.21.6,8,17,21.

2 Lest it should be thought that the command to offer perfect and unblemshed animals in sacrifice was binding upon the Israelites alone, and not on such strangers as might live among them, and conform to the plein commans are plein commans given. The same law applied to all, whether Jews or proselvtes.—P.

- FEX.22.20,121,19134.

fEx.22.30; 23.19;74. 26; 29.30.35.37. De.14. 21.ch.19.23,24; 8.33,35; 9.2; 14.8-10. Nu.19.11,

3 Or, she-goat. g De.22.6, h ch.7.12.

A ch.7.12.

f ch. 7. 15-18, with
Ex. 12.10; 16. 19, 2019.
18; 29. 34. Nu.9.12. De.
16.4. 34. Nu.9.12. De.
16.4. 4 Some religious
duties may be deferted, because the believer lacks present
means, time, or opportunity; but the
sacrifice of thanksgroving must be immediate, in which
spirit he can 'pray
without ceasing, 1
Th.5.17.—C.
& ch. 18. 4, 5, 26, 30.
De. 12. 3214.1, 12; 6.1, 2; 8.

1. ch. 28, 21; 10.3. Ex. 20.7.18. 5.16. Mat. 6.9. m ch. 11. 44,45;20.8; 21.8,15. Ex. 19.5,6.1Co. 6.11. Tit. 2.14. 1 Pe. 2.9. ... with 10. # Ex.12.51, with 19. 5,6; 6.7.ch,11.45; 26.45.

#### CHAP. XXIII.

a Nu. 10. 8-10; ix. xxviii.xxix. Ex.23.15-17; 34. 18,22;23;xii.xiii. De.16.1-16.

be. 10, 1-10.

b Ex. 20. 9; 16, 23; 23, 12; 31, 13-17; 34, 21. De, 5.13, ch. 19-3, 18, 56, 2.4, 6, 58.13. Ac. 15, 21. Lu. 13.14. See Ge. 2.1, 2.

A.M.2514. B.C. 1490.

A.M.5514. B.C. 1490.

c Sacred meetings for the worship of God, ver. 3, 3, 7,854.24, 27, 35, 56. Ex. 12. 6. Nu. 28. 128. 5. 200. 5. 12. 12. 5. 200. 5. 12. 12. 5. 200. 5. 12. 5. 200. 5. 12. 5. 200. 5. 12. 5. 200. 5.

23:35.17, 422.De 4EX.23.16;34.22.De 25.9, 10-3.215, 10-28.
20.9, 10-3.215, 10-28.
20.9, 12-3.9

—P.

1 Nu. 28.19-24. ch.i.
He.10.10,12,14.

m Nu. 15. 4,5. ch.ii.
Jn.10.xe.1Co.1.30. Ro.

75.8-11. 7 ch.25.23; 2.14; 19. 23-25. Ex. 13. 2,12; 23. 19; 34. 19,26. Jos. 5.11. Ru.2.14. 1 Co.3.21,22. Pr.3.9,10. Mat.6.33.

4 These are the feasts of the Lord, even choly convocations, which ye shall proclaim in their seasons.

5 Ind the fourteenth day of the first month at even is the Lord's passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened

7 In the first day ye shall have an holy convocation; ye shall do no gervile work therein.

8 But ye shall offer han offering made by fire unto the Lorn seven days: in the seventh day is an holy convocation; ye shall do no servile work *therein*.

9 ¶ And the Lorp spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf<sup>3</sup> of the first-fruits of your harvest unto the priest;

11 And he shall wave the sheaf before the Lorn, to be accepted for you: on the morrow after the sabbath the priest shall wave it.4

12 And ye shall loffer that day, when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the Lord.

13 And the meat-offering thereof shall be mtwo tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour; and the drink-offering thereof shall be of wine, the fourth part of an hin.

14 And "ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God:5 it shall be a statute for ever throughout your generations in all your dwell-

15 ¶ And pye shall count unto you from the

the priests to separate themselves from the holy things, imports, that the priests presume not to plead any exemption from the law relating to the use of holy things, upon any plea of office; but rather that they should consider their office as imposing an obligation to a more scrupulous observance of the divine precepts, 1 Ti. 4. 12; Phi. 3. 17; 2 Th. 3. 9; 1 Pe. 5. 3. The extension of this law, and its privileges, to the priest's purchased and permanent servants, as well as family, ver. 11, 13, shadows out the ingathering of the Gentiles upon Christians an impressive lesson of the necessity not merely of personal but of family religion. C.]

REFLE perfect and

Ver. 23. [Why this distinction? A vow was a solemn promise made to God, of which it is said, 'The the absolute perfection of his sacrifice of himself, and the equinoctial new-moon in spring; and on the four-

20. 29, 30. Against this tendency the Lord directs the provisions of this law. Accordingly the order to presumption of 'continuing in sin, that grace might abound,' Ro. 6. I, and irresistibly enforces the fact, that true believers, whilst they 'become *dead* to the law by the body of Christ,' are 'married to him who is raised from the dead, that they should bring forth fruit unto God,' Ro. 7. 4. C.]

Ver. 25. [Though by instruction, example, and prayer, believers may aid one another, yet no man can be converted for another; and 'except ye be converted, ye shall not enter into the kingdom of heaven,' Mat. 18. 3. Religion cannot be by proxy, it must be per-

REFLECTIONS.—Beholding in these figures the perfect and permanent purity of my Redeemer's person and nature; the persevering exactness of his obedience; powerfully influence us to obedience but a firm faith and deep sense of his redeeming love.

CHAPTER XXIII. [Ver. 4. Feasting and holiness are generally esteemed incompatible; but there is no more necessary separation than between God and man. Now God and man we never find reconciled to each other, Ro. 8. 7, unless in the sacrifice of the Lord Jesus Christ, 2 Co. 5. 18-20; so feasting and holiness we will never find united, until we have learned 'to use the world without abusing it,' I Co. 7. 31; a lesson which nothing short of 'the renewing of the Spirit,' Tit. 3. 5, can effectuate. C.]

Ver. 5. [The Jews reckoned two concurrent years; the one sacred, relating to religion, the other civil, relating to temporalities. The sacred year began with A.M. 2514. B.C 1490.

g ver. 7, 8, 21, 35, 36 Ga. 5.1. Lu. 1.74,75. Ps 116. 16. He. 4: 3, 9, 10 Mat. 11. 28,29.

A ch.16.1-34.Nu.29. 7-11. Da. 9. 24. Is. liii. He.9.12.14. Zec.12.10. Ac.2.36,37. Eze.16.62,

m Ge.17.14.ch.20.3

morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbathsq shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days;5 and ye shall offer a new meat-offering unto the Lord.

17 Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour; they shall be baken with leaven; they are "the first-fruits unto the LORD.

lambs without blemish of the first year, and one young bullock and two rame. The property of the second seven and one young bullock and two rame. young bullock and two rams: they shall be for 2 ver. 12,13. Nu. 28, 26-39;xv.ch.lii. a burnt-offering unto the Lord, with their 3.7-th. 1.27-26. Na. 27 meat-offering and their drink-offerings, even an offering made by fire, of sweet savour unto the Lord.

19 Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the listing Roal English Action Roal English Road English Roal English Roal English Roal English Roal English Roal English Roal English Road Eng first year for a sacrifice of peace-offerings.

20 And the priest shall wave them, with the bread of the first-fruits, for a wave-offering before the Lord, with the two lambs: they shall be aholy to the Lord for the priest.

21 And ye shall proclaim on the self-same day, that it may be an holy convocation unto you; ye shall do no servile work therein: "it shall be a statute for ever in all your dwellings throughout your generations.

22 ¶ And dwhen ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto the poor and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake unto Moses, saying,

The feast of trumpers marked the corresponding to the corresponding to the corresponding to the stranger: I am the Lord your God.

23 ¶ And the Lord spake unto Moses, saying, the corresponding to the c

24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. The beautiful of the seventh month, shall ye have a sabbath and the seventh same of the other were thusanounced. Some suppose is be a memorial of the seventh same suppose is be a memorial of the seventh same suppose is be a memorial of the seventh same suppose is be a memorial of the seventh same suppose is be a memorial of the seventh same suppose is supposed in the seventh same suppose is supposed in the seventh same supposed i

A.M. 2514. B.C. 1490.

q Weeks, Lu.18,12. Ac.20.7.1 Co.16,2. at Mount Sinai, when the law was given. Others, that it was a memorial of the crea-tion of the world, which is supposed to have been at this season of the year.—

\* Ac. 2.1. 1 Co.16.8. Nu.28.26.

5 The fiftieth day after the roth of Abib, when the sheaf of first-fruits was presented, was the feast of penteost, it consequently took place always exactly seven weeks after the passover.—P.

5 ver. 10,21,13.

t ch.7.13. Mat.13.33. 2 Tb.3.1. Ac.2.37-47.

<sup>8</sup> That is, by fasting. See acte on ch. 16.29.—P. f ch.16.29-34.Da. 9 24. Ep. 1. 7. Col. 1. 14 Phl.3.9-11. Mat.11.28

A Ac. 20. 21. Zec. 12. 10. Lu. 13.35. Ja. 3.36. Ro. 6.6. Ga. 5.24.

/ See ver.2,28,30,3: Ex.23.12;31.14,15

a Most holy, Nu.18. 3-12.De.18.4.

o ver. 39-43. Nu. 29 12-38. De. 16. 13,14; 3 10. Ex. 34.22; 23.16. LL. 81,62-65. Ne. 8.14

18.23. dch.19.9,10. De.24. 159-21; 80.11-14. Ru.2. 27,18. 11-14. Ru.2. 27,18. 11-14. Ru.2. 27,18. 11-14. Ru.2. 27,18. 11-14. Ru.2. 27,18. 11-14. Ru.2. 27,18. 27,18. 27,19

₹ Jn.7.37.16.35.10.

25 Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the.

26 ¶ And the Lord spake unto Moses, saying,

27 Also on the tenth day of hthis seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls,8 and offer an offering made by fire unto the Lord.

28 And ye shall 'do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God.

29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people:

30 And whatsoever soul it be that doeth any work in that same day, the "same soul will I destroy from among his people.

31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even shall ye celebrate your sabbath.9

33 ¶ And the Lord spake unto Moses, saying, 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord.1

35 On the first day shall be pan holy convocation; ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

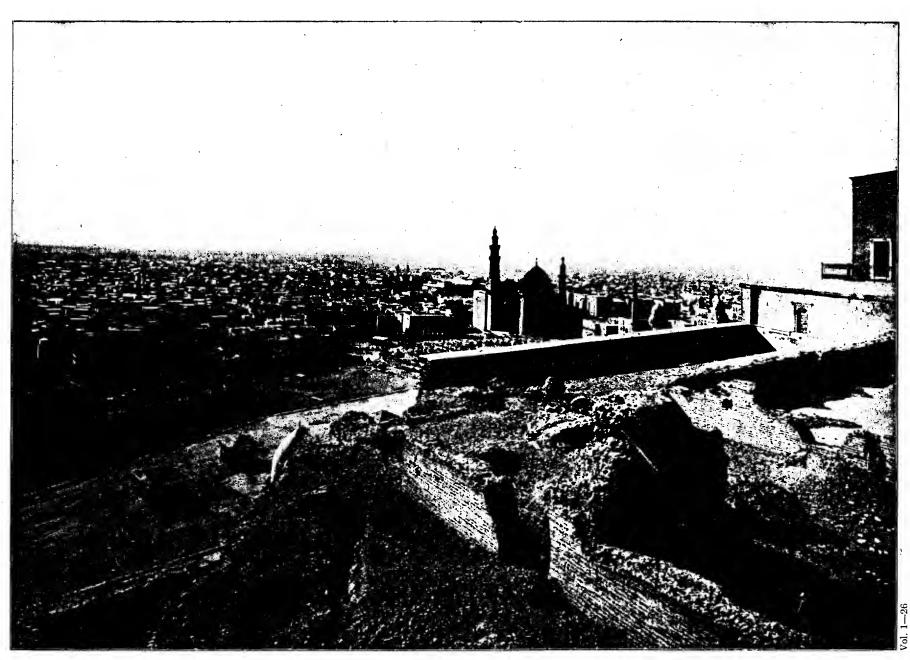
37 These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to

so called because on the *fiftieth day* from the *passover* this feast was celebrated), why, in this feast, is the commixture of leaven directly enjoined? Let it be obcommixture. Thus, love, commingled with the world, cannot co-exist with the love of God, 1 Jn. 2. 15; but love, commingled with the knowledge of Christ, is very God dwelling in the heart, I Jn. 4. 16. Love in the one combination we must expel; love in the other must abound more and more, Phi. 1. 9; 1 Th. 3. 12. It is thus that leaven representing the active principle of the sinner in a state of worse than Egyptian bondage, Ro. 6, 16, is utterly to be case out; while leaven representing the active principle of a believer 'made free from sin,' Ro. 6. 18, is carefully to be retained. This feast being one of the harvest the

Joshua at Jericho, ch. 6. 4, as well as by Asaph, Ps. | 81. 3 (for the Hebrew original distinguishes them from the silver trumpels, Nu. 10. 2, 10), many of the Jewish rabbins are of opinion that the feast of trumpets was a memorial of the deliverance of Isaac by the substitution of a ram, Ge. 22. 13: and because the original Hebrew in the text means a shout of a multitude, as well as blowing of trumpets, others are of opinion that it was an anniversary memorial of creation, according to Job 38. 7. Basil and Theodoret considered it a memorial of the trumpet in the delivery of the law on in the judgment and destruction of the mystical Babylon, it was an anniversary memorial of creation, according Sinai, Ex. 19. 16; Patrick, as a solemn celebration of the entrance of the civil new year. Both Jennings and Cruden deliver it as an admitted opinion that the Scriptures do not, as in other cases, acquaint us with

of the trumpet, except blown by an experienced trumpeter, and falling upon the practised ear of the soldier instructed in the secret meaning of the different calls, see Nu. 10. 4; 1 Co. 14. 8. Hence, in the New Testament, the trumpet's voice is always for judgment and deliverance, as in I Co. 15. 52; and in the last scenes of Revelation, during the trumpet of the seventh angel, we are told, 'the mystery of God shall be finished, and the final deliverance of the church of the redeemed

REFLECTIONS.—While I consider these sacred festivals as memorials-of the finished



AIRO FROM THE CITADEL—NEAR WHERE THE ISRAELITES SOJOURNED IN EGYPT. [Leviticus, xxiv:1.]—We are viewing this city from
the Citadel, which is a small town in itself, and was built by Mohammed Ali.
From the Citadel we have a fine view of Cairo. The pyramids are in the distance
to the west, and the Nile is seen winding its way toward the sea between. Cairo has
a population of about 500,000. It has absorbed into itself and may be called the

modern representative of Memphis and Heliopolis, and the surrounding cities of ancient times. The Khedive spends part of the year here. Cairo was the home of the distinguished pasha who aided DeLesseps in opening the Suez canal. It is a strange commentary upon history that this region, once swept by the Pharaohs, should now be under the dominion of a Christian nation. The English soldier is seen on all sides in Cairo.

offer an offering made by fire unto the LORD, a

offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day;

38 Beside the 'sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free-will-offerings, which ye give unto the Lord.

39 Also in the fifteenth day of the seventh month, when ye have "gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day the "boughs of goodly trees, branches of palmitrees, and the boughs of thick trees, and willows of the brook; and ye shall "rejoice before the Lord your God seven days."

41 And ye shall keep it a feast unto the Lord your God seven days.

41 And ye shall keep it a feast unto the Lord your God seven days.

41 And ye shall keep it a feast unto the Lord statute for ever in your generations; ye shall celebrate it in the seventh month.

42 Ye shall "dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That by your generations may know that I made the children of Israel to dwell in booths:

43 That by your God.

44 And Moses declared unto the children of seven.

44 And Moses declared unto the children of seven.

45 That Lord 22

2 The business of the world could not go on prosperous promote shall dwell in booths.

46 That be usens and head of the seventh share the same that the seventh month.

47 That by our generations may know that I made the children of Israel to dwell in booths:

48 That by our generations may know that I made the children of Israel to dwell in booths:

49 That by our generations of the land of Egypt:

40 That by our generations of the land of Egypt:

40 That by our generations of the land of Egypt:

40 That by our generations of the land of Egypt:

41 That by our generations of the land of Egypt:

42 That by our generations of the land of Egypt:

43 That by our generations of the land of Egypt:

44 And

I am the LORD your God.

am the Lord your God.

44 And Moses declared unto the children of rael the feasts of the Lord.

CHAPTED VIII Israel the feasts of the Lord.

## CHAPTER XXIV.

1 The oil for the lamps. 5 The show-bread. 10 Shelomith's son blasphemeth. 13 The law of blasphemy. 17 Of murder. 18 Of damage. 23 The blasphemer is stoned.

The oil for the lamps. 5 The show-bread. 10 Shelomith's son blasphemeth. 13 The law of blasphemy. 17 Of murder. 18 Of damage. 23 The blasphemer is stoned.

AND the Lord spake unto Moses, saying, 2 Command the children of Israel, that they a bring unto thee pure oil-olive beaten for the light, to cause the lamps to burn continually. 3

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Subscriptio the light, to cause the lamps to burn continually.3

CHAP. XXIV.

A.M. 2514. B.C. 1490.

yielding oil and the oil as yielding light, are the Scripture emblems of a church, bearing the fruit of the Sprint, and giving light to the dark world, RO.11.17, Mat. 5.14.Phi.4.15.—C.

b Ex.27.21; 40. 4, 24, 25:25.31.Nu.8.2,3.1Sa.

c See ch. 23.21. Ex. d Ex.31.8; 25.31; 40. 4.24,25. Nu. 8.2-4. Re 1.20.

e Ex.25.30. Nu. 4.7. Ac.26.7. Ga.6.16. Jn.6. 35. De.32.9. Ps.135.4

f 1 Co. 14, 33. Ep. 2. 12-18, 1 Co. 12, 12; 14

g Ex.25. 24. 1 Co. 1. 30. He.9.24.

h He.7.25.Re.8.3,4. Ep.1.6, r ch.2.2;23.24. Ge.9. 14-16. Ex.28.12,29; 30. 16.Nu.10.10.

& Nu.4.7. Ne. 20.32,

33

4 Fine floor, a pure table, pure frashin-cense—are they not the significant emblems of a 'contrute heart,' Ps. 51. 17, a heart broken because of sin, as wheat between the micleansed from all cleansed from all cleansed from all cleansed from all cleansed from all cleansed from a cleansed from a cleansed from a cleansed from a pure church-fellowship at the table of the Lord's and of the prayers of saints, prayers of saints, prayers of saints, and the prayers of saints, and is not the bread and is not the bread and is not the bread and in morder, the re-union of natural men into one body, by one spirit and configuration of the saints of

/Ex.29.33. ch. 8. 3 Mat. 12.4.1 Sa. 21.6. I 53. 10, 11. Jn.6.53-57.

m Ex. 12.38. Nu. 11 # Ex.20.7.ver.15,16

o Nu.27.5; 15. 34, 35 Ex.18.22,26.

≠ Nu.15.34. b Heb. to expound unto them according to the mouth of the LORD.

3 Without<sup>b</sup> the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: "it shall be a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the Lord continually.

5 ¶ And thou shalt take fine flour, and bake 'twelve cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put hpure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord.

8 Every sabbath he shall \*set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant.4

9 And 'it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire, by a perpetual statute.

10 ¶ And the son of an Israelitish woman. <sup>m</sup> whose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp:

11 And the Israelitish woman's son "blas. phemed the name of the Lord, and cursed. And they brought him unto Moses; (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan;)

12 And they put him in ward, that the mind of the LORD might be showed trem.5

13 ¶ And the Lord spake unto Moses,

soul. Yea, they represent to me how his people, and their services offered through him, are the delight of care. Let us honour the Lord with the first-fruits of command of God, and the concurrence of the congrehis Father, and the joy of his own heart. In the firstfruits of barley and flour let me behold Jesus in his debasement and glory, as having in all things the pre-eminence, sanctifying the whole harvest of lost men, and all their fruits of righteousness; and as offered to be the present and endless nourishment of my soul. Let them also figure out the lovers of God, who are first-fruits to God and the Lamb; and their ready and acceptable service. In the passover 1 discern him as our passover sacrificed for us. In the feast of unleavened bread, I see him, as through his whole life, a man of sorrows; but holy, harmless, and undefiled. In pentecost, I behold him exhibited as the law-fulfiller in the apostolic period for the salvation of multitudes. In the feast of trumpets, I hear the gospel sound, from morning to evening of the Christian period, proclaiming a full salvation, through a crucified Redeemer, to all the ends of the earth. In the fast of expiation. I

all our substance. While kind to strangers, to the poor and destitute, let us hearken to the joyful sound of sal-

CHAPTER XXIV. [Ver. 11. Blasphemed the NAME, as it stands in the Hebrew, the words 'of the Lord' being supplied by the translators. The Hebrew for blaspheme signifies to gore, as a beast with a horn; to pierce as with a sharp instrument: so it is translated, 1s. 36: 6, and well representing the mixture of contempt The name is evidently that of the Angel of the cove-

command of God, and the concurrence of the congregation.—Note, (1) How careful should Christians be, lest by any timid silence in the sight of the wicked, or by any failure of just and loving reproof, or by any act of joining with them or approval of them, our harvest and vintage of labours are ended, then shall we commemorate with pleasure our hardships by the way, and rejoice to change them for an eternal weight of glory.

15. 39. 1, 2, by any failure of just and loving reproof, or by any act of joining with them or approval of them, Ep. 5. 11, they should become 'partakers of other men's sins,' I Ti. 2. 22. (2) Let blasphemers recollect that awful intimation, Mat. 12. 36; and if 'for every idle word,' then how for every blasphemers are also with the winder. vation to miserable sinners; and, looking on Jesus Ps. 39. 1, 2, by any failure of just and loving reproof, Christ as crucified for us, let us afflict our souls till God or by any act of joining with them or approval of them, idle word,' then how for every blasphemous word, will they be able to 'give amount in the day of judgment?'

REFLECTIONS .- While in Jesus' light I see light, and feed upon him, especially from Sabbath to Sabbath, let me essay to give light in his church, and be a good savour of Christ, in the feeding of his people with the true bread which cometh down from heaven. Let Is 36: 6, and well representing the mixture of contempt and hatred of God from which blasphemy springs. of divine truth he adulterated with the fancis

e De.15.1,2;31.10.

1 Heb. of the separation.

g Ga.3.28. Col.3. 17 Ac.c.44. Ep.2.12-22;3 6-9.Ro.3.29,30.

f 2 Ki. 19. 29. Is. 37.

14 Bring forth him that hath cursed without the camp, and let all that heard him rlay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: s well the stranger, as he that is born in the and, when he blasphemeth the name of the learned part of a man, whether a special part of a man, whether a special part of any man, whether a special stranger, or an isolated part of the larely be put to death.

17 ¶ Andw he that killeth any man shall shall present the life of any man shall part of the learned part of the larely be put to death. as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.

surely be put to death.

18 ¶ And he that \*killeth a beast shall make 6. PEX.21.18-97:22 5. it good; beast for beast.8

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done

to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have vone manner of law, as well for the stranger, as a well as he stranger, as a well for the stranger, as a well for the stranger, as a well as he shall be put to death.

22 Ye shall have vone manner of law, as well for the stranger, as a well as he will be put to death.

23 ¶ And Moses spake unto the children of Israel, that they should bring forth him that had cursed out of the camp, and astone him

had cursed out of the camp, and astone him with stones. And the children of Israel did as the Lord commanded Moses.1

## CHAPTER XXV.

1 The sabbath of the seventh year. 8 The jubilee in the fiftieth year. 14 Oppression forbidden, 18 A blessing promised to obedience. 23 The redemption of land. 29 Of houses. 35 Compassion to be had of the poor. 39 The usage of bondmen. 47 The redemption

AND the Lord spake unto Moses in mount A Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land \*keep a | 28,20, 20,27, sabbath unto the Lord.

3 Six years thou shalt sow thy field, and six of Heb. rest, Ex. 123.

A.M. 2514. B.C. 1490. q ch.13.46.Nu.5.2,3; 15.35.

r De.13.9;17.7.

s ch.20.2,27. Nu. 15. 35, 36. De. 13.10; 17. 5; 21.21; 22.21.24. ver. 16 23.Ex.19.13.

★ Ge.9.6. Ex. 21.12, 23.Nu.35.18,31. De.19. 21.ver.21.

2 The whole land was to be common property during the sabbatical The vineyards and free to all, whether Israelites or foreigners. The fields were to be open to all animals, wild or tame. The sabbatic per law and the sabbatic per cal lilustration of the truth: 'The earth is truth: 'The earth is the Lord's, and the fulness thereof.'—P.

A ch.23.15. 3 Heb. louder i ch.27.17. Nu. 36.4 Is.61.2. Lu.4.19. Is.63

& ch. 23. 24, 27; xvi 8 Heb. life for life.

He.2.12-15. Ac. 13.38, 30. 1 Co.2.2;1.23,24,31. Ep.3. 9, 2 Th.3.1. Ro. 10.18; 15.19. 2 Co.5.19y Ex.12.19,49. Nu,9, 21. 14; 15.15, 16,29, ch. 17, 12,13,15;19.34.

4 All joy arises from atonement, He. 9. 28; reconcilation, Ro. 5. 10; peace with God, Ro. 5. 1, 2.—C.

5 The year of finite was so called from the Helvrew sow called from the Helvrew word jobet, which signifies primarily 'a ram's horn, and then the sound produced by the sound produced by the sound produced the year of the blowing of the year of the blowing of the horn; and is thus analogous in name to the 'feast of trumpets. The stated for the year, counting apparently from the time when they obtained complete possession of Cambridge of Cambrid

# See Ge. 17. 7 Ex.

a De.17. 5, 7 Jos. 7. 25. Nu. 15.35,36. See ver.14.

1 This incident pro-bably occurred at the time when Moses was declaring the law of God publicly to the assembled 1sto the assembled Israelites; and it is recorded to show that
the law was not a
dead letter, but that
in all its rigour it was
to be carried out.—
P.

CHAP. XXV.

# Ex. 19. 1. ch. 1. 1. Nu.1.1;10.11,12. b Eze.2.7;3.17 Mat. 28.20. Col.1.28,29. Ac.

24,25. o ch. 19.33; ver. 17. 1 Th.4.6. Mat. 7.12. c Is.8.8.Ho.9.3. ver. 23;ch.xxvi. # Ro.13. 12-14. Phi. 4.5. Lu.21.34.2 l'e.3.10

l ver. 30-41. Ex. 21. 26.Je.34.8,9.

m ver. 4-7. Is. 61, 2; 63.4.

n ver.10, 28, 41. Re. 5.9. Ep. 2.13-18. 1 Pe.2.

years thou shalt prune thy vineyard, and gather in the fruit thereof:

4 Bute in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD; thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be

8 ¶ And thou shalt number heven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet<sup>3</sup> of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement4 shall ye make the trumpet sound throughout all your

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye "shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the

13  $In^n$  the year of this jubilee ye shall return every man unto his possession.

14 ¶ And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye 'shall not oppress one another.

15 According to the number of years after the jubilee thou shalt buy of thy neighbour, and

wanting to cast at them all! Let my soul weep in | (5) It inculcated the doctrine of providence; upon faith | jubilo, to rejoice with shouting. It is an institute secret places for their crimes! Shall not God visit for | in the spiritual, and covetousness in the natural man; these things? Shall not punishment come on such a nation as this?

CHAPTER XXV IVer 7 The subhatical man

and thereby encouraged the one, and condemned the other. (6) It set forth the rest (the sabbatism, keeping of sabbath) that 'remaineth for the people of God,'

eminently typical of Christ, as the particulars will demonstrate. C.

Ver. 10. [The Jew might be compelled to surrender his own freedom; he might sell his children, or they according unto the number of years of the fruits he shall sell unto thee:6

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt efear thy God: for I am the Lord your God.

18 ¶ Wherefore ye rshall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and of Heb. for cuting ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat

20 And if ye shall say, 'What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I "will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

23 The land "shall not be sold" for ever:
for the land is mine; for ye are "strangers and sojourners with me."

24 And in all the land of your possession ye shall great and powerful the and you individually remain in all the land the powerful the and you individually remain in all the land the powerful the and you individually remain in all the land the powerful the and you individually remain in all the land the powerful the and you individually remain in all the land to you individ

24 And in all the land of your possession ye shall<sup>2</sup> grant a redemption for the land.

25 If thy brother be awaxen poor, and hath Ne.5.3-5.206.89 Re. sold away some of his possession, and if any of St. 176.318, 118.118, 118.118 25 If thy brother be awaxen poor, and hath his kin come to redeem it, then shall he redeem that which his brother sold.9

that which his brother sold.9

26 And if the man have none to redeem it, and hinself¹ be able² to redeem it;

27 Then let him count the years of the sale thereof and restore the overplus unto the man to whom he sold it; that he may return unto the man to whom he sold it; that he may return unto the man to whom he sold it; that he may return unto the man to whom he sold it; that he may return unto the man to whom he sold it; that he may return unto the man to whom he we feel the feels the man to whom he we feel the feels the man to whom he we feel the feels the feels the feel the feels the feel the feels the feel the feels the feel the feels the feels the feel the feels the feels the feel the feels the feel the feels the feel the feels the feel the feels the feels the feel the feels the feel the feels the feel the feels the f his possession.

his possession.

28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee; and in the jubilee it shall go out, and in he behall return unto his possession.

29 ¶ And if a man sell a dwelling-house in found sufficiency. a walled city, then he may redeem it within a of See ver. 13 Ep.1.

A.M. 2514. B.C. 1490.

6 The buyer had no right but till the jubilee.

q ver.43. De. 25. 18. Mal.3.5.Ro.3.18.

r ch.26.3-12. De.28. r-14: 12: 15: 33. 12, 28. Eze.34.27,25.

s ch. 26, 4, Ps. 67, 6; 85, 12,

# Mat. 6. 25, 26, 34. Lu.21.34.1 Co.7.32,

# De.28.8. Ps.133.3; 147.14.15; 68.28. Is.37. 30;32.16.

x 1 Ki. 21. 3. Eze.48. 14. Ho.9.3. Is.8.d. Zec. 2.12. He.11.9.10,13.14. 1 Pe.1.4 5. Ro.8.38,39. Jn.10.28,29.

y 1 Ch, 29, 15, Ps. 39, 12;119,19,1 Pe, 2,11,

z Ru. 4.4,6. Jn.3.16. He.9.12,15.

9 This verse intro-duces the GOEL, the kinsman redeemer, a

2 Heb, his hand hath attained and

3 Such houses quickly underwent great alterations, and did not so effectually mark out the distinc-tion of families.

4 Heb. redemption belongeth unto it.

c Nu.35.2-8. Jos.21 1-42. i Ch 6.54-81. Je 32.6-16.Ps.73.1.25. 5 Or, one of the Le vites redeem them.

d Nu.18.20,23,24;35, 2-8. De.1.1,2. Jos.21, 1-42.1 Ch.0.54-81.

1-42.1 Cho.54-81.

8 These houses of the Levies in the cities afterwards allotted to them, with the gardens and pastures in the suburbs, were the only inheritance of the cities afterwards and the cities and the cities of the c

e ver.23. Ac.4.36,37. 1 Pe.1.4,5.

7 The Levites were 7 The Levites were not engaged in agri-culture, as they were supplied by the ap-pointed contribu-tions, De.Lz.12,18,14. 29; 16,11.13, 46c., the Ried was for their cattle, Nu. 35, 3, and being held m community, be alternated to strangers, who might disturb its peace—C.

f De. 15.7.8. 1 Th.5. 14.Ja.2.15.16.1Jn.3.16, 8 Heb. his hand faileth.

9 Heb. strengthen g Ex. 22, 25, De. 23, 19, Pr. 28.8, Eze. 18.8, 13,17; 22,12, Ne.5.5-7, Ps. 15.5,

h ch.19.36. Ex.20.2; 3.8; 6.7. Nu.15.41. De. 13. 5.10; 20.1. Ju. 2.12. Je.30.22;31.33.

i Ex.21.2; 22.3. De. 15.12. Je.34.14. 2 Ki.4. 1. 1 Ki.9.22. ver.35,43,

46.

1 When a man got into debt and was into debt and was last demands of its creditors, instead of being thrown into the prison, as he would be with us, he was handed over, or sold, to his creditors, that by his personal labours he might as far as possible recombered by the personal labours he might as far as possible recombered by the personal labours he was not to be treated harship—he was not to be treated harship—he was no be received and treated as a brother.—P.

2 Heb. serve the

<sup>2</sup> Heb. serve thy-self with him with the service, &c.

\*Ex.21.1-6, ver.10.
Tit.2:14.Ps.68.22. The jubilee freed him and his whole family, whether it was at the end of six years or not.

whole year after it is sold; within a full year mav he redeem it.

30 And if it be not redeemed within the space of a full year, then the house3 that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages, which have no walls round about them, shall be counted as the fields of the country; they may be redeemed,4 and they shall go out in the jubilee.

32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession,

may the Levites redeem at any time.

33 And if a man purchase of the 5Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee: dfor the houses of the cities of the Leviter are their possession6 among the children of

34 But the field of the suburbs of their cities may not be sold: for it is their perpetual possession.7

35 ¶ And if thy brother be waxen poor, and fallen in decay8 with thee, then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

36 Takeg thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 Ih am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

39 ¶ And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve<sup>2</sup> as a bondservant:

40 But as an hired servant, and as a soourner, he shall be with thee, and shall serve thee unto the year of jubilee:

41 And then kshall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

Peliverer, who said, 'The Spirit of the Lord is upon | will soon be his by the baptism of fire, and the estabme, because he hath anointed me to preach deliverance to the captives, to set at liberty them that are bruised. to preach the acceptable year of the Lord,' Ln. 4. 18. But the jubilee restored the Jew not only to liberty, but

lishment of everlasting righteousness, 2 Pe. 3. 7-13. C.]

Ver. 30. [The house in a walled city, being purchased as a place of safety and of trade, could not be reclaimed after a year's possession. As a political ordinance, property; so are believers restored to an inheritance this operated as a needful prevention of managely, wh

public peace, they were thus dispersed through the tribes, and, as such, possessed the special right of redeeming their houses at any time; a privilege not bestowed for their private benefit, but necessary to the public welfare-an emblem of the inalienable right of

6 Or, by

r ver. 42. Ex. 13.3;20. 2. 15. 43. 3. Ps. 116. 16. Lu. 1.74,75.

CHAP. XXVI.

a ch. 19. 4. Ex.20.4. De.5.8; 16.21,22; 27.15. Nu. 33. 52. Is.2.16. Ps. 97.7.

2 Or, figured stone. Heb. a stone of pu-ture.

1 Or, piliar.

these

- 42 For they are 'my servants which I brought forth out of the land of Egypt: they shall not be sold as bond-men.2
- 43 Thoum shalt not rule over him with rigour, 2 Heb. with the but shalt fear thy God.
- 44 Both thy bond-men, and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.
- 45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession:
- 46 And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bond-men<sup>3</sup> for
- a possession; they shall be your bond-men³ for ever: but over your brethren, the children of Israel, ye shall not rule one over another with rigour.

  47 ¶ And if a sojourner or stranger wax rich hy thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

  48 After that he is sold he may be redeemed again; °one of his brethren may redeem him:

  49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or, if he be able, he may redeem himself.

  50 And phe shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale⁵ shall be according unto the number of strategies.

m Ep. 6. 9. Col. 4. 1 Ne.5.9.

- # Is. 14. 1, 2. Ps. 2.8.
  Is. 56.3-8. They were allowed to buy heathers for slaves; and these were their perpetual property.
- 3 Heb. ye shall serve yourselves with them.
- 4 Heb. his hand
- 9. Pver. 15, 16. The prices, whether of lands or Hebrew servants, were always to be stated according to the distance of the year of jubilee; and the less the distance the less was to be the price.
- There. a stone of parties.

  3 This verse contains a sweeping command sidolatry in every form: "Yen of shall not be shall n c De. 28. 1-14; iv.-xxvii. ch. 18.4.5,30; i.-xxv Ex.xx.-xxiii.

d De. 11.14;28.12. Je 3. 3; 14. 22. Eze.34.26 27. Ps. 67. 6;65.9-13.

4 There is a kind of sentimentalism in these days existing in these days existing in these days existing the sentimental of sentimental of sentimental of sentimental of sentimental of sentimental of sentimental of sentimental desired and bessing as resulting from a form of God's law. They think it savours of the world, and they imagine that it can only spring from the self-fishness of the human hear of Such and the sentimental of the sentimental

years; according to the time of an hired servant shall it be with him.

- 51 If there be yet many years behind, accord. ing unto them he shall give again the price of his redemption out of the money that he was bought for.
- 52 And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption.
- 53 And as a yearly hired servant shall he be with him; and the other shall not rule with rigour over him in thy sight.
- 54 And if he be not redeemed in 6these years, then he qshall go out in the year of jubilee, both he and his children with him.
- 55 For unto me the children of Israel are servants; they are "my servants, whom I brought forth out of the land of Egypt: I am the LORD vour God.

#### CHAPTER XXVI.

1 Against idolatry. 2 Religiousness. 3 A blessing is promised to them that keep the commandments. 14 A curse is denounced against those that break them. 40 God promiseth to remember those that repent.

TE shall make you ano idols nor graven image, I neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.3

- 2 Yeb shall keep my sabbaths, and reverence my sanctuary: I am the Lord.
- 3 ¶ If we walk in my statutes, and keep my commandments, and do them;
- 4 Then dI will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.4

explained and defended on its own merits, which are these. (1) These services were bought at their just price; not from men-stealers, traffickers condemned of God, Ex. 21. 16, but from the parties themselves. (2) They might be redeemed or manumitted without any legal hindrance, as is evident from the case provided for, Ex. 19. 20. (3) They are under the protection of the law, Jos. 9. 20, 21. (4) By comparing Ju. 1. 27, 28, 30, 33, 35, with 1 Ki. 9. 20, 21, the bond-service, in a most remarkable instance, will be found a mere rent-charge or tribute, either in labour or money, in return for the possession of houses or lands. And farther, from Ezr. 2. 21; Ne. 7. 5, 6, 57, 61; 10. 28, compared with Ex. 12. 44, and with the everlasting covenant with Abraham, Ge. 17. 12, 13, 27, it will appear that bond-servants were (as in the case of Solomon's servants) legally incorporated with the church and kingdom, and entitled to all the covenant privileges of Abraham's lineal descendants. (5) By the Mosaic law every servant, and therefore, in a special manuer, the privileged bond-servant, was protected by law from

expedients, but by eternal principles: but it is to be affection to created comforts, and never hasten to be measure, verified in some of their former deliverances; rich, but depend on God for daily bread, in following the ways of religion and charity. In view of my eternal jubilee, let me consider wisely the cases of the poor; study equity in all my dealings; and stand fast in the liberty wherewith Christ has made me free. Blessed be his glorious name-though I have forfeited all my happiness-though I have sold myself a bond-servant to Satan and my lusts—my kinsman-redeemer Christ has paid all my debt, all my ransom! And whom the Son hath made free, they are free indeed! Let me adore his goodness, that, while almost all the world are wilfully in bondage, the true and faithful, according to the Spirit, are made the Lord's freemen.

> CHAPTER XXVI. Ver. 1-46. This chapter, which mostly corresponds with De. xxviii., is a summary of the oracles and providences of God relative to the Jewish nation. In the first part of it we have a summary of much of the contents of those promises

especially in the mercies which they received in their return from Babylon, and afterwards until the time of Christ. But we expect a more full accomplishment of it in the latter days, when the Jews shall be converted to the Christian faith, and replaced in their own land.

[Ver. 5. Because God's temporal promises and threatenings were so many, some have thoughtlessly asserted that he urged not the doctrine of a future state; but they who assert this omission 'do err, not knowing the Scriptures;' for when we examine the wondrous catalogue of promises commencing ver. 4, we find at least twelve distinct temporal blessings; but, in addition to these, God promises, ver. 9, his covenant to be established. Now, that covenant was everlasting, not merely with successive generations, but with Abraham individually, personally, Ge. 17. 7, 9, 10. Now, if the covenant between God and Abraham was everlasting, Abraham (herein inherited everlasting life; and Israel, in the establishment of that covenant, received the doctrine and the promise of immortality, already met with, and of the whole of those hereafter as well as of the temporal blessings with which it was

5 And your thrashing shall reach unto the sowing time: 5 and ye shall eat your bread to the full and dwell in the full and dwell and dwell in the full and dwell in the full and dwell in the full and dwell in the full and dwell and dwell in the full and dwell in the full and dwell in the full and dwell and dwell and dwell and dwell and dwell and dwell and dwell and dwell and dwell and dwell and dwell and dwell and dwell and dwell and dwell and dwell and dwe the full, and dwell in your land safely.

6 And gI will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will hrid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword.

\*\*Ex.16.8.16b11.18.\*\*

\*\*Ex.16.8.16b11.18.\*\*

by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and lestablish my covenant with you.

10 And ye shall eat "old store, and bring forth the old because of the new.8

11 And "I will set my tabernacle among you: and my soul shall not abhor you.

12 And I will walk among you, and will be your God, and ye shall be my people.

13  $I^p$  am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men; and I have broken the bands of your yoke, and made you go upright.

14 ¶ But q if ye will not hearken unto me, and will not do all these commandments;

15 And if ye 'shall despise my statutes, or if your soul ablior my judgments, so that ye will not do all my commandments, but that ye break' my covenant:

16 I also will do this unto you; I will even appoint<sup>t</sup> over you<sup>9</sup> terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it.1 A.M. 2514. B.C. 1490.

5 Thrashing com-menced on the 'floors' the moment

f Ex. 16.8. Job 11. 18,

h Eze. 34.25.2 Ki.2. 24;17.25,20.

6 Heb. cause to

i Nu.14.9. Jos.23.10. De. 32.30. 1 Ch.11.11, 20. 2 Sa. 23.8-18. 2 Ch. xiii.xiv.xx.xxvi,

7 Literally fulfilled in the case of Gideon, Samson, Jonathan, David, &c.—P.

\$ 2 Ki. 13. 23. Ex. 1. 7;2.23-25. Ne.9.23. Je. 23-3.

/ Ge.6.18;17.7,8.Ex. 3.8; 6.7; 19. 5,6; 24.3-8; 23.22-31.

2 See the account of the famine in the time of Ahab, foretold by Ehjah, z Ki. xvii.xviii.—/. c Or, at all adven-tures with me; and so ver.24,27.

# Often, ver. 21, 24, 28.

δ De. 28, 22, Je. 3, 3, 14.1-5, Joel 1.4-20; 2.1-11.1 Ki.17.1,7;18.1. Ja. 5.17. Hab. 3,17. Hag. 1. 10,11;2.19. Mai. 3,9-11.

d De. 32. 24. Eze. 5. 17. Je. 15. 3. Nu. 21. 6. 2 Ki. 2. 24; 17. 25.

e Ju. 5.6. 2Ch.15.5. Is.33.5.Eze.14.15. La. 1.4.Mi.3.12. F Is. 35. 9. Te. 30. 10. Eze 34.27,28. Ho.2.18. Mi.4.4.

fver. 18. 2 Sa.22.27. Ps. 18.20. Am. 4. 6-12. Job 9.4440.2,11,12.

F Eze. xiv. xvii. Is. xxiv. Ju. iii. iv. vi. x. 2 Ki. viii.; 10. 32; 13.3.7; xv.-xvii. xxiv. xxv. 2 Sa.24.15. Je. 15. 2-4; 16. 4:9.21,22.

49.21.22.

3 When the enemy invaded the land the people would flock into the defenced cities, in which case God threatens that this would be no protection in our man would send the desolating pestilence and destructive famine among them, which would compel them to surrender to the treatenings were awfully fulfilled in their subsequent history.—I.

4 Is.a.i. Eze.4.165.5.

m ch.25.22.Is.37.30. 8 Their granaries should not be able to hold both.

# Eze.37.26. Ex.xl. 1 Ki. viii, Ezr.vi. Zep. 3.17.1s.62.3-5. h Is.3.1. Eze.4.16; 16; 14. 13. Ho.4.10.]6 38. 9; 52. 6. Mi. 6.14.1; Hag.1.6. Their foo shall be so scanty. 0 2 Co.6. 16. Re.2.1; 21.3 Ge.17.7 Zec.13.9. Je.31.33.

\$\psi \text{Ex. 20.2; 3.7,8, Ps. 81. 6, 10; 50. 7; 116. 16. Lu.1.74,75.

*q* De.28.15.**La**,2.17. Mal.2.2.ver.18. r ver. 43. 2 Ki. 17. 15. Je. 6. 19; 32. 23. Eze. 5. 6; 20. 13, 24.

sGe.17.14.De.31.16, 20. Is. 24. 5. Je. 11.10, Eze.16.59.

t Ps. 109.6; 78.33. Je. 5.17; 12.13; 15.0; 31.25. De. 23. 22, 33, 51, 65. 1 Sa.2.33. Job 31.8.

shall be so scanty.

4 That is, many shall be employed in a business which a few could perform, especially if it was such as promised them food—a proof of great want of word of the state 9 Heb. upon you. iver.18,21,23. I For fulfilment of this remarkable curse see Ju. 6.4 I Sa. 12.19. &c. —P. & ver. 18,21,24. Is. 42 24.25, with 43.11,25;51.

17 And I will "set my face against you, and # ch. 17. 10; 20. 5.6. Ps. 21. 9; 34.16; 68. 1, 2. Eze.15.7. ye "shall be slain before your enemies: they that hate you shall reign over you; and ye shall x Ju. 2.14; iii. iv. vi. x. 1 Sa. iv. x xxi. 2 Ch. xii. xiii. xxi. xxviii, xxxvi. Ne. 9.28. Ps. 106. 41, 42. vflee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will abreak the pride of your power; and I will make your bheaven as iron, and your earth as brass:2

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their

21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to vour sins.

22 I will also deemd wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high-ways shall be 'desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for

25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the

26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also

and though, after the time of David, Israel had but one divinely authorized temple, in Jerusalem, yet from the days of Moses till that time there had been several, which God sanctioned according to their unsettled circumstances, Jos. 18. 1; 1 Sa. 1. 3; 7. 2; 21. 1; 1 Ch. 6. 31; 15. 1; 16. 1. These were, all in their turn, brought into that desolation in which they still remain, a warning to Christian churches to 'repent and do the first works, lest the Lord come unto them quickly, and fight against them with the sword of his mouth,' Re. 2. 5, 16.—Ver. 35. The law of the Sabbath amongst the Jews was propounded upon the strongest of all reasons—the example and hallowing of God: &c.—are entirely desolate; the remnant of the Israelites | tween holiness and happiness! Manifold are the bles-

interests both rulers and people to contemplate the sabbatical judgments of Israel; and 'if' (on the very account of sabbath violation) 'God spared not the natural branches, let them take heed lest he also spare | filled to the uttermost, is a visible and undeniable fact; not them,' Ro. 11. 21. C. - The present state of Palestine is a remarkable and melancholy commentary on this whole prophetic curse:—The 'high places' of more deeply, pray more fervently, and sacrifice more Shiloh, Bethel, and Dan are utterly destroyed; the liberally than hitherto for the conversion of Israel to great cities of Samaria, Capernaum, Jericho, Cæsarea, and a host of others, are waste, without inhabitant; the richest and best portions of the land-Philistia, is reason to 'thank God and take courage.' C.] Sharon, Esdraelon, the valley of the Jordan, Bashan,

circumcision made without hands, in putting off the body of the sins of the flesh,' I Col. 2. 11. --- Ver. 45. That the threatenings against the Jews have been fulthat the promises will likewise be fulfilled, God has pledged his covenant word; that Christians should feel Jesus the Messiah, is acknowledged. From the sign of awakened and increasing interest in their behalf, there

REFLECTIONS .- How strict is the connection he-

in fury; and I, even I, will chastise you seven | A.M. 2514 B.C. 1490. times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.5

30 And I will "destroy your high places, and \*cut down your images, and \*cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

31 And I will pmake your cities waste, and mEze.20,29, Je. 32. 35.2Ch.14.3,5;31.1 bring vour sanctuaries unto desolation, and I will anot smell the savour of your sweet odours.

32 And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the start is 1.11-1.22 then and will draw out a grant of the start is 1.11-1.22 then and will draw out a grant of the start is 1.11-1.22 then and will draw out a grant of the start is 1.11-1.22 then are start in the start is 1.11-1.22 then are start in the start is 1.11-1.22 then are start in the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities 1.78. De 29.22-24. La. waste.

aste. 34 Then  ${}^t$ shall the land enjoy her sabbaths,  ${}^{5}_{7}$ ,  ${}^{14}_{14}$ ,  ${}^{5}_{16}$ ,  ${}^{6}_{17}$ ,  ${}^{6}_{1$ as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did "not rest in your sabbaths when ye dwelt upon it.

36 And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

ee, as fleeing from a sword; and they shall fall hen none pursueth.

37 And they shall fall one upon another, as were before a sword, when none pursueth:
and ye shall have no power to stand before our enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you p.

39 And they that are left of you shall pine way in their iniquity in your enemies' lands; the past eighten centuries.

8-A medern historian, if summing the history and sufferings of the Jewis could scarcely use large more accurate and graphic in these verses. The persecutions they endure the persecution of paint, rally, have won prophetic statement; and the land of your prophetic statement; and the land of your prophetic statement; and the land of your enemies in the land of your enemies in the land of your enemies in the land of your enemies in the land of your enemies in the land of your enemies is hall eat you her prophetic statement and the land of your enemies is hall eat you enemies shall eat you enemies shall eat your enemies of the Jewis and the land of your enemies of the land of your enemies of the land of your enemies of the land of your enemies of the land of your enemies of the land of your enemies of the land of your enemies of the land of your enemies of the land and the land of your enemies of the land and the land of your enemies of the land and the land and the land of your enemies of the land and the land and the land of your enemies of the land and the land and the land and the land and the land of your enemies of the land and the land and the land and the land of your enemies of the land and the land and the land and the land and the land and the land and the land and the land and your enemies of the land and the la it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

and the land of your enemies shall eat you

away in their iniquity in your enemies' lands;

and also in the iniquities of their fathers shall their abandoment of every attempt of every attempt of every attempt of every attempt of every attempt of every attempt of every attempt of every attempt of every attempt of even thought of deep roved the lived that the sound of a shaken the iniquity of their fathers, with their trespass which they trespassed against me, and that also they are they have really a shall have no power than they are the same before your case they are their shall have no power than they are the same before your case they are their shall also the every attempt of every they have walked contrary unto me;

41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then btheir uncircumcised hearts be humbled, and they then accept of the number of the n of the nunishment of their injustiv

5 This threatening was terribly fulfilled, 2 Ki. 6. 28, 29; before the captury; and again at the carrying away into Babylon. La. 4. 10; and again, before the final, and still abiding, dispersion (30.50 fulfilled). C.3.—C.

n Eze. 6. 4-6. 2 Ch. 34.4;23.17. Is. 27.9.

o Je.8.1,2.2 Ch.34.5. Ps. 79. 1-3. Eze. 6.4,5, 13.

p Je. 9. 11. Ne. 2.17. La.i.;2.7. Eze.1x.;21.7.

tch.25.2,4.10.De.15. 1.2 Ch.36.21.

# Is.24.5,6.Je.23.10. Ro.8.22.

x Jobr5.21,22.Pr.28. r. Is. 10.4: 30.r7. De. 32. 30;28.65-67. Lu. 21.25, 26, with Ex.23.27.

y Is.27, 13. Je. 50. 6. Ho.9.6. Mat.21.44; 24. 28. Lu.19.27,42;21.24. 1 Th.2.16.

# De.30. 1. Ne. 1. 3. Je.3.25; 22.12,13. Eze. 4.17;6.9;20.44;24.23;33. 10. Ho.5.15;3.4. Ex.20. 5. Mat.23.35,36.Ro.11.

# Da.ix.Ne ix. Je.3.
12-14. 1 Ki. 8. 33-53.
110.5.15: 6.1,2. Eze. 7.
16;16.63;36.31.

e Nu. 18. 10; 3. 40 about 115. 51/2d. 3 6s. rod.

d Eze.36. 33, 34. Ps

e Eze. 13. 10. Zec. 11. 8. 2 Kl. 17. 7-17. 2 Ch. 36. 14-16. De. 32-15-21.

f De. 4. 29-31. Eze. 14-22,23. Je.4.27; 5. 10; 30. 11; 46. 28. Ne. 9. 31. Ro.11.26.

7.1r is observable, that it is not said the Lord his did the Lord with the covenant rathfied with Israel at Mount Sinai, but the covenant made with their progenitors the patriarchs long before the Sinai covenant. The future restoration of Israel of the A. Milliment of the A. Milliment of the A. Sinai Sina

g ver. 42. Ro. 11. 28, 20. Ex. 3.0; 10.5,6;2.24. De.1v.-xxxi.

8 God declares in ver. 43, that notwith-standing the preced-ing promises, he will execute his threaten-ings, till 'they ac-cept,' or acquiesce in the punishment of their injustical insulting in the punishment of their iniquity as just, and be humbled and repent; and there-after he would remember his covenant and restore then. They are still preserved a distinct people, evidently for that end.—I.

9 It ought to be observed that the 9 It ought to observed that the prophetic curses are temporal and physical, and that the prophetic curses are temporal and physical, and that the prophetic curses are the prophetic proph

# ch.27. 34; 7. 35-38; 11.46, 47; 14. 54-57; 15. 32,33;23.2.

CHAP. XXVII. a ch.1.1.Ex.25.22,

b Ge.28.20. Nn.21.2 xxx. De. 23.21-23. t.e. devotes himself or one of his children to the sacred service of

1 This verse and those that follow throw some light on Jephthah's remarkable vow. See Ju. 11.30.—P.

c £5, 14s. Ex.30.13

d £3, 8s. 5d. Ex 21 32. Mat.27.9; 26, 15 Zec.11.12. 2 £2, 5s. 7d.

4 £1, 145. 21/1d. 5 £1, 25. 91/2d.

Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I dwill remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant7 with them: for I am the LORD their God.

45 But I will gfor their sakes remember the covenant of their ancestors,8 whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.9

46 Theseh are the statutes, and judgments, and laws, which the LORD made between him and the children of Israel in mount Sinai, by the hand of Moses.

#### CHAPTER XXVII.

1 He that maketh a singular vow must be the Lord's. 3 The estimation of the person. 9 Of a beast given by row. 14 Of a house. 16 Of a field, and the redemption thereof. 28 No decoted thing may be redeemed. 30 The tithe is holy, and may not be changed.

ND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a bman shall make a singular vow, the persons shall be for the Lord by thy estimation. 1

3 ¶ And thy estimation shall be of the male, from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it be a female, then thy estimation shall be <sup>d</sup>thirty shekels.

5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female

6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of

7 And if it be from sixty years old and above, if it be a male, then thy estimation shall be fifteen shekels,4 and for the female ten



then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 ¶ And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy.6

10 Heg shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if it be any hunclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

14 ¶ And when a man shall \*sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

his.

16 ¶ And if a man shall sanctify unto the of the part of a field of his possession, some part of a field of his possession, a field of his possession, a field of his possession and the field o Lord some part9 of a field of his possession, then thy estimation shall be according to the

then thy estimation shall be according to the seed thereof: an homer¹ of barley-seed shall be valued at fifty shekels of silver.²

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he ¹sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if

20 And if he will not redeem the field, or if the have sold the field to another man, it shall of the redeemed any more:<sup>3</sup> he have sold the field to another man, it shall not be redeemed any more:3

Shall be sacri-

g ver.33.

h De. 23, 18, with Ex.13.13;34.26.

7 This may be taken generally for all unclean beasts which men did vow, except the dog; the price of which might not be brought into the house of the Lord 'for any vow,' De.23.18.—/

8 Heb. according to

f ch.5. 16; 6, 4, 5; 22. 14;ver.15,19.

k ver.21, Nu. 18, 14. A house in a city was probably devoted for ever, if it was not re-deemed within a year, ch.25.29,30.

9 Though the words some part are supplemental, they are generally admitted to be necessary, as it was not lawful for a man to alienate in this manner his whole patrimony. Good-will to the house of God here, press, but he was not to impoverish his familly.

1 Or, the land of an homer, &c.

p Jos. 6. rg. ch. 2. 3.
The things and persons mentioned in this and the next verse were devoted under a curse as the penalty of claiming them pack. q Persons. Jos. 6.
17. De 7.1.2; 20.16,17;
25.19.1 Sa. 15.3 Nu.21.
23. Ex. 22.20. Thus the Canaanites and the Amalekites were devoted to destruction.

o ver.11.

r Ge. 28. 22. Nu. r8. 21,24 Mal. a.8,30. De. 12. 5,6 2 Ch. 21. 5,6. Neither tithes, nor firstings, nor first fruits could be devoted, as they were not man's, but the Lord's property.

5 Je.33.13

7 The Jews http: per this phrase of a you, which he die you was tinged with the correction of the fold held up, and with which he marked every tenth beast in-discriminately as it passed out. It may well be understood of the oricinary shep-herd's crook, still in use in pastoral coun. use in pastoral countries; this sense is countenanced by Mi. 7.14.-C.

t ver.10.

4 A standard she-kel, the standard be-ing kept in the sanc-tuary to try and regu-late all the weights of the land. The value of the shekel was faced before, Ex. 30. had been some alter-ations, it is again fixed in the laws of Eze-kiel's visionary tem-ple, Eze-85-12, to de-note that the gospet sould be a supported that the faced before the supported that the faced before the supported by the faced by the supported by the

m Ex.30.3. Nu.3.47 Eze.45.12,

# Ex.13.2; 22.29,30; 34.19. De.15.19. Nu.18.

5 Heb. first-born

&c.

6. C. Actor of the control of the co

21 But the field, when it goetn out in the jubilee, shall be holy unto the Lord, as a field devoted; the possession thereof shall be the priest's.

22 And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession,

23 Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the LORD.

24 In the year of the jubilee the field shall neturn unto him of whom it was bought, even to him to whom the possession of the land did

25 And all thy estimations shall be according to the shekel of the sanctuary:4 twenty mgerahs shall be the shekel.

26 ¶ Only the "firstling" of the beasts which should be the Lord's firstling, no man shall sanctify it;6 whether it be ox or sheep: it is the Lord's.

27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto; or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ Notwithstanding pno devoted thing that a man shall devote unto the Lord, of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

29 None<sup>q</sup> devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

30 ¶ And rall the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.

31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part

32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod,7 the tenth shall be holy unto the LORD.

33 He<sup>t</sup> shall not search whether it be good

practical Christian rule, there could be no want of precept, I Co. 15. 48; 2 Pe. 3. 17; and against which as for other murderers, the law of God provides no witnesses to the heathen, nor of support to them and their families.—Note, We are all devoted in baptism

Ver. 29. [It is difficult to imagine how any or their families.—Note, We are all devoted in baptism to Father, Son, and Holy Spirit; many at the Lord's table; while many are doubly saved—first, by the 'Lamb without spot,' I Pe. 1. 19: secondly, by the wested any parent with the power of devoting

pc.don-a terrible emblem of that time and state when there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation,' He. 10. 27. Thoughtless sinner, think! self-

or bad, neither shall he change it: and if he thereof shall be holy; it shall not be redeemed. 8 That is, delivered from another, by paying an equivalent.—Davidson. change it at all, then both it and the change

A.M. 2514. B.C. 1490.

u ch.i.-xxvii. De. 4. 45. Jn. 1.17. x ch. 1.17; 25. 1. Nu. 1. 1. Ga. 4.24, 25. He. 12.18

34 These are the commandments which the Lord commanded Moses for the children of Israel in mount Sinai.

covet, for my selfish purposes, that which belongs to his service, yet must I sanctify it to him by his constant | never be weary of it, or desire a change of my pro-

the Lord; but cheerfully pay my vows, without reserve | worship and fear in the midst of it. And since 1 my- | prietor; but whether I live or die, let me be wholly or change. And though I need not sell my house for self have been solemnly devoted to his service, let me and only the Lord's.

## THE FOURTH BOOK OF MOSES, CALLED

# NUMBERS.

This book is so called because it so largely represents the repeated numbering of the Hebrew warriors, Levites, spies, punished transgressors; their oblations, oooty, and their journeys, &c., in the wilderness. It contains (1) The principal articles of their history for thirty-nine years: particularly of the numbers, stations, and marching-order of their tribes, i.-iv. ix. x.; the oblations of their princes at the dedication of the tabernacle, vii.; the consecration of the Levites, viii.; observation of the second passover, ix.; departure from Sinai, x.; destruction of the murmurers by a fiery pestilence, and the flesh for which they had lasted—appointment of seventy elders to assist Moses, xi.; Miriam's leprosy and cure, xii.; the search of Canaan by spies, and their punishment for a contempt of that promised land, xiii. xiv.; the punishment of Korah and his companions, and of the people who murmured at it, xvi.; the budding of Aaron's rod, xvii.; the mishehaviour of Moses and Aaron when the people murmnred at Kadesh-refusal of a passage by the Edomites-and the death of Miriam and Aaron, xx.; the victory over Arad-plague of fiery serpents, and cure of their bites-conquest and division of the kingdoms of Sihon and Og, xxi. xxxii.; the repeated attempts of Balak and Balaam to curse the Israelites, and God's defeating of them, xxii.-xxiv.; the enticement of the Israelites to whoredom and idolatry by Midianitish women, and the revenge thereof in the death of twenty-four thousand Israelites, and the almost utter destruction of the Midianites, xxv. xxxi.; a third numeration of the Israelites, xxvi.; a rehearsal of their journeys, xxxiii.; a delineation of their territory in Canaan, and an appointment of twelve princes to divide it, xxxiv. (2) With these narratives is intermingled a variety of laws concerning the ejection of unclean persons from the camp—suspicion of wives for adultery, v.; Nazariteship—priests' blessing the people, vi.; lighting of sacred lamps, viii.; observance of the passover in the second month, ix.; making and blowing of silver trumpets, x.; and concerning meatofferings, drink-offerings, heave-offerings, sin-offerings-stoning for breach of the Sabbath-fringes on the borders of their garments, xv.; sacred portion of the priests and Levites, xviii.; purification by the ashes of the red heifer, xix.; inheritance and marriage of heiresses, xxvii. xxxvi.; oblations at sacred festivals, xxviii. xxix.; vows, xxx.; manslayers and cities of refuge, xxxv.

[The book of Numbers has been pronounced the most perplexing in sacred history, and what has perplexed the believing inquirer has afforded simple field for infidel objection: but as to the very being, providence, and attributes of God, there have been, and still are, many alleged objections; we are not to be surprised if similar assaults be made upon any part of his word, nor are we to be discouraged by the perplexities of believing inquirers: the real difficulties of Scripture, for such there are, exhibit the analogy hetween God's word and works, while they afford the happiest employment to the intellect, inculcate humility, exercise patience, and call to prayer, Ja. 1. 5; Lu. 11. 13; Jn. 14. 26. The chief difficulty of this book arises from the population returns. Jacob's family at their entrance into Egypt amounted but to seventy-five; at the exodus, in little more than two hundred years after, the men are estimated about 600,000, Ex. 12. 37; 30. 26; and at the military census afterwards made, they amount to 603,550, ch. 1. 46. Now, as these numbers would, on the most moderate computation, give a total for the Jewish caravan, independent of the 'mixed multitude,' Ex. 12. 38, that accompanied them, of about 2,400,000; the question arises, How can we credit this increase? To a humble inquiring believer it will be something to be reminded of God's peculiar promise to Ahraham, Ge. 15. 5, and here he might rest; while the sceptic and the infidel, if they really sought for truth, not for cavilling, might find a ready answer in ordinary political statistics. Do they not know, that in the average of circumstances, population doubles at least in twenty five years? That in favourable rural districts it doubles in fifteen years? that Euler calculates its doubling nnder thirteen, and that Sir W. Petty fixes it at ten years? Now allowing the Mosaic narrative the advantage of these calculations—and candour cannot deny it the most favourable—the imaginary impossibility of the increase from 75 to 2.400,000 totally vanishes; and while the promise to Abraham is seen fulfilled in the numbers of his posterity, the result requires not for its solution a continuous miracle, but merely that providential blessing of fruitfulness which God invariably bestows on peaceful, temperate, and industrious habits. But while the soundness of this solution cannot, upon any historical ground, be statistically gainsaid, all possibility of cavil is removed by considering that the national name and privileges of Israelites were not confined to the lineal descendants of Abraham. This will be evident from the following considerations. (1) Abraham, when childless, expects the son of a servant 'horn in his house' to be his heir, Ge. 15. 3. (2) His house-born servants at that period amounted to 318 adult males, Ge. 14. 14. (3) When God renewed his promise, Ge. 17. 13, 27, all his then existing house-born servants, as well as his future purchases, were 'graffed in,' Ro. 11. 17, were naturalized, so to speak, by the sign of the everlasting covenant. (4) Isaac, Abraham's son, so far from declining in family prosperity, 'waxed great, and went forward, and grew until he became very great;' and especially had 'great store of servants,' Ge. 26. 13, 14. (5) Jacob, at his return, Ge. 35. 27, had, besides his own children, 'men-servants,' Ge. 32. 5, perfectly able to protect themselves and their cattle, Ge. 33. 15. What accession of property Jscob obtained by the death of his father we are not a

But if we may thus legally commence our calculations with more than the seventy-five descendants of Jacob, why are they particularized? The answer is to lay a distinct groundwork for the development of providence and the fulfilment of prophecy, and specially to furnish the necessary preparation and evidence for the manifestation of Christ. And when any do farther sceptically ask, 'How could Egypt contain and support so many inhabitants?' the reply is, Measure its extent and observe its unparalleled fertility. 'How could the Egyptians govern so many discontented subjects? the reply is, Calculate in ancient or modern slave states the small proportion of masters to slaves. 'How could Pharaob expect to subdue such a numerous host?' the answer is, Calculate how many regular troops would fearlessly assail an unarmed multitude. 'What line of march did they occupy?' the reply is, Who would think of marshalling them in a single line? Not he that by divine instruction ordered the encampments in the wilderness, see ch. ii. But of answering such groundless cavils 'there is no end.' Better for the believer to see in Israel a family carried down with a famishing father in search of food, to a land where they are sustained by the filial love of a son, and the forgiving generosity of a brother; where they become as the sand in number, and yet are enslaved by a cruel tyrant, and from whom they are delivered by the destruction of all their enemies and the blood of a sacrifice—where, in a word, 'Christ is all in all,' exhibited wherever there is salvation, temporal, spiritual, or eternal. C.]

bourhood of Sinai, and to resume their journeys; it would prepare for their regular march and encampments, and it would promote the facility of their being trained for the wars which were before them.—J.

m ver. 2. ch. 26.1, 2 with 2 Sa.24.1-10.

n ch.2.10,11; 26,5-7 with Ge.46.9.

5 The Mosaic census has been called
in question, because
in the control of the control
in the control of the control
inconsiderate expositors have had recourse to various conjectures, founded on
admitted or discovered additions of
ciphers to historical
dates ann numbers
doe history, and
the conjectures and
parallels are uterly
to be repudiated. The
solution of the difficulty, if such it seem,
lles in the record
isself. Moses in the
first census expressive

#### CHAPTER I.

1 God commandeth Moses to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the service of the Lord.

ND the Lord spake unto Moses in "the wilderness of Sinai, bin the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Taked ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers,2 with the number of their names, every male by their polls;

3 From twenty years old and upward, all that are 'able to go forth to war in Israel: thou and Aaron shall number them by their armies.

- 4 And with you there shall be fa man of every tribe; every one head of the house of his fathers.
- 5  $\P$  And these are the names of the men that shall stand with you: 9Of the tribe of Reuben; Elizur the son of Shedeur.
- 6 Of Simeon; Shelumiel the son of Zurishaddai.
- 7 Of Judah; "Nahshon the son of Amminadab.
  - 8 Of Issachar; Nethaneel the son of Zuar.
  - 9 Of Zebulun; Eliab the son of Helon.
- 10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.
  - 11 Of Benjamin; Abidan the son of Gideoni.
- 12 Of Dan; Ahiezer the son of Ammishad-
- 13 Of Asher; Pagiel the son of Ocran.

  14 Of Gad; Eliasaph the son of Deuel.
  15 Of Naphtali; Ahira the son of Enan.
  16 These were the \*renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.³

  17 ¶ And Moses and Aaron took \*these men the sumbould be authority, which
- 17 ¶ And Moses and Aaron took these men the authority which they exercised.—P which are expressed by their names:

CHAP, I. a Ex.19.1. cb.10.11,

1 We learn from Ex.40.17 that the tabermacle was erected on the first day of the first month of the second year; and comparing this statement with that in the present verse, we discover that all the transactions narrated in the metryening in the intervening book of Leviticus must have occurred within the space of a single month,—I.

e z Kł.6.z.ch.ro. iz.

d Ex.30.12; 38.25,26 ch. 26.5-64, with 2 Sa. 24.1,2 1 Ch.21.1,2; 27.

2 Each tribe was subdivided into familes, and each family again into father: house. The census was taken, in all probability, by the chiefs of the subdivisions, who gave in their reports to the princes of their several tribes. —P.

f ver.5-15; 2.3-31; 7. 10-83; 10.14-27; 34.18-28, 13.2-15. 1 Ch.27.1-

& ch.2.3-31; 7.10-83; 10.14-27;34.18-28, with Ge. 29. 32-35; 30. 5-20; 35.17-26; 46-24; xlix Ex. 1. 2-5. De. xxxiii Re.7.4-8.

h Ru.4.26.1Ch.2.10, r. Mat. r.4. Lu. 3. 32.

i Or, Reuel, ch. 2.

& ch. 2.3-31; 7.10-83; 10.14-27; 16.2; 26.9; 11. 17. Ex.18.2x. Ju.6.15. Mi. 5.2.1 Cb.27.16-22.

l ver.5-15.

o ch. 2. 12, 13; 26,12– 14, with Ge.46.10,

inst census expressly declares, not that the men were 600,000, but that they mere 600,000, but that they were about 600,000, Ex. 12, 37. Weither inthe present census is the exact amount of men with the control of them; and a substitute of them; and a substitute of them; and and mustered by 100, 100, 50, and 10, the lewish armies were uniformly officered and mustered by 100, 100, 50, and 10, the must necessarily terminate of the control o

# ch\_2, 14,15; 26.15-18, with Ge.46.16.

19 As<sup>m</sup> the Lord commanded Moses, so he numbered them in the wilderness of Sinai.

20 ¶ And the "children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them,5 even of the tribe of Reuben, were forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to

23 Those that were numbered of them, even of the tribe of Simeon, were fifty and nine thousand and three hundred.

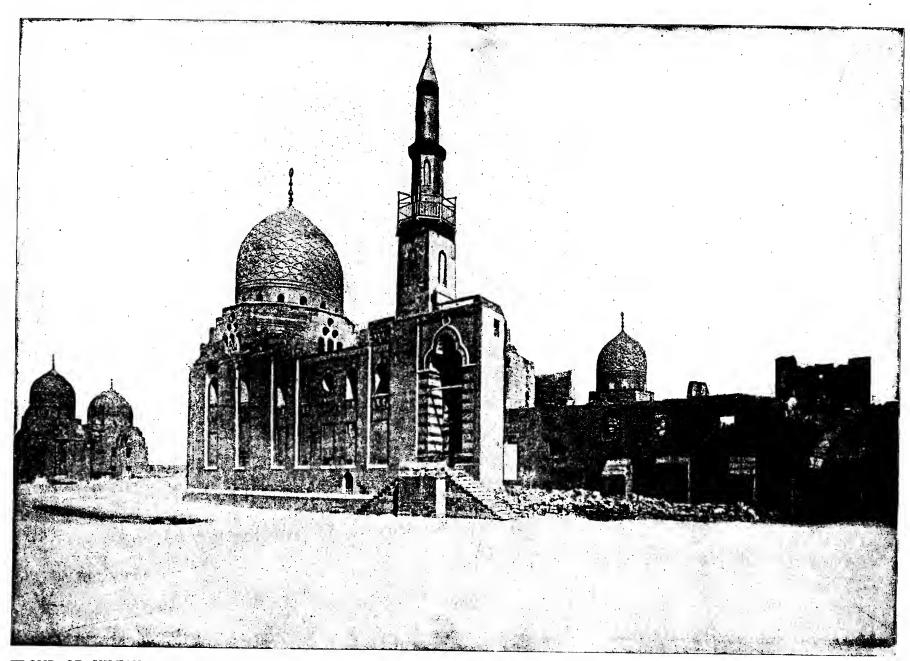
24 ¶ Of the pchildren of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty.

26 ¶ Of the <sup>q</sup>children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, even of the tribe of Judah, were threescore and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all



TOMB OF SULTAN BARKUK—ONE OF THE MODERN PHARAOHS OF EGYPT. [Numbers, i.]—We continue through this book of Numbers to illustrate the life of Moses by pictures taken from the land in which he grew up. The Tomb of Sultan Barkuk is really a mosque or place of Mohammedan worship. There stands above it two superb domes and two minarets. Under the dome at the north are the tombs of the male, and under the dome at the south are the tombs of the female, members of the family. Barkuk belonged to the family of the Circassian

Mameluke Sultans who reigned in Egypt from A. D. 1382 to 1517. The limestone pulpit in this mosque and the two minarets are beautiful specimens of stone work. Barkuk was a Circassian slave who raised himself to the throne by setting aside Haggi, a boy of six years and great grandson of Mohammed-en-Nasir. The reign of Barkuk was not peaceful. His intrigues and treachery so exasperated the Emirs that they conspired against him and finally dethroned him in 1389, but he was soon restored and reigned until 1399.

bears wandering.

b ch. 2, 32; 23, 10; 26,

5r. Ex. 12, 37; 38, 26, 12

Ch. 21, 5, 2 Sa. 24, 0, 2

Ch. 21, 5, 2 Sa. 24, 0, 2

Ch. 21, 5, 14, 20, He. 11,

17, 12, with Ge. 12, 2; 13

16; 15, 5; 17, 6; 22, 7; 16;

3; 28, 14; 40, 3, 4, Re. 7, 4-0.

9. vc. 3, 50; ch.iii.iv. viii.;26, 57-02.1 Ch.vi.; 21.6.
d Ex. 31.18;38.21.ch.
3.1-10:iv. It is called the tabernacle of testmony, because it contained God's laws, and was a testimony of relation and fellowshit. between God

lowship between God and Israel.

and Israel.

¢ ch.4.5-33;10.11,17,

21.

f Every one not a
Levite, ch.16.40; 3.10,
38: 18 22. Le.22.10-13.

2 Sa.6.7.1 Sa.6 19.

g ch.ii.x.

h ver.51;ch.3.7;18.3. 2 Ti. 4.2. 1 Ti.413-10. Ac.20.28,31.

i Mat. 28, 20, De.32, 32, Ex. 23, 21,22; 31,32, 43;40,16-32,1 Sa.15,22,

CHAP. II.

of their fathers, according to the number of the A.M. 2514 B.C. 1490. A.M. 2514 B.C. 1490. names, from twenty years old and upward, all at were able to go forth to war:

1 Those that were numbered of them, even

1 Those that were numbered of them, even that were able to go forth to war:

of the tribe of Zebulun, were fifty and seven

of the tribe of Zebulun, were fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, namely, of the 'children of Ephraim,' by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred.

34 ¶ Of the "children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, even of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, even of the tribe of Manasseh, were thirty and two lengths of the continued at a future performed as the former out. I have been a saccine as the continued at a future performed as the former out. I have been as the former out.

of the tribe of Manasseh, were thirty and two thousand and two hundred.

36 ¶ Of the "children of Benjamin," by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them ground."—I.

37 Those that were numbered of them, even of the tribe of Benjamin, were thirty and five 48. 19, 20; 21; 26, 28-44, with Ge. 48. 19, 20; 24, 20; thousand and four hundred.

38 ¶ Of the ychildren of Dan, by their 4:2°Ch 17.27,18, with Ge, 62.21. generations, after their families, by the house

generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, even of the tribe of Dan, were threescore and two thousand and seven hundred.

40 ¶ Of the \*children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, even of the tribe of Asher, were forty and one thousand and five hundred.

sand and five hundred.

42 ¶ Of the achildren of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old 50, with Ge. 40.24

ly affirm, nor draw any doctrine from these alleged figures; hut with certainty we may consider the standard and ensign as a prophetic emmblem of 'that day when there shall be a root of Jesse, who shall stand for an ensign of the people, Is.11.70, and of that gracious promise to his church still in the wilderness. that.

a ch. 2. 20,30; 26.48-

and upward, all that were able to go forth to

43 Those that were numbered of them, even of the tribe of Naphtali, were fifty and three thousand and four hundred.9

44  $\P$  These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: each one was for the house of his fathers.

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9 The tribe of Judah was much larger than any of the others. Dan stood second, but had 240 Ephrim and Manasseh that the state of height and the smallest of he twelve, and Benjamin came next to it. It will be seen by a comparison with the characteristic which was taken at the close of the wilderness journey, that the relative strength of the tribe changed very much during the forty years wandering. 45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were six hundred thousand, and three thousand, and five hundred and fifty.

47 \ But the Levites, after the tribe of their fathers, were not numbered among them.

48 For the Lord had spoken unto Moses,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites dover the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And ewhen the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall hpitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did 'according to all that the Lord commanded Moses, so did they.

## CHAPTER II.

The order of the tribes in their tents.

AND the Lord spake unto Moses, and unto Aaron, saying,

2 Every a man of the children of Israel shall witch her his own standard 1 - "

his church still in the widerness, that, 'when the enemy shall come in like a flood, the Spirit of the Lord shall fit up a standard against him, Ts. 59, 10, C was the standard each of the four great divisions of the Israelites mentioned below, while 'the ensign' was the smaller flag borne at the head of each of the chart of the bead of each subdivisions of the Israelites mentioned below, while 'the ensign' was the smaller flag borne at the head of each subdivisions

z ch. 2, 27,28; 26,44-47, with Ge.40,27.

their father's house: far off2 about the tabernacle of the congregation shall they pitch.3

- nacle of the congregation shall they pitch.

  3 ¶ And bon the east side, toward the rising of the sun, shall they of the standard of the camp of Judah pitch, throughout their armies: and Nahshon the son of Amminadab shall be captain of the children of Judah.

  4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

  5 And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel the son of Zuar shall be captain of the children of Issachar.

  6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.

  7 Then the tribe of Zebulun: and Eliab the son of Helon shall be captain of the children of Zebulun.

  8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.

  9 All that were numbered in the camp of Judah were an hundred thousand and four fundred.

  9 All that were numbered in the camp of Judah were an hundred thousand and four fundred.

- 9 All that were numbered in the camp of Judah were an hundred thousand, and fourscore thousand, and six thousand and four hundred, throughout their armies: these shall first set 20,20,37; 10,76
- 10  $\P$  On the south side shall be the standard of the camp<sup>5</sup> of Reuben, according to their armies: and the captain of the children of Reuben shall be Elizur the son of Shedeur.
- 11 And his host, and those that were numbered thereof, were forty and six thousand and five hundred.
- 12 And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai.
- 13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.
- 14 Theng the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph the son of
- 15 And his host, and those that were numg ch. 1. 24, 25; 10, 20; 26 15-18, bered of them, were forty and five thousand hor, Denet, ch. r. and six hundred and fifty.
- 16 All that were numbered in the camp of Reuben were an hundred thousand, and fifty and one thousand, and four hundred and fifty throughout their armies: and they shall get by the same and they shall get by the same and same armies. throughout their armies, and they shall got

A.M. 2514. B.C. 1490. 2 Heb. over

7 After the forenamed camps, the tabernacle was to follow, between those two that went best of the tabernacle was to follow, between those two that went best of Early of Earl

/ ch.r. 34, 35; 10, 23; 26, 28-34.

b Ge. 40.8-10. ch.10 14-16; 1. 20-31; 20, 19ch. 1. 29, 29; 10.15

σ ch. i. 40, 41; το.

och.r. 42, 43; 10, 27; 20,48-50. These three tribes were the de-scendants of Jacob's concubines, and so less honourable. 1 The prescribed order of encampment was to regulare the order of march. Judah and the other two tribes attached to his banner marching first, Reuben and those attached to the searching first, and the searching first and the searching first and so forth, as in afterwards specified.

as The order of encamping as he is referred in as he is referred in as he is referred. It is a scheme in a scheme e ch. 1. 20-25; 10. 18-fch. 1. 22, 23; 10, 19; 26,12-14.

q ch.r.46; 26.5r. Ex. rc.37;35.26. If to this number we add the Levites, and all the women and children below twenty years

A.M. 2514. B.C. 1490.  $17\,\P$  Then the tabernacle of the congregation shall set forward, with the camp of the Levites' in the midst of the camp; as they encamp, so shall they set forward, every man in his place, by their standards.

18 ¶ On the west side shall be the standard of the camp of Ephrain, according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, were forty thousand and five hundred.

20 And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

22 Then<sup>m</sup> the tribe of Benjamin: and the captain of the sons of Benjamin shall be Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, were thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim were an hundred thousand, and eight thousand and an hundred, throughout their armies: and they shall go forward in the third

25 ¶ Then standard of the camp of Dan shall be on the north side, by their armies: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, were threescore and two thousand and seven hundred.

27 And those that encamp by him shall be the tribe of Asher: and the captain of the children of Asher shall be Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, were forty and one thousand and five hundred.

29 Then, the tribe of Naphtali: and the captain of the children of Naphtali shall be Ahira the son of Enan.

30 And his host, and those that were numbered of them, were fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan were an hundred thousand, and fifty and seven thousand and six hundred, they about

& ch. 8, 16, 18; 18,6;

l cb. 8,16, 17, Ex.13. 2, 12; 22,29; 34.19. Le. 27,26 Eze.44.30. Lu.2. 23, He.12,23.

m Ex. 12. 29,30; 13.

4 Dedicated and set apart to my ser-vice.

of the children of Israel, by the house of their fathers: all those that were numbered of the camps, throughout their hosts, were six hundred thousand, and three thousand and five hundred size 6.6.2.6.0 and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded

34 And the children of Israel did 'according to all that the Lord commanded Moses: so they 'pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

## CHAPTER III.

1 The sons of Aaron. 5 The Levites are given to the priests for the service of the tabernacle, 11 instead of the first-born. 14 The Levites are numbered by their families. 21 The families, number, and charge of the Gershonites, 27 of the Kohathites, 33 of the Merarites. 38 The place and charge of Moses and Auron. 40 The first-born are freed by the Levites. 44 The overplus are redeemed.

THESE also are the agenerations of Aaron<sup>1</sup> and Moses, in the day that the LORD spake with Moses in mount Sinai.

- 2 And these are bthe names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar.
- 3 These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated<sup>2</sup> to minister in the priest's office.
- 4 And Nadab and Abihu died before the Lord, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their father.
  - 5 ¶ And the Lord spake unto Moses, saying,
- 6 Brings the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.
- 7 And they shall keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation, to do the service of the tabernacle.

  8 And they shall keep fall the instruments of the tabernacle of the congregation, and the charge of the children of Israel to do the service. 7 And they shall keep his charge, and the
- charge of the children of Israel, to do the ser-
- vice of the tabernacle.

  9 And thou shalt give the Levites unto Aaron, and to his sons: they are wholly given unto him out of the children of Israel.

  10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall

A.M. 2514. B.C. 1490.

CHAP. III.

a Historical account of their tribe, Ge.2.4; 5.1; 10.1. Mat.

n ch.18,15, 16; 26.62. Je. 2. 2; 31. 3. Pr. 8.17. Mar.10.14.2 T1.3.15. 1 Aaron is placed before Moses, not on a before Moses, not on a before Moses, not on a before Moses, not on a before Moses, and so was entitled to the place of first-born, which he had neither see Ger. The foreign of foreign of first-born, which he had neither so Ger. The foreign of foreign of foreign of foreign of foreign of first-born of foreign of first-born of first-born of foreign of first-born of fi 5 The other tribes were numbered for numbered for near control of war, control of the first state of the first state of the first state of the whole people; they were therefore numbered from one month and upwards, because at the age of one month every first-horn make of the Israelites was to be redeemed. See 6 Heb. mouth. o Ge. 46.11. Ex. 6.16-19. ch. 26.57,58. 1 Ch. 6, 1,2,16-19:15.5-23;23.6-23; ix. xxiv.-xxvi. Ne. xi.xii. Jos.xxi.

# Ex. 6. 17. ver.21. 1 Ch.6 17,20,21; 23,7-11; 25.3,39-43;15.7;16.5.

q Ex. 6.18 ver.27. 1 Ch. 6. 2-15, 22-38, 50-53; 15. 5.8-10.17-21; 23. 12-20; xxii.; 25.4; xxvi.; 9.10-22. Ne.12.1-26,

FEx. 6. 19. ver. 33. 1 Ch. 6. 19,44-47; 15. 6;23. 21-23;24. 27-30;25. 3.

s ver.18.

£ cb.2.18

# ch. 4. 24-28;10.17; 7.7. Ex.26.1,7,14,36;27. 9-11; 36. 8-19,37,38; 38 9-18; 31.7; 35.11;39.34-40.

7 From this and the following C- apter we learn C-le very severe sub-cred which the Levites were sub-jected while the journeyings of the Israelites lasted. There was not less than 14 tons adol las of metal tons adol las of metal tons adol las of metal beriade, Ex., 38, 24, besides an immense weight of skins, boards, posts, &c. of course in must have been no easy matter to transjort metal to the course of e Ex. 32, 26-29. De. 33.8,9.ch.1,50,51,53; 8, 11-15,22-26;18.2-7.

ð Ex.6.23. ch. 26,60, 1 Ch.6.3;24-1.

c Ex. xxix. Le. viii.

<sup>2</sup> Heb. whose hand he filled.

d Le.10. 1; 16. 1. ch. 26.61.1 Ch.24.2.

11  $\P$  And the Lord spake unto Moses, saying,

12 And I, behold, I have ktaken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because 'all the first-born are mine: for on the day that I "smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast; 4mine they shall be: I'am the Lord.

14 ¶ And the Lord spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers, by their families: every male "from a month old and upward shalt thou number them.5

16 And Moses numbered them, according to the word6 of the Lord, as he was commanded.

17 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these are the names of the sons of Gershon by their families; Libni and Shimei.

19 And the sons of Kohath by their fami lies; Amram and Izhar, Hebron and Uzziel.

20 And the sons of Merari by their families; Mahli and Mushi: these are the families of the Levites, according to the house of their fathers.

21  $\P$  Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them, were seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of

25 And "the charge" of the sons of Gershon, in the tabernacle of the congregation, shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which is by the tahernacle and by the alter round 1



UP. [Numbers, iii: 1.]—"These also are the generations of Aaron and Moses, in the day that the Lord spake with Moses in Mount Sinai." This picture is fittingly placed in connection with the name of Moses, for it illustrates a place near Memphis where Moses was brought up. Bedrashen covers a part of the site of Memphis. On the ground lying around this village, a part of which we see the goats now browsing, and

a part farther on where we see the palm trees standing, once stood the proud city of Memphis. Memphis was one of the oldest cities of history, and was founded by Menes, the first king of Egypt. The tract of country in the midst of which Memphis stood has been praised by ancient writers for its fertility. Diodorus speaks of its green meadows intersected with canals and their pavements of lotus flowers. Pliny says there were trees there of such girth that three men could not span them with extended arms.

27 ¶ And of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 In the number of all the males, from a the number of all the males, from a the number of all the males.

28 In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitchy on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel.

31 And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

green are a series of the priest of the priest of the priest of the Levier of the Levi shall be chief over the chief of the Levites, and chiefood have the oversight of them that keep the charge of the sanctuary.

of the sanctuary.

33 ¶ Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle horthward.

36 And "under the custody and charge" of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle of the congregation eastward, shall be males, from a month old and hore and Aaron numbered at the commandment of the Lord, throughout their families, all the males, from a month old and the properties of the commandment of the Lord, throughout their families, all the males, from a month old and the properties of the commandment of the Lord, throughout their families, all the males, from a month old and the properties of the commandment of the Lord, throughout their families, all the males, from a month old and the properties of the commandment of the Lord, throughout their families, all the males, from a month old and the properties of the commandment of the Lord, throughout their families, all the males, from a month old and the properties of the company throughout their families, all the males, from a month old and the properties of the commandment of the Lord, throughout their families, all the males, from a month old and the properties of the commandment of the Lord, throughout their families, all the males, from a month old and the properties of the commandment of the Lord, throughout their families, all the males, from a month old and the properties of the commandment of the Lord, throughout their families, all the males, from a month old and the

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purity, ch. 22. 2. (5) It is now almost superfluous to add, that seems to add, that seems to without the blemish, this typical requirement applied to the Lewites would produce the typical imperfection of their numbers when examined by Aaron before being brought that of offered to the control of the control of the control of the tribes, a view which is in strict accordance with the words of the apostle, 'The law made nothing perfect,' He. 7. 19.—C.

a ch.4.16.2 Ki.25.18.
1 Ch. 9. 20. He was next to the highpriest, and when necessity required supplied his place.

ò ch.2.25.

e ch.4.29-33;7.8. Ex. 26.15-30;27.9-15; 36. 20 -34; 38. 10-20;35.11,18; 39:33-

7 Heb. the office of

d ch.2.3.

e ver.10.

fch.26.62;4.47,48.

1 Why are the first-born among 'so many brethren' so Irw' Are we have a control of the control o 8 This is one of the chief 'perplexities' of the book of Num-

h 2 Ti. 2, 19. Lu. 10. 20. Ps.87.6. Is.43. Re. 3.5;144 He.12.23. Phi. 4.3.

2 ver. 12, ch. 18, 15; 8, 16, Ex. 24, 5, 6, with 32, 26–29, Mat. 20, 28, 1 T1,

9 But Aaron and his sons, and all the first-born of the Le-vites, numbered he not, as they were al-ready the Lord's pe-culiar property.

& ch.18.16. Le. 27.6, 25. Ex. 30.13. Eze. 45.

Ex. 30. 13. Le. 27. 25.ch.18.16. Eze.45.12. About 27 pence half-penny.

2 It was a singular circumstance, and indicative of the overruling providence of ober of the males of the Levites and the number of the firstborn males of all the other tribes should have so nearly comcuded. It was so or the control of the control of the control of the control of the control of the latter there were two hundred threescore and thritten more than of the former, and for this sed number of the control of the latter there were two hundred threescore and thritten more than of the former, and for this sed number of the control of the contr

m £155, 14s. Tit.2. 14. He.9.12.1 Ti.2.5.6. Mat. 20, 28. 1 Pe 1. 18, 19;3-18.

40 ¶ And the Lord said unto Moses, hNumber all the first-born of the males of the children of Israel, from a month old and upward and take the number of their names.

41 And thou ishalt take the Levites for me, (I am the Lord,) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the Lord commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of sthem, were twenty and two thousand two hundred and threescore and thirteen.1

44 ¶ And the Lord spake unto Moses, saying,

45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites,

47 Thou shalt even take kfive shekels apiece by the poll; after the shekel of the sanctuary shalt thou take them: (the shekel is twenty

48 And thou shalt give the money, wherewith the odd2 number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; "a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary:

51 And Moses "gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses.

## CHAPTER IV.

1 The age and time of the Leviles' service. 4 The carriage of the Kohathites, when the priests have taken down the tabernacle. 16 The charge of Eleazar. 17 The office of the priests. 21 The carriage of the Gershonites. 29 The carriage of the Merarites. 34 The number of the Kohathites, 38 of the Gershonites, 42 and of the Merarites.

ND the Lord spake unto Moses, and unto Aaron, saving.

among the sons of Levi, after their families, by the house of their fathers,

- 3 From thirty years old and upward, even at thirty years old, all that enter into the fifty years old, all that enter into the until fifty years old, all that enter into the host, to do the 'work' in the tabernacle of the congregation.

  4 This shall be the service of the sons of Kenth in the tabernacle of the sons of the s
- Kohath in the tabernacle of the congregation, about the most holy things.
- 5 And when the camp setteth forward, Aaron Phil. 2.4 5.28-321
- shall come, and his sons, and they shall take down the dovering vail, and cover the ark of testimony with it;

  6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

  7 And upon the table of show-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon.

  8 And they shall spread upon them a cloth of scarlet, and cover the same with a hoovering derivative assistance.

  of scarlet, and cover the same with a hoovering
- of scarlet, and cover the same with a hovering of badgers' skins, and shall put in the staves thereof.
- 9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it.
- 10 And they shall put it, and all the vessels thereof, within a covering of badgers' skins, and

- vessels thereof, wherewith they minister about AEX,30.1-10;37.25-25. it, even the censers, the flesh-hooks, and the shovels, and the basins, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when 1-

4 Or, bowls.

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#### CHAP. IV.

study: 'the scoret kings,' belong anto the Lord our God; but these things (and these only) which are reward belong unto us and to our children for ever; Despite of the second of the se

b Is,63.1-4.2 Co. 10. 4,5. Ep.6.10-18. Ga. 5. 17,24 Ro.7.14-24.

p ch.3.32. Ex.27. 20, 21; 30. 23-38; 37. 29; 29. 40. He.3.1,6. Lu. 4.18. 1 Ti.2.5. 1 Pe. 2. 25. Ac. 20.28.1 Co.4.1. g Suffer them not to lose their life by touching or gazing with irreverent curi-city upon the holy things, which they were permitted to carry, but not to see, Le. 10. 1 2 Sa.6.6, 7. 1 Sa.6.19, Ex. 19, 21. ch. 16, 32.

d Ex.40.3; 26. 31-34; 39.35;37.1-9. e Ex.25.14,15.

2 Or, pour out.

g Which was always on the table, Le.24.8.

h Not the covering of the tabernacle, ver.6, 10-14,25.

# Ex.25.31-39;37.17

6.32

6 'Cut ye not off the Kohathites' that is, by any negligence on your part, tempring them to touch, as Uzza, or gaze, as the Beth-shemites, 1 Ch. 200 much one man may be the guilty cause of a whole nation's sin, the case of Jeroboam is a melan-choly witness. How many judgments and many judgments and many judgments and single the state of the control of the Lord's supper, revealed to the country of the Lord's supper, revealed to the country of the Lord's supper, revealed to the country of the Lord's supper, revealed to the country of the Lord's supper, revealed the country of the Lord's supper, revealed the country of the Lord's supper, revealed the country of the Lord's supper, revealed the country of the Lord's supper, revealed the country of the Lord's supper, revealed the country of the Lord's supper, revealed to the country of the Lord's supper, revealed the country of the Lord's supper, revealed the country of the Lord's supper, revealed the lord of the

≠ ver.3.

s Heb. to war the warfare, Is. 63. 1-4; lili.Col.2.14.2 Co.10.4, 5. Ep.6.10-19.Ga.5.17, 24. Ro.7.14-24.

7 Or, carriage. # ch.3.25,26 Ex.26.x -14,36;27.9-16;36.8-19, 37,38; 38.9-19; 9.34; 40.

24 ver.16,33. Mat.28. 18-20. 1 Co. 2, 23; 4, 2. Tit.1.5.1 Ti.1.3;3.1,15.

m Ex.27.1-6;38.1-6.

8 Heb. mouth.

are the burden of the sons of Kohath in the tabernacle of the congregation.

- 16 ¶ And to the office of Eleazar, the son of Aaron the priest, pertaineth pthe oil for the light, and the sweet incense, and the daily meat-offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels
- 17 ¶ And the Lord spake unto Moses, and unto Aaron, saying,
- 18 Cutq ye not off the tribe of the families of the Kohathites from among the Levites:
- 19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things; Aaron and his sons shall go in, and appoint them every one to his service, and to his burden.
- 20 But they shall not go in to see when the holy things are covered, lest they die.
- 21 ¶ And the Lord spake unto Moses,
- 22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their
- 23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.
- 24 This is the service of the families of the Gershonites, to serve, and for burdens.7
- 25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation,
- 26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle, and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.
- 27 At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This is the service of the families of the sons of Gershon in the tabernacle of the The Levites were congregation; and their charge shall be under

anto fifty years1 old shalt thou number them,

anto fifty years¹ old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

31 Ands this is the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service and by name ye shall reckon the instruments of the charge of their burden.

33 This is the service of the families of the soms of Merari, according to all their service in the service of the states and their cords, with all their instruments of the charge of their burden.

33 This is the service of the families of the soms of Merari, according to all their service in the service of the states and the properties.

33 This is the service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron, and the chief of the congregation, numbered³ the sons of the Kohathites, after their families, and after the house of their fathers;

35 From² thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were b two thousand seven hundred and fifty.

37 These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the gengregation:

38 This is the service in the families of the congregation, under the bear the burden of their families were bear and the chief of the carnal men, who desire it in would be to carnal men, who desire it in the carnal men, who desire it is the transment of the carnal men, who desire it is the transment of the carnal men, who desire it is the transment of the carnal men, who desire it is the transment of the carnal men, who desire it is the transment of the carnal men, who desire it is the transment of the carnal men, who desire it is the transment of the carnal men, who desire it is the transment of the carnal men, who desire it is the transment of the carnal men, who desire it is the transment of the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it is the carnal men, who desire it

the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according

to the commandment of the Lord by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers;

39 From thirty years old and upward even such as the congression of the sons of their fathers.

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were 'two thousand and six hundred and thirty.

41 These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the Lord.

\*\*Note the labert of the congregation was greater to the families of the sum total of effective Level to the other things, of the other thise, of the other thise, are more than could be employed at one time in this service. It is the other thise, and the employed at one time in this service. It is the other thise, are more than and the employed at one time in this service. It is the other thise, and the employed at one time in this service. It is the other thise, and the employed at one time in this service. It is the other thise, and the employed at one time in this service. It is the other than could be employed at one time in this service. It is the other thise, and the employed at one time in this service. It is the other thise, and the employed at one time in this service. It is the other than could be employed at one time in this service. It is the other than the other thise, and the employed at one time in this service. It is the other than the other thise, and the employed at one time in this service. It is the other than the other thise, and the employed at one time in this service. It is the other than the other thise, and the employed at one time in this service. It is the other than the other thise, and the other thise, and the other thise, and the other thise, and the other thise, and the other thise, and the other thise, and the other thise, and the other thise, and the other thise, and the other thise, and the other thise, and the other thise, and the other thise, and the other t

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d With ch. 3. 34. They whose work was the hardest were most numerous and able-bodied men, De. 33.25. 1 Co.10.13; 12.8-12.2 CO.12.9,10.

e With ch.3.39. Lu. 12.32. Mat.7.14; 20.10; 32.15.

fch.1.54; 2.33; 3.51; ver.37,41,45.

g Is 11. 2-4; 42. 1-7 40.1-8. 1 Co.12.4-6, 28 Ro.12.4-8. Ep.4.11-13 2 Ti.2.3.

CHAP. V.

CHAP. V.

& Le. 13, 346: 15.1-33; 21. 1. ch. 9.6,16; 19
11;31.19; 12:14, 15. De.
23, 10. 2 K15, 27; 73. 2
Ch.26,20,21. Lu.17, 72.
15. 52. 11. 2Co. 6.17. 1
Co. 5.7, 11, 13. He.12.
15.16 Tit. 3.10. 2 Th.3.
6,14.

ô ch. 4.49. Ex.39.42 40.16;23.21,22.1 Sa.11 22. Mat.28,20. Ps.119.

1 II 'the heavens are not clean in God's sare not clean in God's sare promoted and filthy is man!' Job 15, 15, 16. Truly our bodies are pronounced 'vile bodies,' Phi, 3, 21, for into the blood of youth, and he had been son is infused, and in ever-varying forms of loathsome disease it is carrying on the work of death. Disease can death are an one of the work of death, Disease and death are an one of the work of death, Disease and death are an one of the work of death, Disease and death are an one of the work of death, Disease and death are and the more of the many visible and infectious disease be permitted to abide in the following of the camp is an admirable institution, (1) wisble and holy price ence is fixed in every point of view this exclusion of certain diseases from the camp is an admirable institution, (1) wisble and holy price ence is fixed in every point of view this exclusion of certain diseases from the camp is an admirable institution, (2) As a measure of cleanitness and decency, where the tents frequently consisted but of one sufferers, who were removed from the noise and busile of the camp, (4) As a facilitating accretised, and securing practised and skillmi sick-unress in the cure of many cutaneous complaints of the leprons form, (6) As an emblem of known and visible sin, and of discipline 2 The charge of the

c Le.6.1-7. Jos.7.19. Je. 3. 12.13. Pr. 28. 13. Job 33.27,28; 34. 31, 32. 1 Jn.19. Ln.19.8. 2 Any sin of com-

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers;

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

44 Even those that were numbered of them, after their families, were athree thousand and two hundred.

45 These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the Lorn by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron, and the chief of Israel, numbered after their families, and after the house of their fathers;

47 From thirty years old and upward even unto fifty years4 old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congrega-

48 Even those that were numbered of them, were 'eight thousand and five hundred and

49 According to the commandment of the LORD they were numbered by the hand of Moses, gevery one according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Moses.

## CHAPTER V.

1 The unclean to be removed out of the camp. 5 Restitution to be made in cases of trespass. 11 The trial of jealousy.

AND the Lord spake unto Moses, saying,

A 2 Command the children of Israel, that they aput out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: 'as the LORD spake unto Moses, so did the children of

5 ¶ And the Lord spake unto Moses, saying,

6 Speak unto the children of Israel, When a man or woman shall commit any sin2 that



ROAD TO HELIOPOLIS—NEAR THE SITE OF THE UNIVERSITY WHERE MOSES WAS EDUCATED. [Numbers, v.]—This is a scene on the road from Cairo to Heliopolis, and is fittingly placed in connection with the name of Moses. For it is generally agreed that Moses was educated at Heliopolis. In that ancient City of the Sun there once stood the most renowned university of the ancient world. And it was in this celebrated school that Moses was trained in all the wisdom of the Egyptians. There is a fanciful tradition told to tourists,

who are supposed to believe everything, that Abraham was professor of astronomy in this university, and taught the Egyptians what he had learned of the stars in Chaldea. The road from Cairo to Heliopolis is about six miles in length, and the view we get of it in the above picture shows us some acacia trees on either side with a couple of camels and their attendants. The view is characteristic, and one is liable to meet such a company of peasants any hour of the day.

men commit, to do a trespass against the LORD,

men commit, to do a trespass against the Lord, and that person be guilty; 3

7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; besides athe ram of the atonement, whereby an atonement shall be made for him.

9 And every offering of all the holy things of the children of Israel, which they aracted a acknowledge.

things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hellowed thing shall

10 And every man's hallowed thing shall he his: whatsoever any man giveth the priest, it shall be his.

11 T And the Lord spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife fgo aside, Ho.413. Pr.2.16,17/7,10-27 and commit a trespass against him,

13 And a man glie with her carnally, and Call 19 14 Pr. 6.34 it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;

14 And the \*spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley-meal: he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and

16 And the priest shall bring her near, and set\* her before the Lord.

17 And the priest shall take holy water in the hour fempta against all ocasions the floor of the tabernacle the priest shall take, and put it into the water.

18 And the priest shall set the woman before the Lord, and "uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy-offering: and the woman set the priest shall set the woman's head, and put the offering of memorial in her hands, which is the jealousy-offering: and the hands, which is the jealousy-offering: and the priest shall have in his hand othe bitter water that causeth the curse.

d Le.6.0,7;7.8.

ech. 18. 8. De. 18.3. Le. 10.13; xxvii.; 6.13, 20: 7 6, 32. Eze.44.30. Ps. 110.3;2.8. r Co. 9.7-

heave-offer-

g Le. 15. 18. Pr. 7. 18, 19; 30 20, with Le, 20, 10.

iLe 5.11. Is. 53,2 11 if I.e.s.tr.1.s.53.2 tr.
Ro. 5.28.2.2 Co. 5.21.
Zec.12.10 Her offermg, like the sin she
was suspected of,
had nothing agreeable; nay, almost
everything in the
process represented
the baseness of that
sin.

5 Shall bring it (the offering) near— for the woman is set before the LORD again, according to ver.18.—C.

/Ex.30.18.ch.19.9.

6 Water from the lawer, which, being set apart from common use to the service of God, is, according to Seripture use, Callele holynot accient account of the trial by ordeal which obtained so generally among various nations, and it was calculated to the frace of the

A.M. 2514. B.C. 1490. A.M. 2514. B.C. 1490.

q Je.29.22; 25.18; 24. 9; 42.18; 44. 12. Zec 8.13.Is.65.15.Pr.10.7. P He. 13. 4. Ju. 17. e.2.17,19, 9 Heb. fall.

9 Heb. Jall.

9 De 27, 73-26. Is. 65, 15. Ps. 7-4.5. 20 31. 1-40. (C.O. 16. 20 31. 1-40. (C.O. 16. 20 31. 1-40. (C.O. 16. 20 30 be it. simply signifies truth, a which sense it is used by our Lord in the Acw Testament, where the control of the con

what was presented to the Lord as a sign that the trial was referred to him,

w-s referred to him, er.15, x He. 13.4; 10.26-31, 38 6 4-6. Pr. 5.4-12. 2 Pr. 2. 1-10. 2 Co. 2.16. F c. 7.26. y ver 21. De. 28.37. Ps. 83, 9.11. Je. 24,922, 18,22;42.18. Zec. 8.13.

z ver.19. Mi.7. 7-10.
1 Pe. 1. 7. Ro. 5. 3-5. 2
Co. 4.17,18.
2 ver.11-28; ch.6.21.
Le. 7. 37; 11. 46; 13. 59;
14.54,57;15.32.

3 This law is founded upon three principles. (i) Confidence in the miraculous interposition of Providence, when appealed it of in a many the fancy or presumption of man, but distinctly prescriben by God himself. (2) That the accuser must not act upon the solid providence in the confidence of the providence in the control of the appeal to Code in the confidence in the necessity of the appeal to Code in the confidence in the necessity of the appeal to Code in the confidence in the necessity of the appeal to Code in the confidence in the necessity of the appeal to Code in the necessity of the appear to Code in the necessity of the appear to Code in the necessity of the appear to Code in the necessity of the appear to Code in the necessity of the appear to Code in the necessity of the appear to Code in the necessity of the appear to Code in the necessity of the appear to Code in the necessity of the appear to Code in the necessity of the appear to Code in the necessity of the appear to Code in the necessity of the appear to Code in the necessity of the appear to Code in the necessity of the appear belief in the necessity of the appeal to God, ver. 30 (3) On the power of conscience in the case of an oath, rightly and so-lennly administered; the whole law being the whole law being merely a special example of God's speedy and terrible judgment against every form of perjury, Zec.5 3.4 Mal.3.5 That no case of an appeal to this law is the proceeding the control of the control o

an appeal to this law is upon record, may be accounted for on two grounds. (f) That this appeal could not be made, but in the absence of all other proof: a all other proof: a seldom occur. (2) Because of the facility of divorce which Moses suffered the Jews to enjoy, 'for the farafases of their hardness of their hardness of their hardness of their bearts, a at conce their punishment. De. 24. I. Mat. 19.8.—C. b Job 17.8,9; 27. 5,6.

19.8.—C.

b Job 17.8.9; 27. 5,6.
Ps 37.6.
c Le.5.1.17; 7.18; 19.
8:26.17,19. ch 18.23;14.
34; 9.13. Eze.22.49; 18.
4,20. Ro.2.8,9. Pr. 5.22;
6,12.

CHAP. VI.

a Ju. 13. 5; 16. 17. 1 Sa. 1. 11, 28. Lu. 1. 15. Ac. 21. 24. Le 27. 2. La. 4. 7. Am. 2 11. He. 7. 26. 1 Th. 2. 10. 2 Co. 6. 17. 1 Or, make them selves Nazarues.

rime could not be proved, nor the tage of jealousy allayed, and it would also lessen the number of hasty divorces.—/.

m Job 2.12. La.3.29
n Le.13.45.1 Co.4.5
He.4.12.13.

20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee besides thine husband;

21 Then the priest shall charge the woman with an oath of cursing; and the priest shall say unto the woman, The Lord make thee a qurse and an oath among thy people, when the Lord doth make thy thigh to rot,9 and thy belly to swell:

22 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot. And the woman shall say, 'Amen, amen.'

23 And the priest shall write these curses in a book,2 and he shall blot them out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse; and the water that causeth the curse shall enter into her, and become bitter.

25 Then the priest shall take the jealousyoffering out of the woman's hand, and shall twave the offering before the Lord, and offer it upon the altar.

26 And the priest shall take an handful of the offering, even the "memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, that if she be defiled, and have done trespass against her husband, "that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be va curse among her people.

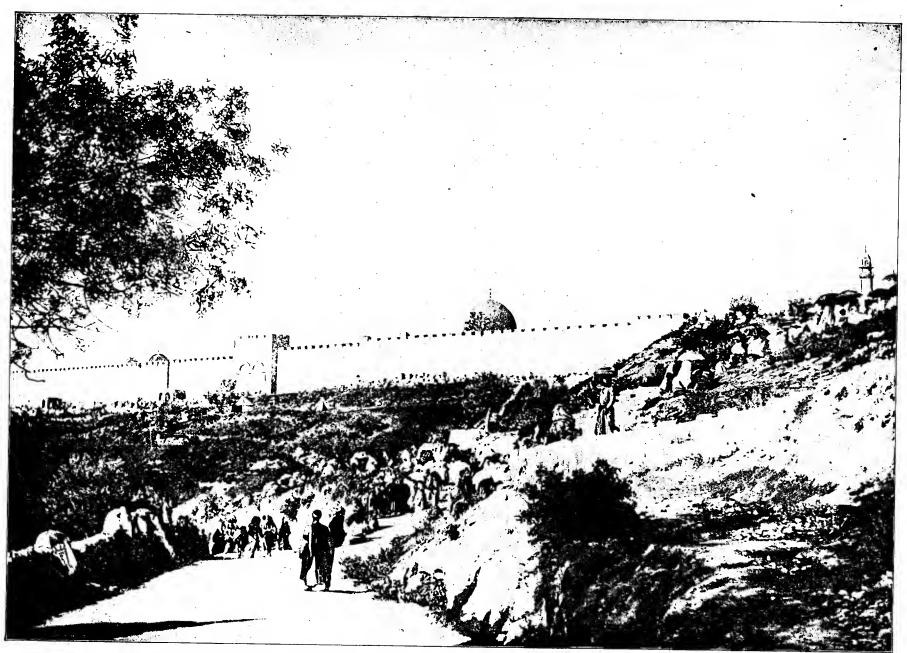
28 And if the woman be not defiled, but be clean, \*then she shall be free, and shall conceive seed.

29 This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled:3

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law.

31 Then shall the man be beguiltless from iniquity, and this woman shall bear her iniquity.

CHAPTER VI.



PILGRIMS FROM THE TOMB OF MOSES—SEEN JUST OUTSIDE THE WALLS OF JERUSALEM. [Numbers, vi.]—In the fifth and sixth verses of the thirty-fourth chapter of Joshua, it is said that "Moses died in the land of Moab, and was buried in a valley in the land of Moab over against Bethpeor, but no man knoweth of his sepulcher unto this day." Notwithstanding the plain teachings of Scripture on the subject the Mohammedans pretend to know where the grave of Moses is. They claim that it is to the south of the road between Jerusalem and Jericho. So, as we were leaving

Jerusalem for Jericho, on the 25th day of April, 1894, just outside the walls of the Holy City we met a large number of pilgrims coming in from the so-called tomb of Moses. Upon this occasion the pilgrims appeared to be in a bad humor. They were firing pistols, and talking in a loud tone of voice as though they might be ready for mischief. Our dragoman told ns that they were always especially fanatical and irritable on their return from these pilgrimages to the graves of their saints.

A.M. 2514. B.C. 1490.

/ Ac.21.24. Jn. 17. 4 5;19.30.2 Ti.4.7,8.

m He.2,10;9,28,Lu 17.10.Ep.1.6,7.

n Ex. 29. 24-27. Le.

o Ps. 16.10,11.Re.14 13. Is.35.10.

₱ Ezr. 2. 69. 1 Pe. . 11. Ga. 6.6. He. 13. 16.

9 Besides the pro-duct of his industry during the time of his separation from the world and dedi-cation to God.—C.

g 1 Ch. 23. 13. Le. 9. 22,23. Lu.24.50. Ac.3. 21. Mat.5.2-12.

1 For the primary meaning of blessing, see twice on Ge. 1. 28. We see that on Ge. 1. 28. We see that on Ge. 1. 28. We see that of Ge. 1. 28. We see that of Ge. 1. 29. We see

strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation<sup>3</sup> shall he eat nothing that is made of the vine-tree,4 from the kernels even to the husk.

5 All the days of the vow of his separation there shall no razor come upon his head: until 

unto the Lord he shall dcome at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecra-

but the days that were before hall be lost, because his separation was defiled.

13 ¶ And this is the law of the Nazarite: When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer this offering unto the 14 And he shall offer his offering unto the LORD, one he-lamb of the first year without 1,315,162,254,214,214 blemish for a burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offer-15 And a basket of unleavened bread, cakes

A Le. 1. 10-13; 4 27-13; 38.2,229; 4:19; 10: 0.th. 15: 37-11. He in on 12; 14: 37-13; 12: 0.5; 21: 14: 0.to. 12; 14: 37-13; 12: 0.5; 21: 14: 0.to. 12; 14: 37-13; 12: 0.5; 21: 14: 0.to. 12; 14: 37-13; 12: 0.5; 21: 14: 0.to. 12; 14: 37-13; 12: 0.5; 21: 14: 0.to. 12; 14: 37-13; 12: 0.5; 21: 14: 0.to. 12; 14: 37-13; 12: 0.5; 21: 14: 0.to. 12: 0 ing, and one ram without blemish for peaceofferings,

A.M. 2514. B.C. 1490.

3 Or, Nazarue

4 Heb. vine of the

e Ju.13.5;16.17.1 Sa.
I. II. Thus his hair
was a perpetual
token of his conse-

d Le.21.10,11;19.28. ch. 19. 11. 1 Pe. 2. 22. He. 7. 26. Ep. 5. 7, 11 Re.18.4. 1 Co.5. 11, 13.

5 Heb. separation.

6 Dedicated to his most special service.

r 2 Co. 13. 14. Ps. 121 1. 1 Ch. 29. 18. Jn. 17. 11,

s Da.9 17. Ps.80.3.7, 19;44.3. Pr.16.15. Jn.1, 17. Ep.2.7.8.

2 This was apparently the formal blessing or 'benediction' which the priests were to use on all soliton the processions when the processions when the procession when public assembly. It is comprehensive and most cheering. It consists of three distinct parts. The first part embodies simple preservation. The second procresses to preser ration. The second progresses to favour, and favour specially developed in grace or pardon. The third part advances still farther to in the beaming countenance, and love realized in the peace which the God of love implants in the soul. Preservation is the price of the countenance, and countenance, and love realized in the peace which the God of love implants in the soul. Preservation is the price in the low the peace of God the Holy Ghost.—P.

# Je. 14. 9. Da. 9.18, 19. Ps. 115.13.

CHAP. VII.

e Ac. 21.23. Phi. 3. 8,

FLe. 9. 1-21; 14. 10-31;15.14,29;12.6,8;1.14. Ro.4.25.1 Jn.2.1,2.

g Le.6.6;14.24.

i Ac.21,26.

of fine flour mingled with oil, and wafers of 8 This, as Patrick remarks, seems to relate to the burnt unleavened bread anointed with oil, and their relate to the burntoffering and peaceoffering before mentioned, ver. 14, which
were to have their
proper meat-offering
proper meatbesides the basket of
unleavened bread,
with the cakes and
the waiers. See Le.
7.12 Nu. 15, 2, 3, &c.,
where these access
where these access
and to accompany
the burnt and peace
offerings.—I. meat-offering,8 and their drink-offerings.

16 And the priest shall bring them before the Lord, and shall offer his sin-offering, and

his burnt-offering.

17 And he shall offer the ram for a sacrifice of peace-offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drinkoffering.

18 And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and "put it in the fire which is under the sacrifice of the peaceofferings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven.

20 And the priest shall wave them \*for a wave-offering before the Lord: this is holy for the priest, with the wave-breast and heaveshoulder: and after that othe Nazarite may drink wine.

21 This is the law of the Nazarite who hath vowed, and of his offering unto the Lord for his separation, pbesides that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the Lord spake unto Moses, saying,

23 Speak unto Aaron, and unto his sons, saying, On this wise ye shall qbless1 the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

25 The Lord make his face shine upon thee, and be gracious unto thee:

26 The Lord \*lift up his countenance upon thee, and give thee peace.2

27 And they shall "put my name upon the children of Israel; and I will bless them.

## CHAPTER VII.

1 The offering of the princes at the dedication of the tabernacle.
10 Their several offerings at the dedication of the altar. 89 God speaketh to Moses from the mercy-seat.

ND it came to pass, on the day that Moses A had fully eset up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar, and all the vessels

thereof, and had anointed them, and sanctified them,

- 2 That the bprinces of Israel, heads of the house of their fathers, (who were the princes of the tribes, and were over them that were numbered.) coffered.2
- 3 And they brought their offering before the offering before the LORD.—C. Lord, six covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.
  - 4 ¶ And the Lord spake unto Moses, saying,
- 5 Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.
- 6 And Moses took the waggons and the oxen, and gave them unto the Levites.
- 7 Two waggons and four oxen he gave unto the sons of Gershon, according to their service:3
- 8 And four waggons and eight oxen he gave unto the sons of Merari, according unto their 153.13 1Ch. service,4 under the hand of Ithamar, the son of Aaron the priest.
- 9 But unto the sons of Kohath he gave none;
- 9 But unto the sons of Kohath he gave none; because the \*service of the sanctuary belonging unto them \*was, that they should bear upon their shoulders. \*

  10 ¶ And the princes offered for \*dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

  11 And the Lord said unto Moses, They shall
- 11 And the Lord said unto Moses, They shall offer their offering, 'each prince on his day,6 for the dedicating of the altar.
- 12 ¶ And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:
- 13 And his offering was lone silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil, for a meatoffering:
- ffering:

  14 One spoon of ten shekels of gold, "full of icense:"

  15 One young bullock, one ram, one lamb the first year for a bound of the first year for a incense:
- of the first year, for a burnt-offering:
  - 16 One kid of the goats for a sin-offering:
  - 17 And for a sacrifice of peace-offerings, two of the goats for a sin-offerings, two of the goats for a sin-offerings, two of the goats for a sin-offerings, two of the goats for a sin-offerings.

- A.M. 2514. B.C. 1490. ∂ ch.1 5-16, ii.x.
- 1 Heb. who stood. c Ex.35.27. 1 Ch.29. 6-8.Ezr.2.68,69,
- 2 The princes set the example of reii-gious devotedness and liberality; yet not for ostentation before
- d Ex. 25. 1-11; 35. 4-10. Is. 42. 1-7; 49. 1-8 Ep.4.11-13.
- e ch. 3.25,26; 4.25,26
- 3 The Gershonites having charge of the tabernacle, curtains, cords, &c., receive but two waggons, sufficient for service, not for luxury.—C.
- fch.3.36,37;4.31,32.
- 4 The Merantes had charge of the pillars, boards, and other weightier parts of the the parts of the tabernacle, and they receive the assistance of four wag-zons. Providence and grace are hereby exemplified: engagenistor tront-lous times; and grace promising and fulfiling—as thy days, so shall thy strength le., De. 33. 25.—C.

computation of Fortunatus Seachs seems very reasonable. He supposes that the tabernacle being erected on the first day of the first day of the first law of the second out of Egypt, seven days were spent in the consecration of it, and of the altar, &c. Un the eighth day Meses began to condition of the second days were spent in the consecration of it, and of the altar, &c. Un the eighth day Meses began to condition of the seven days longer. Then the fifteenth day of that month was the first day of unleavened bread in chap, it? to be observed in the first month, and lasted till the two and twentiers, and delivering the lawsmentioned in the book of Leviticus. After this, on the first day of the second mamber the people according to the command in the beginning of this book, which may be supposed to have lasted the fourth the Levites were numbered. On the next day, we may suppose, they more day suppose, they were offered to God, and given unto the princes, he supposes, began to offer upon the eighth day of the second month, for his princes, he supposes, began to offer upon the cighth day of the second month, for altar, which hasted till the nineteenth day inclusively; and on the twentieth day of this month they of this month they 5 The Kohathites get neither waggon nor ox, their service being to 'bear upon their shoulders.' A moved, as we read in ch. 10. 11, 12. from Sinai to the wilderness of Paran.—Patrick. r ch. 6. 20. Le. 21. 1. Mal. 1.14.

h 2Ch.7.5,9. Ezr.6. 16,17. Ne.12.27,43. De. 20.5. Jn.10.22. 7 Kaph, in Syriac kaphiho, a pan or censer, on which the incense was put. Both the metal of which it was made, and that which it contained, show that it was for the use of the golden altar in the sanctuary.—I.

f 1 Co.14.33,40. Col.

# Ge.49.8,10. ch.2.3; 10.14. Mat.1.4. Ru.4.

- 20.

  11 Ki. 7. 43,45. 2 Ki.
  25. 14, 15. Zec. 14, 20.
  Ex. 25,29; 37.16. The silver charger was in value £14. 16r. 7d.; the silver bowl about £8; and the golden spoon £18, 52. Sterling.
- m Le.ii. 2 Ex. 30. 7, 8, 34-38; 35.8.

8 From the numerous sucrifices, and from the value of the gifts of gold and of silver offered by each of the princes, it has been conjectured that these were not their own private gifts, but rather the contributions of their contributions of their their own private gifts, but rather there into timprobable that there's may have aided the princes with their contributions.—I.

- spoon should be in-cense pot, is obvious from its use.—C.

A.M 2514. B.C. 1490. and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

- 20 One spoon of gold of ten shekels, full of incense:
- 21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
  - 22 One kid of the goats, for a sin-offering:
- 23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Nethaneel the son of Zuar.
- 24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer:
- 25 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:
- 26 One golden spoon of ten shekels,7 full of ncense:
- 27 One young bullock,8 one ram, one lamb of the first year, for a burnt-offering:
- 28 One kid of the goats for a sin-offering:
- 29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Eliab the son of Helon.
- 30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer:
- 31 His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:
- 32 One golden spoon of ten shekels, full of incense:
- 33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
- 34 One kid of the goats for a tsin-offering:
- 35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year.1 This was the offering of Elizur the son of Shedeur.
- 9 These sacrifices were much more nu-merous than the burnt-offering or sin-offering, and for this reason perhaps, that both the princes and 36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, people had a share of them, on which they feasted before

37 His offering was one silver charger the

- 39 One young bullock, one ram, one lamb A.M. 2514. B.C. 1490.

- 39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

  40 One kid of the goats for a sin-offering:

  41 And for a sacrifice of peace-offerings two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Shelumiel the son of Zurishaddai.

  42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, offered:

  43 His offering was one silver charger of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

  44 One golden spoon of ten shekels, full of incense:

  45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

  46 One kid of the goats for a sin-offering:

  47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Eliasaph the son of Deuel.

  48 ¶ On the seventh³ day Elishama the son of Ammihud, prince of the children of Ephraim, offered:

  49 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a "meat-offering:

  49 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a "meat-offering:

  50 One golden spoon of ten shekels, full of fine flour mingled with oil, for a "meat-offering:

  50 One golden spoon of ten shekels, full of fine flour mingled with oil, for a "meat-offering: the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a "meat-offering: the shekels of the sanctuary; both of them full of fine flour mingled with oil, for a "meat-offering: the shekels, in the fine shear the proposition the charge the proposition of the shear the proposition the charge the pro

- 50 One golden spoon of ten shekels, full of incense:

- surcense:

  51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

  52 One kid of the goats for a sin-offering:

  53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Elishama the son of Ammihud.

  54 ¶ On the eighth day offered Gamaliel, the son of Pedahzur, prince of the children of Manasseh:

  55 His offering was one silver charger of the weight of an hundred and thirty shekels,
- the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekels the sanctuary; both of them full of shekel valued at fifther the shekel of the sanctuary; both of them full of shekel valued at fifther pence; the shekel of the sanctuary fine flour mingled with oil, for a meat-offering:
- ne flour mingled with oil, for a meat-offering:

  56 One golden spoon of ten shekels, full of shifting the common stated, which difference to the same of the common stated, which difference to the same of the common stated, which difference to the same of the incense: 57 One man 1 11 1

and disastrous.—C.

From the narrative contained in this chalter Scott remarks, that there contained in this chalter Scott remarks, that there can be a supple of the second seco

7 From the example of these chiefs of Israel, princes and great men, as Conradus Pellicanus remarks, should learn to be devourly religious, and to possess the fear and reverence of the Lord God in their breasts: to be strong

reverence of the Lord God in their breasts; to be strong in faith; far from conclusions; unanimous many control of the Lord God; to give a good example of faith and good works to others; to seek the profit of their subjects; assist the servants of Cod; lend their helping hand to the proficency of their helping hand to the proficency of their helping hand to the proficency of their helping hand to the profit of their helping hand to the proficency of the pletty; provide and their helping hand to the proficency of the pletty; provide and contemmed by their poverty; for the sake of God whom they serve, to do them honour by word and deed, and follow their godly admonitons.—/.

8 Heb. on the dave

9 It is instructiv

to observe the so-lemn fact so fre-quently recurring, that, with all his of-

ferings, each brought an offering for sin.—1.

# # Le.14.10. He.1.9. 1 Jn.2.27.Re.6.6.

8 Heb. on the days

8 Heb. on the days

9 The eleventh day,
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A.M. 2514. B.C. 1490. 60 ¶ On the ninth day Abidan the son of was the day of dedicating the first of the young of animals, Ex. 2: 30. The eighth was the day for cleansing the leper, Le. 14,10. The eighth was the day of most proculiar sabbattsm, Le. 2: 36, 39; and is called the great day of the feast, Jn. 7; 37. Yet, on this very day, when so many associations combined control of the day of the feast, Jn. 7; 37. Sections to many associations combined to render it dismal and disastrous.—C. Gideoni, prince of the children of Benjamin, offered:6

61 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering.

62 One golden spoon of ten shekels, full of

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

- 65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Abidan the son of Gideoni.
- 66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince<sup>7</sup> of the children of Dan,
- 67 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:
- 68 One golden spoon of ten shekels, full of
- 69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

- 71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Ahiezer the son of Ammishaddai.
- 72 ¶ On the eleventh day8 Pagiel the son of Ocran, prince of the children of Asher, offered:
- 73 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meatoffering:
- 74 One golden spoon of ten shekels, full of
- 75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
- 76 One kid of the goats for a sin-offering:9 77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the



PPROACH TO THE NILE BRIDGE. [Numbers, viii: 1.]—No view, perhaps, could be in greater contrast from the Egypt of Moses' time than the one given above of the approach to the Nile Bridge. Up to 1863, passage of the Nile was made by small ferry boats. Now we have a bridge of iron 1260 feet long, with stone buttresses. A pair of British lions sitting at the entrance of the bridge bespeak the fact that Egypt has

passed under the influence of modern times and modern ideas. Across this bridge tourists now always pass to the pyramids. It perpetually presents a scene of life and color. There are donkeys and camels and carts and carriages going and coming throughout the day. Most tourists who visit the pyramids now go from Cairo in carriages, though occasionally a traveler prefers the old time method of traveling on a donkey.

the shekel of the sanctuary; both of them full of A.M. 2514 B.C. 1490.

of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold;

85 Each charger of silver weighing an hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary:

86 The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels.

87 All the oxen for the burnt-offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering; and the kids of the goats for sin-offering twelve:

88 And all the oxen, for the sacrifice of the peace-offerings, were twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims: and he? spake unto Him.

CHAPTER VIII.

1 How the lamps are to be lighted. 5 The consecration of the Levites.

AND the Lord spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou "lightest the lamps, the seven lamps."

CHAPTER VIII.

AND the Lord spake unto Moses, saying,

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CHAPTER VII

2 Speak unto Aaron, and say unto him, When thou alightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so: he lighted the lamps thereof over against the candlestick; as the Lord commanded Moses.

4 Andb this work of the candlestick arga of the lamps with the lamps of the lamps that the lamps thereof over against the candlestick arga of the lamps with the lamps with the lamps thereof over against the candlestick arga of the lamps with th 1 2 Speak unto Aaron, and say unto him,

4 The whote as-sembly or comprega-tion, not of all the people, but of the princes of elders, as congregation must signify the assembly of the pudges, for the Mosaic law referred such cases to appoint-ed judges, Ex. 18. 25.——C. g Le. 1. 4, to note that they dedicated them to God, to serve in their stead, Pr. 8. 23. Ro.1.1. Ga.1.1.

i Lc. i. iv. Ex.29.10.

of Execute, acc.

of Le. iv. Ex. 20.10, &c.

This was just the same act which had heen performed upon the Levites thember the same at the same act which had heen performed upon the Levites, though substituted in the room of the first-born, yet not being devoted to death, any more than the first-born themselves were, these sawer, these was the same than the first-born them substituted for them They haid their hands upon their heads, that the sins which Israel had put upon them might be transferred to the animals.—I.

Acch. 3 6-9.12,39,41,45,161,64,161,95, ver.

I. Ex. xxxx. Le. viii.

7 Ex. xxix. Le. viii. ch. 18.6; 3.12,41,45; 10. 9;1.50; 4.46. De. 18.5,7. ver. 11,13,16,18. m ch. 3. 23-37; 4.

unto the pattern which the LORD had showed Moses, so he made the candlestick.

5 ¶ And the Lord spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and dcleanse them.2

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave3 all their flesh, and let them wash their clothes, and so make themselves clean.

8 Then let them take a young bullock with his meat-offering, even fine flour, mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation; and thou shalt gather the whole assembly of the children of Israel together.

10 And thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites:

11 And Aaron shall offer<sup>5</sup> the Levites before the Lord, for an hoffering of the children of Israel, that they may execute the service of the

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin-offering, and the other for a burnt-offering unto the Lord, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord.

14 Thus shalt 'thou separate the Levites from among the children of Israel; and the Levites shall be mine.

15 And after that shall the Levites go in to do "the service of the tabernacle of the congregation: and thou shalt "cleanse them, and offer them for an offering:

16 For they °are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me.

17 For<sup>p</sup> all the first-born of the children of Israel are mine, both man and beast: on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the

A.M. 2514. B.C. 1490.

trouble; this is con-trary to God's direc-tion. Israel must ob-

serve the passover, even in the wilderness; and trouble is the time when we need God most, and

he promises most, Job 5.19. Ps.91.15. Is. 41.10.—C.

# ver 6,7. Ep. 2.1,2, 12,13; 3.6-9. Ro. 15. 8-19; 10. 25, 26. 1 Co.6.9-

16; 10. 25, 26. I Co.o.gII.

12 Ch. 30. 2-15, Ex.
I2 2-14, 43-49, Jn. 19,
36.

8 It was a custom
among the heathen,
previously to their
setting out upon a
journey, to offer a
sacrifice to their
gods, and foat the
gods, and foat the
stance this happened to be impracticable, it was burned
with fire. Being
made to procure a
prosperons journey,
this sacrifice was
called proper viam,
and was most probably borrowed from
the Jewish passover.

1.

& ch. 15.30,31; 19. 13 Ex. 12. 15. Ce. 17. 14 Le.17.4,10, 14. 16. He 10.26-29;6.6;2 3.

10.22-29/6.62 3.

4 The paschal lamb was really an offering or sacrifice. It was slain as a sacrifice, and its blood pyrinkled after which it was eaten by the family, in grateful remembrance of the deliverance from Egypt, and the preservation of the first-born. It was a eucharistical sacrifice.—/

/ Ex. 12, 49, Le. 24, 22; 19, 34, ch.15,15, 16, 29; 19, 10; 35, 15, De. 29, 11; 31.12, Ep. 2, 12-22 Is.56 6,7.

m Ex. 40 34; 13. 21 14. 20, 24. ch. 14. 14; 10 34. Eze. 10. 3,4.

6 The most holy place where the law

6 Proselyte.

dren of Israel, to do the service of the children A.M. 2514. B.C. 1490. of Israel in the tabernacle¹ of the congregation, and to make an atonement for the children of Israel; that there be 'no plague among the children of Israel when the children of Israel when the children of Israel come nigh unto the sanctuary.

20 And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the Levites according unto all the Levites according unto all the Levites according unto all the Levites according unto all the Levites according unto all the Levites according unto all the Levites according unto all the Levites according unto all the Levites according unto all the Levites according unto all the Levites according unto all the Levites according unto all the Levites according unto a levites according Levites taccording unto all that the Lord com-Levites 'according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were "purified, and they washed their clothes; and Aaron offered them stood.—/.

as an offering before the Lord; and Aaron made an atonement for them to cleanse them.

made an atonement for them to cleanse them.

22 And after that went the Levites in \*to do their service in the tabernacle of the congregation before Aaron, and before his sons; as the Lord had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the Lord spake unto Moses, saying, 24 This is it that belongeth unto the Levites: From twenty and five years old and upward they shall go in \*to wait upon the service of the tabernacle of the congregation:

\*\*Ch.4.32.30.30.30.47\*
\*\*Inch.4.3 the \*\*Inc

the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service<sup>5</sup> thereof, and shall serve no more:

26 But shall minister<sup>6</sup> with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

## CHAPTER IX.

1 The passover is commanded again. 9 A second passover allowed for them that were unclean or absent. 15 The cloud guideth the removings and encampings of the Israelites.

them that were unclean or absent. 15 The cloud guideth the reduced surings and encampings of the Israelites.

ND the Lord spake unto Moses in the wilderness of Sinai in the Afirst month of the local spake and account of the local spake unto Moses in the present day.—P. A derness of Sinai, in the first month of the second year after they were come out of the lost 12.1-14.43-40 Jos. 5. 10. 2Ch. XXX. land of Egypt. Saving

land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month at even, ye shall keep it in his appointed season:

according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sirai, according to all the the day of the first month at even in the wilderness of Sirai, according to all the the day of the first month at even in the wilderness of Sirai, according to all the the day of the first month at even in the wilderness of Sirai, according to all the the day of the first month at even in the wilderness of Sirai, according to all the the day of the first month at even in the wilderness of Sirai, according to all the the day of the first month at even in the wilderness of Sirai, according to all the the day of the first month at even in the wilderness of sirain and the day of the first month at even in the wilderness of sirain and the day of the first month at even in the wilderness

e Le.21.11.ch.5.3; 6. 6;19.11,18. f Ex.12.27. De.16.2. 1 Co.5.7,8. g He.3.5,6. Jn. 7.17. Eze.2.7; 3.17. 1 Co.11. 2,3:4.2. Ac.20.27. Pr.3. 5,6. Ps.85.8;25.14.

8 According their direction.

y ch. 4. 3, 23, 30, 39, 47. 1 Ch. 28. 13;23. 24-27.

C. \* Heb. to war the warfare of, &c. ch. 4. 3,23,30. Is,63.1-4. Ep. 6.10-19.2 Ti.2.4-15.

5 Heb. return from the warfare of the

6 Sing psalms, in-struct, counsel, and keep things in order; but do no hard ser-

CHAP. IX.

This chapter come in before ch. i. &c. a Ex.40.2.ch.1.1 b Ex. 12.2, 14.25,43-49; 13.10. Le.23.5. ch. 28.16 De 16 1,2.

m ver.18-22. Ex. 13, 21, 40, 38. Nc.0.19. Ps. 105, 39, 78. 14. Is. 4.5.6. Re.2.13, 1. 2C. 5. 19. The terptuity of the doud in such a climate, during so many years, and in sight of such a climate, during so many years, and in sight of such a 'gain-saying people,' Ro. 10 21, not one of whom ever attempted to question the August of the Mosaic history, as it presented then an unquestionable symbol and evidence of the divine presence.—C. 2. cl. 10. 33,34,36. Ps.

o cl. 10.33,34,36. Ps. 32.8; 73.24; 78 14; 80.1, 2;105.39. Is. 49. 10. Jn. 10.3-5,9.1 Co.10.1.

6 ¶ And there were certain men who were defiled by the dead body of a man, that they could not keep the passover on that day; and they came before Moses and before Aaron on that dav.

7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not Joffer an offering of the Lord in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will shear what the Lord will command concerning you.

9 ¶ And the Lord spake unto Moses, saying, 10 Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be hunclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

12 They shall leave<sup>8</sup> none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.

14 And if 'a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ve shall have one ordinance, both for the stranger,5 and for him that was born in the land.

15  $\P$  And mon the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent<sup>6</sup> of the testimony: and at even there was upon the tabernacle as it were the appearance of fire until the morning.

16 Son it was alway:7 the cloud covered it by day, and the appearance of fire by night.

s When the cloud was taken up they decamped; followed so long as it went before them, yer. 12, and Ex. 13, 22, and pitched their tents come stationary oer a particular place. To this the star at Bethlehem seems to 17 And owhen the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched as the cloud abode upon the tahernacle they rested in their tents.

- 19 And when the cloud tarried longo upon
- the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not.

  20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed.

  21 And so it was, when the cloud abode from even unto the morning, and that the cloud.
- was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed was taken up, they journeyed?
- 22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but bet 45. is 11.10. Zec. 211. when it was taken up, they journeyed.2
- 23 Atq the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed: they kept the charge of the LORD, at the commandment of the Lord by the hand of Moses.

# CHAPTER X.

1 The use of the silver trumpets. 11 The Israelites remove from Sinai to Paran. 14, 18, 22, 25 The order of their murch. 29 Hobab is entreated by Moses not to leave them. 33 The blessing of Moses at the removing and resting of the ark.

ND the Lord spake unto Moses, saying, A 2 Make thee "two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, call the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow but with one trumpet 2 Make thee atwo trumpets of silver; of

- 4 And if they blow but with one trumpet, 4 And if they blow but with one trumpet, then the princes, which are a heads of the thousands of Israel, shall gather themselves unto thee. 2 thee.2
- 5 When ye blow an alarm,3 then ethe camps that lie on the east parts shall go forward.4
- 6 When ye blow an alarm the second time, then the camps that lie on the south side shall
- take their journey: they shall blow an alarm for their journeys. They shall blow an alarm between their journeys. They shall blow an alarm to emain two camps. Frobably this gathered together, ye shall blow, but ve shall blow. But ye shall blow, but ve shall blow.

A.M. 2514. B.C. 1490.

- 9 Heb. prolonged. 1 Heb. was.
- ₱ Ex.40.36,37.

a More trumpets were afterward made, 2 Ch. 12. 13. Joel 2. 15,16. Ps. 87. 3; 80, 15. 18, 27. 13; 58. 1 Ho.8. 1, Ro. 20, 15, 18.

4-5.18.11.10.Zec.2.11
c Pr.8.4:9.4.5. Is. 55.
1-4. Re.22.17. Mat.17.
28.Ge.49.10.
1 All the assembly assembling themselves to Mosco at the door clearly evinces that 'assemto means, not all the princes have the contepresentation their tepresentation that the conprinces or princes that the constatement in ver. 4
puts this interpretation beyond all doubt.—C.

d Ex.18.21. De.1.15.

2 The 'princes' were twelve in number. one for each tribe. See ch.1.4;7.2.

3 The word trum-pet, in ver. 4, is sup-plied by the transla-

e ch. 2, 3-9; ver. 14-

4 The tribes of Judah. Issachar, and Zebulun.—P. fch.2 10-16; ver.18-

5 The tribes of Reuben, Simeon, and Gad—P.

2 ch.31.6. 2 Ch.13.12 -15. Jos.6.5,6. De.20.1-

& Ge.8.1.Ps.136.23.

I ch. 29. 1; xxviii. xxix. Joel 2. 15. 1 Ch. 15.24. 2 Ch.7.6;29.20;5. 12.13. Ne. 12.35. Ezr. 3. 10. De. 16.5, 14. Ps. 81. 3.

m 2 Ch. 29. 25-28; 5 12,13. Ezr.3,10.

# Ex. 28. 29; 30. 16. Le.23.24 ch. 5. 15, 18; 16.40. Jos.4-7.

o ch.1.1;q.L

7 It appears from Ex. 19 I that the Israelites had been encamped at Sinai about eleven months and twenty days.—
C.

Pch.33.16:2.9,16,24, 31. Ex.19.1. De.33.2;1. 19. They had con-tinued almost a year at Sinai.

8 The wilderness of Paran was of great extent. It was bound of Paran wasof great extent. It was bounded on the north by Palestine, on the east by the valley of Arabah, on the south of the east by the valley of Arabah, on the south of the east by the Mediterranean. It might appear from this verse that the wilderness of Paran load the strength of the wilderness of Sinai, and the cloud rested in the wilderness of the wilderness of the wilderness of the wilderness of the wilderness of the wilderness of the wilderness of the wilderness of the wilderness of Paran, 12.16. Paran therefore was five the strength of the wilderness of Paran, 12.16. Paran therefore was five the strength of the wilderness of Paran, 12.16. Paran therefore was five the strength of the wilderness of Paran, 12.16. Paran therefore was five the strength of the wilderness of Paran, 12.16. Paran therefore was five the strength of the wilderness of Paran, 12.16. Paran therefore was five the strength of the wilderness of Paran, 12.16. Paran therefore was five the strength of the wilderness of Paran, 12.16. Paran therefore was five the strength of the wilderness of Paran, 12.16. Paran therefore was five the strength of the wilderness of Paran, 12.16. Paran therefore was five the strength of the wilderness of Paran therefore was five the strength of the wilderness of Paran therefore was five the wilderness of Paran therefore was five the wilderness of Paran therefore was five the wilderness of Paran therefore was five the wilderness of Paran therefore was five the wilderness of Paran therefore was five the wilderness of Paran therefore was five the wilderness of Paran therefore was five the wilderness of Paran therefore was five the wilderness of Paran therefore was five the wilderness of Paran therefore was five the wilderness of Paran therefore was five the wilderness of Paran therefore was five the wilderness of Paran the was the wilderness of Paran therefore was five the wilderness of Paran the was the was the was the was the was the was the was the was the was the was the was the was the was the was the was

q ch.9.17-23. Pr.3.6. Ps.32.8

r Ge.49 8-10. ch.2.3 -9; 1.7,26-31; 26,19-27; ver.5.

9 From ch.ii it appears that this camp was the most nunerous and strongest. The area of th

sch.1 51 He.12.27, 28;7-18;0 10,11.2 Co.5, 1,4.2 Pe.1.14.

#ch.7.5-9:3 25,26,36 37;4.22-32

x cb.2.17; 3. 27-32;4. 4-16; 7. 9. 1 Ch. 15. 2. The most holy furni-

y That is, the Ger-shonites and the

blow with the trumpets: and they shall be to you for an ordinance for ever throughout your generations.

- 9 And if ye igo to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be kremembered before the LORD your God, and ye shall be saved from your enemies.
- 10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets mover your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for "a memorial before your God: I am the Lord your God:
- 11 ¶ And it came to pass on the otwentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.7
- 12 And the children of Israel Ptook their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.8
- 13 And they first took their journey, according to the commandment of the LORD by the hand of Moses.
- 14  $\P$  In the first place went the standard of the camp of the children9 of Judah, according to their armies; and over his host was Nahshon the son of Amminadab.
- 15 And over the host of the tribe of the children of Issachar was Nethaneel the son of
- 16 And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.
- 17 And the tabernacle was staken down; and the sons of Gershon and the sons of Merari set forward, the tabernacle.
- 18 ¶ And "the standard of the camp of Reuben set forward according to their armies; and over his host was Elizur the son of She-
- 19 And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.
- 20 And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.
- 21 And the Kohathites set forward, \*bearing the sanctuary; and "the other did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the

23 And over the host of the tribe of the A.M. 2514 B.C. 1490. children of Manasseh was Gamaliel the son of 43.6-2.6-3.1.1.3e. Pedahzur. Pedahzur.

Pedahzur.

24 And over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni.

25 ¶ And the astandard of the camp of the children of Dan set forward, which was the rere-ward¹ of all the camps throughout their hosts; and over his host was Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher was Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.

28 Thus were the journeyings of the children or have respondent to the may either have a sail.

Enan.

28 Thus b were the journeyings of the children of Israel, according to their armies, when they set forward.

29 ¶ And Moses said unto 'Hohab, the son of Raguel' the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.

30 And he said unto him, I will not go; hut I will depart to mine own land, and to my kindred.

31 And he said Leave us not I prove them.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us 'instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the Lord three days journey: and the gark of the covenant of the Lord went before them in the three days journey, to because the same out a resting on the concentrated in the wisite concentrated in the visite church. ing-place for them.

ing-place for them.

34 And the 'cloud of the Lord was upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, 'Rise up, Lord, and let them that hate thee flee before thee.'

36 And when it rested, he said, 'Return, O Lord, unto the many thousands of Israel.

the visible church.

A Ps.68.1,22.9;27.8, 158,319-17, 35,319-17

A.M. 2514. B.C. 1490

CHAP. XI.

1 Or, were as it were complainers. 2 Heb. it was evil in the ears of, &c. a De.25.18. 3 This fire may have been tightning or the fiery winds, still common in the Arabian desert, but never smiting unsent.—C.

c Ex. 8.12, 13; 32. 10, 11. Ja. 5.16-18. Is. 45. 11. Mat. 7. 7. Mar. 11. 24. Ps. 106.23. 4 Heb. sunk. 5 That is, a burn

> d As, Ex.12.38. Le 24.10,11. 1 Co.15.33. 6 Heh, returned and wept.

7 In ver. 1, they had complained; in ver. 2, they were delivered; and now, through the influence of the bad example of the mixed multitude, they sin agam.—C.

b Ps.78. 34, 38, 15 12.19. See Ex.8.8,

e 1 Co.10.6.Ps.78.18-20; 106.14. Ex.16.3,12. ver.18.

f Phi. 3.19. Ja. 3. 15. Ro 8.7.6. Ps. 17.14. Lu.

g 2 Sa. 13.4. Is. 53.2,3.

as their guide.—P.

d Ju. 1.16; 4.11,17. 1
Sa.15.6. Je. 35.2.
e Job 29.15. Zec. 2.8.
Ga.4.15. Ps. 32.8. Ga.4.15, Ps. 32.8.

f Ex. 31.7;19.3;24.17.

g Ex. 25. 21, 22, with
De.9.9; 10.5 Is. 55. 4.
He.3.7;10.20.

h De.1. 33. Je. 31. 2.
Eze. 20. 6. Mat.11.28,
20.

A Ex. 16. 12-55. Ge 2. 12. Ca. 5. 16. 1 Co.r. 23,24.Jh.1.14.1 Pe.1.7. 9 Heb. eye of it a. the eye of.

i Jn. 6, 27, 33, 35,53-57. Is,53.10. He.2.10;5 8, 2Co.5.21.Ga.3.13.

\*Ex.16.23, Ga.2.20. Phi. 3. 8,9. Ps.119.103; 19.10. \*Ex.16.13,14.De.32. 2.1 Co.2.2 Ep.3.8;1.13. Ro.10.8.Ac.13.26.

1 See note on Ex. m Ps. 78. 21; 90. 11 106.29,32,33. De.32.21 22;9.8,19; 31. 17;29. 20 Ju.2.14.20;3.8;10.7. ch 20.10,11

n De. 1. 12. 2 Co. 11 28. Je. 15. 10;20. 7-9. o Is.49.15,23;40.11. 1 CHAPTER XI.

1 The burning at Taberah is quenched by Moses' prayer. 4 The people lust for fiesh, and loathe manna. 10 Moses complaineth of his charge. 16 God divideth his burden among seventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

ND when the people complained,1 it dis-A pleased the Lord: and the Lord heard it; and his anger was kindled: and the fire of the Lord burnt among them, and consumed them that were in the auttermost parts of the

2 And the people beried unto Moses; and when Moses prayed unto the Lord, the fire was quenched.4

3 And he called the name of the place Taherah: because the fire of the Lord burnt among them.

4 T And the amixt multitude that was among them fell a lusting: and the children of Israel also wept6 again,7 and said, 6Who shall give us flesh to eat?

5 We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons. and the leeks, and the onions, and the garlick:

6 But now our soul is gdried away: there is nothing at all, besides this manna, before our

7 And hthe manna was as coriander-seed, and the colour thereof<sup>9</sup> as the colour of bdellium.

8 And the people went about and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the 'dew fell upon the camp in the night, the manna fell upon it.1

10 Then Moses heard the people weep throughout their families, every man in the door of his tent; and the manger of the Lord was kindled greatly; Moses also was displeased.

11 And Moses said unto the Lord, Wherefore hast thou "afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom (as a nursingfather beareth the sucking child) unto the land which thou swarest unto their fathers?

A.M. 2514. B.C. 1490.

& Ex. iii. iv. 1 Sa.10 22. Je.1.6. Eze. 3,14.

l ver. 29. Mar. 9. 38 39. Lu. 9.49, 50. Jn. 3.20.

m 1 Co. 14. 5. Phi.1 18. Ac. 26.29.

n Ex.16,13. Ps.78,26

7 Heb. as it wer the way of a day.

8 One yard one quarter.

o Ex. 16.16,36. Ps. 78. 27, about three pecks.

PS.78.30,31;106,14, 15. De.28.17, ch.16.49; 25.9. Pr.1.31,32; 14.14, Je.2.17,19; 4.18; 5.25;6.

13 Whence \*should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because it is too heavy for me.

15 And if thou deal thus with me, akill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretched-

16 ¶ And the Lord said unto Moses, Gather unto me reventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them 'unto the tabernacle of the congregation, that they may stand there with thee:

17 And I will tome down and talk with of Ge. II.5 Ex.19.11, thee there: and I will "take of the spirit which take of the spirit which take 15.1 LCO.12. is upon thee, and will put it upon them; and Ac.6.3.Ga.6.2. they shall bear the burden of the people with G. Ex. 18. 10, 11, 14. thee, that thou bear it not thyself alone.

18 And say thou unto the people, <sup>9</sup>Sanctify <sub>78.27-32</sub>, <sup>a ver. 19, 20, 31, 32, Ps</sup> yourselves against to-morrow, and ye shall eat | 3 Heb. month flesh: (for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? Lord, saying, well with us in Egypt.) therefore the for it was well with us in Egypt:) therefore the LORD 'will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 But even a whole<sup>3</sup> month, until it come tat your nostrils and it is a whole<sup>3</sup> month, until it come tat your nostrils and it is a whole<sup>3</sup> month, until it come tat your nostrils and it is a whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table whole<sup>3</sup> month, until it come table who table who table who table who table who table who table who table who table who tabl out at your nostrils, and it be loathsome unto you; because that ye have beginsed the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that

and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shalla the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the Lord said unto Moses, Is the

23 And the Lord said unto Moses, 'Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not. A 24 And Moses went out and told the people the words of the Lord, and 'gathered the seventy men of the elders of the people, and set them, round about the tabernacle.

25 And the Lord 'came down in a cloud, and spake unto him, and hook of the spirit that are a more him, and hook of the spirit the spirit that are a more him.

A.M. 2514. B.C. 1490. p Jn.6.7.9.32. 2 Ki.7. 2; 4. 43. Lu. 1. 18. 34. Mat. 14. 31. Ro.8. 3. He. 7. 18, 19, 25. See ver. ing is supported by the Septuagnt and most of the Jewish rabbins. It is probably the true meaning.—P.

g 1 Ki. 19.4. Jonah 4. 3. Job 6.8-10;7.15. Mat. 14-31. He.13.5,6.

2 Moses, however provoked and displeased, ver, 10, does not rebelagainst providence, when he prays for death as a 'favour; the pressure of his 'wretchedness' produces no murmuring against Cod, but a desire' to Cod, but a desire' to abide in the flesh, as more needful 'for the people.—C. quarter.

9 Had the qualis fallen and lain three meets, the unstance of the fallen and lain three the fallen and lain three the fallen and so have been unstance the meets foot have died, and so have been unstance the solid lain the people stand up to lain the people stand up to lain the people stand up to lain the people stand up to lain the people stand up to lain the lain the words, not upon them? We adopt the view of Josephus and others, who translate the words, not upon the does not above the face of the earth and refer at which the qualis lay dead, but at which the qualis lay dead the la

r Ex.4.29;24.1,9; 18. 25,26, with Ge.46.27. 5 Ex.29.4.ch.8.9.

# ver. 4, 5,13. Ps. 78. 18, 20. Ex. 16.3, 12.

c Ex.12.37;38.26, ch. 1.46;2.32. d Jn. 6.7,9. 2 Ki.7.2; 4.43. Lu.1.18,34. See ver.13.

g Ex.40.38; 34.5. ch.

# 2 Ki.2.15. Ja.1.17. 2 Co.3.5.1 Co.12.4.13.

i 1 Sa. 10. 5.6; 19.23, 24.1 Co.11.4,5;14.1,3.

5 To prophesy com-

2 Whý đid God send 2 Why did God send a plague to punish the people for the use of his own gift? Because they sought it not for any necessity, being amply supplied with manna; and used it not with moderation or thankfulness, but to satisfy their own appetites, ICO.10.31. 1 Tl.45—C.

q That is, the graves of lust, De. 9.22. I Co f ver. 26, 26, with Ge.46.27.Le.8.3-6.ch.

r ch.33 17. De.1.1. <sup>8</sup> Heb. they were in, &cc.

CHAP. XII.

1 It seems they thought he had polluted the holy seed in marrying Zipporah; and that he had followed her advice in the appointment of the seventy elders, and not theirs.

a Or, Cushite, Ex. 2.16,21; 4.20,21; 18.2,5.

ô Pr.13.10. Ex.4.30; 5.1;7.10;15.20.Mi.6.4. c Ge. 29.33. Ps.94.7 9;90.8. Je.16.19.

d 2 Co. 11.5,6. Ps. 106. 23,32. Mat. 11.29; 21.5; 5.5. 2 Ti. 2. 10, 24,25. 1 Ti. 6.11.

2 This is no self-eulogy inspired by vanity; it is a simple truthful delineation of personal charac-

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them, (and they were of them that were written, but 'went not out unto the tabernacle,) and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy

in the camp.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? "Would God that all the Lord's people were prophets, and that the LORD would put his Spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31  $\P$  And there went forth na wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey7 on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits8 high upon the face of the

1 They spread them in the sun to dry, a method of preserving food still practised with various kinds of fish in these countries, and in preparing the ferhed meat of South America.—C. 32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered oten homers; and they spread them all abroad for themselves round about the camp.1

33 And while pthe flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people; and the Lord smote the people with a very great 2 plague.

34 And he called the name of that place <sup>q</sup>Kibroth-hattaavah: because there they buried the people that lusted.

35 And the people journeyed from Kibrothhattaavah unto Hazeroth; and abode3 at Hazeroth.

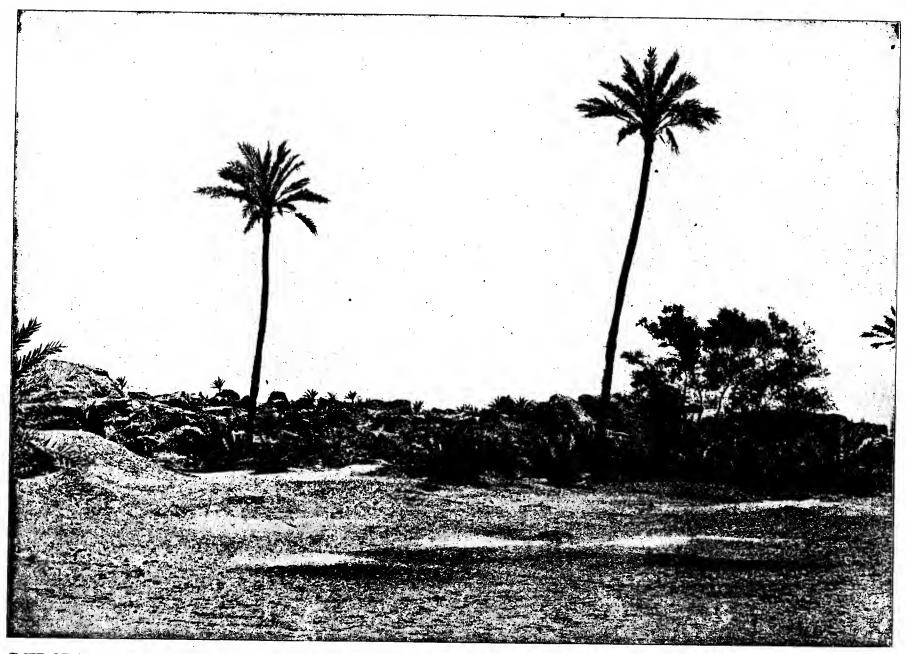
## CHAPTER XII.

1 God rebuketh the sedition of Miriam and Aaron, 10 Miriam's leprosy is healed at the prayer of Moses. 14 God commandeth her to be shut out of the camp seven days.

AND Miriam and Aaron spake against Moses, A because of the Ethiopian woman whom he had married: for he had married an Ethiopian

2 And bthey said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

3 (Now the man Moses was drown most-



SITE OF ANCIENT MEMPHIS—WHERE MOSES PASSED HIS YOUTH. [Numbers, xii:1.]—Memphis was the royal residence of the Pharaohs of the Sixth dynasty. It was an old capital of Egypt. It was founded by Menes, the first king of Egypt. Here was the temple consecrated to the worship of Isis, and here was the temple of Apis. To-day it is in utter desolation. Nothing remains above ground but ruins, and these overgrown with palm trees. Material for building old

Cairo was brought from Memphis. The most interesting thing connected with this once splendid city is that it was here that Moses was brought up. The great cemetery near the site of Memphis, contains the tombs of the ancient empire, that is, the tombs built during the first eleven dynasties. Among these is the celebrated Step Pyramid.

ve three unto the tabernacle of the congregation. And they three came out.

5 And the LORD scame down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: gIf there be a prophet among vou, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant Moses is not 3so, hwho is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and knot in dark speeches; and

the 'similitude of the Lord shall he behold: wherefore then were ye not mafraid to speak against my servant Moses?

9 And the anger of the Lord was kindled against them, and he departed.

10 ¶ And the cloud departed from off the tabernacle; and, behold, 'Miriam became leprous, white as snow: and Aaron looked upon

Miriam, and, behold, she was leprous.

Miriam, and, behold, she was leprous.

11 And Aaron said unto Moses, \*\*PAlas! my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one \*\*dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses \*\*cried unto the Lord, saying, Heal her now, O God, I beseech thee.

14 \*\*And the Lord said unto Moses, If her father had but \*\*spit in her face, \*\* should she not \*\*Job 30.01.5.50.6

4 From De. 25, 9 is appears that spitting the present the support the present the support that spitting the present the support that the su

NUMBERS XIII. A.M. 2514. B.C. 2490.

fGe. 11. 5. Ex. 34.5; 40.38.Ps.99.7.

g Ge.15.1; 20.3; 46.2; 31.10.11. He.1.1. Job 33.15;4.12-10. Eze.1.1. Da.8.2;10.8,16,17.1Ki.

3 Not an ordinary prophet.

h He.3.2. 1 Со.4.2. 1 Гі.3.15. Mat.25.21,23.

f Ex.33.11. ch.14.14. de.34.10. & Eze.17.2,3. Ps.49. 5;78.2.1 Co.13.12.

/ Ex. 33. 23; 34- 5-7, with De. 4.15.

m 2 Pe.2.10. Jude 8.

n ch. 11. 1,10. Ho.5. o ver. 1. De. 24. 9. 2 Ki.5.27. 2 Ch.26.16-21. Le. xiii Je. 2.17,19; 4. 18;5.25;6.18.

# 2 Sa. 24. 10. Ps. 25. 1;38.5; 40.11-13. Je.

12,13,23-25 q ch.5.2.Le.13.7-46.

\*Ps. 35. 13, 14. Lu. 23, 34. Mat. 5. 44. 45. ch. 21, 2. Ex. 8. 12, 30; 9. 29, 33; 10. 18.

s Job 30.10.Is.50.6.

/ Le 13. 45, 46; 14. 8. ch. 5.2.2 Ch. 26.20, 21. <sup>4</sup> Mi.6.4;7.8. Hab.<sub>3</sub>. 2. La.<sub>3.32</sub>.

x ch.10.12; 11.35; 33. 18; 13.3 De.1.1; 33.2. He.3.3.Ge.21.21.

CHAP. XIII. a De.1 20-23. ch.34. 18-28;1.5-10.

b Ex.18.25, ch.11.16, De.1.15. Such were most likely to be courageous, and their testinony to be cre-dited.

1 The wilderness of Paran extended, as has been stated, from the mountains of Sin the mountains of Sin the south to Palestine south to Palestine south to Palestine when the Israelites were encamped when they sent the spies to Canaan was beside Kadesh, see ver. 26. iz., at the valley of Arabah, on the western border of Edom. In gorg from Hazeroth Mazero border of Edom. In going from Hazeroth to Kadesh they probably marched down the sublime glens of Ain and Wetir to the shore of the guif of Akabah; then along the shore to Eziongaber; then up the great valley to Kadesh.—P.

c ch.33. 18. De.1.19;

d r Ch.4. 15. ver. 30, 16; ch.14.6.24,38;26.65; 27. 15-23. De. 31. 7-17. Jos. 14. 6-15; 15. 13-19. Ju.2.10-15.

e Ex. 17. 9-13; 24.13; 32.17.ch.27.18-22. De. 31.14,23. Jos.i. - xxiv.

2 'Oshea,' that is 2 'Oshea, 'that is, save thou; 'Jeho shua,' he will save—an encouraging prophecy to men engaged in a dangerous service. It is in Hebrew what Jesus is in Greek—a saviour, Mat.1.21.—C.

be ashamed seven days? let her be 'shut ou' from the camp seven days, and after that let her be received in again.

15 And Miriam was shut out from the camp seven days: and the people journeyed not "till Miriam was brought in again.

16 ¶ And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.<sup>5</sup>

## CHAPTER XIII.

1 The names of the men who were sent to search the land. 17 Their instructions. 21 Their acts. 26 Their relation.

ND the Lord spake unto Moses, saying,

A 2 Senda thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a bruler among

- 3 And Moses, by the commandment of the Lord, sent them from the wilderness of 'Paran: all those men were cheads of the children of Israel.
- 4 And these were their names: Of the tribe of Reuben, Shammua the son of Zaccur.
- 5 Of the tribe of Simeon, Shaphat the son of Hori
- 6 Of the tribe of Judah, Caleb the son of Jephunneh.
- 7 Of the tribe of Issachar, Igal the son of
- 8 Of the tribe of Ephraim, Oshea2 the son of Nun.
- 9 Of the tribe of Benjamin, Palti the son of Raphu.

reason; for ingratitude is the basest vice. Discontented persons loathe their very blessings, and seem solicitous to make themselves miserable; readily preferring the worst things which God withholds to the best which of God for base and carnal ends, quickly become mur-murers when they meet with disappointments. A mixture of carnal and self-seeking men are ruinous to the church; and a mixture of carnal affections are the plague of the renewed heart. Through these it is that even the greatest saints are apt to lose their temper, extol their service, quarrel with the disposals of Providence, and distrust the power and kindness of God, when they meet with great provocations from their fellow-creatures-and to have fellowship with the unfruitful works of darkness, when they are especially called to reprove them by a contrary conduct. But God often tries his people, chiefly in respect of their are ready to wish themselves freed from trials, rather than to glorify God under them; nay to w

CHAPTER XII. [Ver. 1. Or Cushile—Cush was | there is no offence against modesty: because there is no the son of Ham, Ge. 10. 6, and father of Nimrod, who founded the first great empire: and this wife is supposed he bestows, and even the filthy pleasures of sin and sense to his unspeakable gift of grace.—It is a fearful mark of the curse of God upon the heart when men repine amidst plenty! Those who follow the people of God to be a considered as a descendant of Midian, the son of Abraham by Keturah, Ge. 25. 2. But from Ex. 18. 5,6 it appears that Zipporah had been brought to the to give offence as a descendant of Ham-whereas camp, at most, a very short time before this event; and as there is no mention of her sudden death, an occurrence not likely to be overlooked, so there is no reason to suppose that Moses had married another wife; but that the offence is taken at Zipporah's real or imaginary influence with her husband. Ethiopia, as a geographical term, is one of very indefinite and general application in Scripture, unquestionably extending both to Asia and Africa, Ge. 2. 13; Eze. 30. 5; 38.5. But if the name Ethiopian, or Cushite, be taken, not from the country, but the lineage of the woman, Moses had violated no law by his marriage: as God's prohibition on that head extended only to the most eminent graces, to humble them, and to prove them, when he finds them wanting; for the meekest Cushite. There were two divisions of the Cushites: one settled in Arabia, and mingled with the Joktanites

offence against truth. C.]
REFLECTIONS.—Too common, but very sinful, are contentions among saints; nor doth anything produce hotter disputes than jealousy of power. Grace, natural affection, duty, and safety, are all trampled under foot when men strive for grandeur and rule. But God takes a peculiar pleasure in vindicating and honouring his faithful ministers or people. He remarks exactly, and justly punishes, the injuries done to those who, from a meek regard to his law, will not avenge themselves. It is dangerous therefore to revile God's servants: they who do it shall at last be obliged to bow to them, and confess their sin. Yea, often God deals most sharply with bis principal children when they offend him; and marks the abominable nature of their sin in the filth, pain, or shame of their punishment. But it is becoming when offending saints make the deepest submissions. And acceptable to God, honourable to us, and effectual for our neighbour's advantage, are sincere and affectionate intercessions for those who have injured us. But even while our sins hinder our heavenly journeys, the Lord will take care of our honA.M. 2514. B.C. 1490.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun, Jehoshua.

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way gouthward, and go up into the mountain;

18 And see the hland, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds:

be that they dwell in, whether in tents, or in strong holds:

20 And what the land is, whether it be fat or lean, whether there be wood therein or not:5 and be ye of good courage, and bring of the fruit of the land. (Now the time was the time of the first-ripe grapes.<sup>6</sup>)

from the wilderness of Ezin unto Rehob, as men

come to Hamath.

22 And they ascended by the south, and came unto Hebron, where Ahiman, Sheshai, which Hebron which Hebron and Talmai the children of Anak, were: (now large for the lar Hebron was built seven years before <sup>m</sup>Zoan in <sup>o ls.4 2/11.1/13.2 Je.</sup><sub>Re. 22.6</sub>, 25.5.6 Zec. 3 8/6.12. Egypt.)

Egypt.)

23 And they came unto the "brook of Eshcol," and cut down from thence a "branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after "forty days.

26 ¶ And they went and came to Moses. cluster of grapes, and they bare it between two upon a staff; and they brought of the pome-granates, and of the figs.

24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after \*forty days.

26 ¶ And they went and came to Moses, and to Aaron and to all the congruence of the congruence of the land to Aaron and to all the congruence of the congruence of the land to Aaron and to all the congruence of the congruence of the land to Aaron and to all the congruence of the congruence of the land to Aaron and to all the congruence of the land to Aaron and to all the congruence to the congruence to the land to Aaron and to all the congruence to the congruence to the land to Aaron and to all the congruence to the congruence to the land to Aaron and to all the congruence to the land t

4 See note on ver.8. f He shall save, Jos. i.-xxiv. Ac. 7.45. He.4.8:7.25. Mat.1.21. 1 Th.1.10.

F Into the south country, Ju. 1. 15. Jos. 15.3. Ge. 12.9;13.1. De. 1.44.ch.14.40.

h Ne.9.25,34. Ex. 3. 8. Eze. 34.14.

37. \* Ezc. 36. 13. Perhaps there was then a plague in the country.

3. \* Eateth up the inhabitants, 'that is, unhealthy. 'Yet this is immediately followed by an exaggerated description of the inhabitants, all are of greet status.

y Pr.10.18. ch.14.36

be the management of the manag as spies, it is not probable they sought to converse.—C. provement, and pros-perity.—C.

a Heb. men o statures, 2 Sa.21.20. Ch.11.23. Am.2.9. b Jos.14.12,15;15.14. Ju.1.10,20. De.2.10;9.

CHAP. XIV.

α Ex. 15, 24;14 11;16. 2,3; 17. 2,3. ch. 11.1,2; 16.41;20.2–5; 21. 5; ver. 25. Der. 27. PS. 106.25. Jude 16. δ cb. 11. 5, 15; 20. 3. Ex. 16. 3. 1 Ki. 19. 4. Jonah 4, 38. Job 3. 11; 7.15, ver. 28,29.

perity.—C.

f De 31.6-8 los.1.5
0. Ep. 6 10. 2 Ti. 2.1. 1

Co.16.13.

6 The first-ripe grapes are gathered in the south of Palestine about the last week in July.—P.

& ch.34.3.4 Jos. 10.

\$28,13.5 Ju.8.28.2 Sa.

89.Am.6.2. Ju.1.10,20. De.2. rog. 2. c Is. 40. 22. r Sa. 17. 42. De.9.2. 4 There was some tuth in this. The atoriginal method in the atoriginal to the atorign atoriginal to the atoriginal to the atoriginal to the atorigin

m Ps.78.12,43.1s.19. 11,13;30.4.Eze.30.14.

9 Modern travellers

the children of Israel, unto the wilderness of q Ge.11.7; 21.1. ch. 20.1,16;32.8;33.36. De. 1.19. Jos. 14.6. Paran, to <sup>q</sup>Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it.

28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover, we saw the children of Anak there.

29 The 'Amalekites dwell in the land of the south;2 and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb "stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof: and all the people that we saw in it are men of a great stature.

33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.4

## CHAPTER XIV.

1 The people murmur at the news. 6 Joshua and Caleb labour to pacify them. 11 God threateneth them. 13 Moses intercedeth with food, and obtaineth pardon. 26 The murmurers are deprived of entering into the land. 36 The men who raised the evil report concerning the land die by a plague. 40 The people that would invade the land against the will of God are smitten.

ND all the congregation alifted up their A voice, and cried; and the people wept that

2 And all the children of Israel murmured against Moses, and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or, would God we had died in this wilderness!1

3 And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were

5 Or, hitherto. y Ps. 106.7.8.2 Sa. 12 13. Jonah 3.10. Ezc. 20

4 And they said one to another, dLet us A.M. 2514. B.C. 1499. makea captain, and let us return into Egypt.2

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, grent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

8 If the Lord delight in us, then he will 8 If the Lord delight in us, then he will bring us into this land, and give it us; a land 18.10-12.114.1.2 De. 18.10-12.114.1.2 De. which floweth with milk and honey.

9 Only rebel not ye against the Lord, neither 1st. The whole con fear ye the people of the land; for they are breadk for us: their defence is departed from them, and the Lord is with us: fear them not.

10 But all the congregation bade "stone them with stones." And the "glory of the Lord appeared in the tabernacle of the congregation

1. The whole congregation captains are adjudges inclusive, seem, with the extended have seem and the extended have seem a

peared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the Lord said unto Moses, 'How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?

12 I will psmite them with the pestilence, and disinherit them; and will make of thee a greater nation, and mightier than they.

greater nation, and mightier than they.

13 ¶ And Moses said unto the Lord, ¶ Then the Egyptians shall hear it; (for thou broughtest up this people in thy might from among them;)

14 And they will tell it to the inhabitants of this land: for they have heard that thou, Lord, art among this people; that thou, Lord, art among this people; that thou, Lord, art seen face to face, and that thy cloud standeth over them; and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now, if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the Lord was not able to bring

18 Lord Moses said unto the Lord, ¶ Then the heathen in the the inhabitants of the surrounding ted the surrounding ted the surrounding the surrounding to the surrounding the surrounding the surrounding to the surrounding the surroundin

d Ne.9.16,17.De.28.

2 It appears from Ne. 9.17, that they actually appointed a captain to lead them back to slavery |—C.

fch. 13. 6, 7, 16, 30. ver. 30.

F Ge. 37.29; 44.13. 2 Sa.3.31. Jos. 7.6. Ju.11. 35. Mat. 26.65. A De.8.7-9; 6. 10,11; 11.9.ch.13.27.

i 2 Sa. 15. 25. Ps. 37. 5. Ro. 8. 31.

& ch.24.8. De.32.42. Ps.14.4;74.14.De.7.16.

m Ex. 17.4. I Sa.30. 6. Mat.23.37. Ac.7.57,

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job 19,3

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-C. c Heb. of they see the land, De.1.35. Ps. 95.11; 106.26. He.3.17. Eze.20.15. ver.28-35. n Ex.16.7; 24. 16, 17; 40.34.ch.12.5; 16.19,42; 20.6 Le.9.23. 7 This does not exclude Joshua, as mentioned again, ver 30.—C.

o Ps.94.8;95.8. De.1 32.He.3.18.Jn.12.37. FEx.5.3;32.9,10.De. 9. 14. Ps 106.23,26,27. Eze.20.8,13,15,21.

q Ex. 32. 12. De.32. 27. Jos. 7.8,9.

r Ex.15.14; 13.21,22; 33.11;40.38. Jos. 2.9;5. 1.ch.12.8; 9.15-21. Ne. 9.19. Ps. 78.14;105. 30. 5 Ex.32.12. De.9.28.

30.—C.

d Jos. 14.6, 8, 9, 14.
De. 1.36. 1 Sa. 10.6, ch.
32.11,12.
8. Encamped in the walley, therefore, to-morrow, turn, &c.
—C.

e ver. 4.Ps. 106. 14;81.
12.13. De. 1.49. \*\*PI-1.475.100.1481.

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fver. 11. Is.7.13; 43 24; 59. 1,2. Jc. 4. 14; 13. 27. Pr. 1.22. Ps.94.8; 95. 8, 8. Ver. 2.21. ch. 26.64, 65;32.11. De. 1.35.1 Co. 10.10. He. 3. 17. Ps. 95. 11;90. 8. 9; 78.33. Eze. 20.15. Pr. 1.31;14.14. Je. 2.17,19; 4.18; 5.25; 6.18, 19.

this people into the land which he sware unto tver. 19. Ps. 25. 11. Ex. 34.9,10. # Ex. 34. 6, 7; 20. 5. Ps. 103. \$36. 5, 15. Ne. 1. 3. Mi. 7. 18. them, therefore he hath slain them in the wilderness. 3.M1.7.10. \*\* PS. 51. 1, 2; 145.8. Jonah 4.2. Ro.5.20.21. Ep.2.7. Eze.20.8.9.

17 And now, I beseech thee, let the power of my Lord be tgreat, according as thou hast spoken, saving.

18 The LORD is "long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation.

19 Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now.5

20 And the Lord said, I have "pardoned according to thy word:

21 But as truly as I live, 'all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, have \*tempted me now these been times,6 and have not hearkened to my voice;

23 Surely they shall not see the land which sware unto their fathers, neither shall any of them that provoked me see it:

24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.)8 To-morrow turn you, and get you into the wilderness, by the way of the Red sea.9

26  $\P$  And the Lord spake unto Moses, and unto Aaron, saying,

27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, <sup>9</sup>As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you:

CHAPTER XIV. [Ver. 5. Falling on the face was a customary act, either of worship to God, or obedience to man, Ge. 17. 3; Re. 11. 16; Ge. 50. 18. The act of Moses and Aaron is expressive of profound respect for their brethren; which, in such a case, nothing but divine love could have produced-and of earnest entreaty to avert their foolish and wicked resolu-

REFLECTIONS.—The headstrong and unmorti- | hear and answer such intercessions, even when he will fied passions of sinners hurry them furiously on to their own ruin: and such as are discontented with God's providence, and resolve to mend themselves, always make the matter worse and worse. Unbelieving murmurers are prone to charge God himself with the most base and malicious designs, and to wish for misery, tion of returning to slavery.—Note, Those who would under a pretence of care to avoid it. What an infinite

not forbear showing his indignation at the sins which have provoked him. He keeps an exact account of men's conduct, that he may reward or punish it in due time. Terribly offensive to him is the contempt and discrediting of his promises, and most effectual for provoking him to abandon the guilty to irretrievable and

A. M. 2514. B.C. 1490.

now come down, not from their ordinary dwelling, but their encampment.—C.

# De. 1 44. 1 Co. 10. 11. Is. 63. 10. ch. 21. 3. Pr. 13. 21. Ps. 140. 21.

a ch.21.3. Ju.1.17. 1

CHAP. XV.

29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty

cording to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, concerning which I sware¹ to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.²

31 But your hlittle ones, which ye said should be a prey, them will I bring in, and they shall know¹ the land which ye have despised.

32 Butk as for you, your carcasses, they shall

32 But as for you, your carcasses, they shall fall in this wilderness.

33 And your children shall wander in the wilderness iforty years, and "bear your whoredoms, until your carcasses be wasted in the wilderness.

34 After the number of the days in which ye searched the land, even "forty days, (each day for a year,) shall ye bear your iniquities, even forty years; and ye shall know 'my breach of promise.3

35 I the Lord have said, \*I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ¶ And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a \*Islander upon the land,

37 Even those men that did bring up the evil report upon the land, \*Idied by the plague before the Lord.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, \*which were of the men that went to search the land, lived \*still.

39 And Moses told these sayings upto all.

\*The phrasetrans late the phr

that went to search the land, lived still.

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned. have sinned.

41 And Moses said, "Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper.

42 Go not up, for the Lord is not among you; that ye be not smitten before your enemies. 12. Pr. 19.3

A.M. 2514. B.C. 1490.

4 In ver. 25 the Amalekites were en-camped in the valley: in ver. 43 they had taken military occu-pation of the hill, and now come down not

A De.1.39. ch. xxvi. Jos. iii.-xx. Ps. 78. 54, 55; 105.44; 135.12; 130. 21,22. Ne.9.23-25.

t Possess, ver. 23. Ps

& ver. 28-30.

l ch.33.38;13.25. De 1.3; 2.14. ver.34. Ne.9

m Le.20.19.ch.5.31; 18.23.

# Ps.95.10, Eze.4.6. Re.11.3.Da.9.24.

o Interruption, Zec 1.10. De. 31.16,17.

#1 Co. 10. 11. He. 3

1 The date and 1 The date and place of the divine communications contained in this chapter at would make the world with the considerable time after the giving of the law on Sinai, and consequently it could not have been a considerable time after the giving of the law on Sinai, and consequently it could not have been during the people at Kadesh. The regular diary breaks off at the close of chap. x.v., and is not again resumed till chap. xx. It is probable, but still not entirely certain, that could be corded in ch. xv. -ix, took place during the thirty eight years' wandering, though meither time nor place is indicated.—P.

a Le.23.10. Eze.20 34-37. ch. 34. 2; 35. 10 De.7.1; 12.1,9; 19.1; 21 1;26.1;27.1;31.1.

δ Le.i.iii.;27.2;7.16 22. 21; xxiii. ch.xxviii xxix.De.16.10.

2 Heb separating c Ex.29.18. Ge.8.2: Mat.3.17.Ep.5.2.

d Le. ii. Ex. 29, 40, Ga.2.20, Ep.5.2, Is.66, 20, Mal. 1, 11, Ro. 15, 16, Hc.13, 16,

e Ex.16.16,36; 29.4 Le.14.21. ch. 28.13,2 29;29.4,10,15; ver.6,9.

f Mat. 26. 28. Jn. 6. 55 Phi. 2. 17. 2 Tr. 4. 6.

3 Here is stated the quantity of those meat-offerings and drink-offerings which necessarily attended other offerings; but not the quantity of such as were offered by themselves, Le.i-vi.ch.xxviii.xxix.

r 1 Co. 10, 10. He. 3. 17. Jude 5. ver. 10, 12; ch.26.05. Pr. 13. 17, 21. 4 There were two sorts of strangers among the Israelites: s He. 12. 17. Mat. 8.

of the Lord, and Moses, departed not out of

45 Then the Amalekites came down, and the Canaanites4 which dwelt in that hill, and smote them, and discomfited them, even unto ⁴Hormah.⁵

## CHAPTER XV.

1 The law of the meat offering and the drink-offering. 14, 29 The stranger is under the same law. 17 The law of the first of the dough for an heave-offering. 22 The sacrifice for sins of ignorance. 30 The punishment of presumption. 32 He that violated the sabbath is stoned.

37 The law of fringes.

ND the Lord spake unto Moses, saving,1

2 Speak unto the children of Israel, and say unto them, aWhen ye be come into the land of your habitations, which I give unto you,

3 And will make an boffering by fire unto the Lord, a burnt-offering, or a sacrifice in performing<sup>2</sup> a vow, or in a free-will-offering, or in your solemn feasts, to make a sweet savour unto the Lord, of the herd, or of the flock:

4 Then shall he that offereth his offering unto the Lord bring a meat-offering of a tenth-deal of flour, mingled with the fourth part of an hin of oil.

> 5 And the fourth part of an hin of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

> 6 Or for a ram, thou shalt prepare for a meat-offering two tenth-deals of flour, mingled with the third part of an hin of oil.

> 7 And for a drink-offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the Lord.

> 8 And when thou preparest a bullock<sup>3</sup> for a burnt-offering, or for a sacrifice in performing a vow or peace-offerings unto the Lord;

> 9 Then shall he bring with a bullock a meatoffering of three tenth-deals of flour, mingled with half an hin of oil.

> 10 And thou shalt bring for a drink-offering half an hin of wine, for an offering made by fire, of a sweet savour unto the Lord.

> 11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

> 12 According to the number that ye shall prepare, so shall ye do to every one, according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the



r ver. 15. Le. 16. 29; 17.15; 24. 22. Ro. 3. 29, 30. Ac. 15. 29; 13. 39.

s De. 17. 12. Ps. 19. 13; 51. 16. Eze. 20. 27. Ge. 17. 14. Le. 20. 3, 6, 10. Mat. 12. 32. He. 10. 29.

Mat. 12. 32. He. 10. 29.

1 The words translated 'presumptu-ously' literally mean with a bigh hand.' which phrase, by consulting De. 32. 27, we find to signify the pride of human power, madly aiming or blindly be-lieving itself to be independent of God.—

dependent of God

f Pr.13.13. Ezr.9.14. Ps.119.126. He. 10. 28, 29. 38. Mat. 12. 31, 32. Job 9.4;40.2.

Job 9.4;40.2.

2 To be 'cut off,' or 'utterly cut off,' signifies to be put to death without reprieve or pardon.
See also Ex. 31. 14.—

# Ex.16. 23; 20. 8, 0; 31.14,15;35.2.

15 Oneg ordinances shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the Lord.

16 One law, and one manner, shall be for you,

and for the stranger that sojourneth with you.

17 ¶ And the Lord spake unto Moses, saying,
18 Speak unto the children of Israel, and
say unto them, When ye come into the land
whith was prescribed in the could be tolerated. It might also signify the could be tolerated. It might also significant the could be tolerated. It might also significant the could be tolerated. It might also significant the could be tolerated. It might also si whither I bring you,6

thither I bring you, 6

19 Then it shall be, that when ye eat of he can be read of the land, ye shall offer up an heavefering unto the Lord.

20 Ye shall offer up a cake of the first of our dough for an heave-offering; as we do he the bread of the land, ye shall offer up an heave-

offering unto the Lord.

your dough for an heave-offering: as ye do the heave-offering of the thrashing-floor, so shall ye eave-offering of the thrashing-floor, so shall ye are it.

21 Of the first of your dough ye shall give

22. A twenty-fourth part of it, Pr. 3, 9, 10. Ezc. 44, 30. No. 25. 37. (ch. 18.12.26. Ex. 23.10. (ch. 18.12.26. Ex. 23.10. 18.20. Ex. 23.10. (ch. 18.12.26. Ex. 23.10. 18.20. Ex. 23.10. (ch. 18.12.26. Ex. 23.10. 18.20. Ex. 23.10. (ch. 18.12.26. Ex. 23.10. 18.20. Ex. 23.10. (ch. 18.12.26. Ex. 23.10. 18.20. Ex. 23.10. (ch. 18.12.26. Ex. 23.10. ex. 23.10. (ch. 18.12.26. Ex. 23.10. ex. 23.10. (ch. 18.12.26. Ex. 23.10. ex. 23.10. (ch. 18.12.26. Ex. 23.10. ex. 23.10. (ch. 18.12.26. Ex. 23.10. ex. 23.10. (ch. 18.12.26. Ex. 23.10. ex. 23.10. (ch. 18.12.26. Ex. 23.10. ex. 23.10. (ch. 18.12.26. Ex. 23.10. ex. 23.10. (ch. 18.12.26. Ex. 23.10. ex. 23.10. ex. 23.10. (ch. 18.12.26. Ex. 23.10. ex. 23.10. ex. 23.10. ex. 23.10. (ch. 18.12.26. Ex. 23.10. ex. 23.10. ex. 23.10. ex. 23.10. (ch. 18.12.26. Ex. 23.10. ex. 23.10. ex. 23.10. ex. 23.10. ex. 23.10. (ch. 18.12.26. Ex. 23.10. ex. 23.10. ex. 23.10. ex. 23.10. ex. 23.10. ex. 23.10. ex. 23.10. ex. 23.10. ex. 23.10. ex. 23.10. ex. 23 heave it.

unto the Lord an heave-offering in your generations.

22 ¶ And if ye have <sup>l</sup>erred, and not observed all these commandments, which the LORD hath spoken unto Moses.

23 Even "all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward, among your generations:

24 Then it shall be, if ought be committed by ignorance,7 without the knowledge of the congregation,8 that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the Lord, with his meat-offering, and his drink-offering, according to the manner,9 and one kid of the goats for a sin-offering.

25 And the 'priest shall make an atonement any of the command-ments of the Lord; not a mere neglect, but a direct infrac-tion. The distinction is well expressed in these words:—'We have left undone the things which we ought to Aave done; the command of the we ought not to have done.—C. for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin-offering before the Lord, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

\*\*Delta be conditional in the stranger and the stranger that sojourneth among them; seeing all the people were in ignorance.

\*\*Delta be conditional in the stranger and the s

A.M. 2514. B.C 1490.

g Ex. 12, 40, Le. 19, 34, ch. 9, 14; ver. 29, Ga. 3, 28, Col. 3, 11, Ep. 2, 11-22, # Le. 4. 27. ver. 30. Ps.19.13. q Le.5.6;6.7;12.8;14. 18. ver. 25. Is. 42. 21. 2 Co.5.19-21. 1 Jn.1.7; 2.

5 From the Jewish people being surrounded by idolatrous nations, it was necessary to have but one form of worship; and as that only which was prescribed

h Jos.5.11.Is.28.28.

k Le. 2.14; 23. 10,16,

/ Le.4.2,3,13,14;5.3-10;16.15. Ezr.8.35.ver. 8-10;ch.28.15,22,30;29, 4.11,10,19,22,25,28,

31.14.15:35.2.

3 This tragic incident is introduced here as an example of sinning presumptuous(y-in open and daring violation of a known law, and rebellion against the majesty of Heaven.—

\*\*P.\*\* Le. 24. 12. Ex. 31. 1313.5.2

4 The law had already declared the penalty of death against Sabbattbreaking, Ex. 31.14, the detention was merely to ascertain the manner of it.—C. m Ex.xii. De.xxvii. 7 Heb. from the eyes. This law is dif-ferent from that in Le.iv.

6 There are two laws for sins of 15-norance, Le.iv. Nu. xv. The first for the wilderness, the second for Canaan.

The law is the same case. They are not for the same case? They are not for the same case. They are not for the same case. They are not for the same case. They are not for the same case. They are not for the same case. They are not for the same case. They are not for the same case. They are not for the same case. They are not grantle for the same case. They are not grantle for proposed, and is not less than the same case. They are not same same case. They are not same case. They are not same same case. They are not same case. T

y Ex.31.14, 15; 35. 2. Le.24.14.23. Ac. 7. 58. 1 Ki.21.12. He.13.11. z Le. 24. 14. 16. 23. Ex.19.13. De.13.10:17. 5:21.25;22.21,24. Jos. 7. 25.1 Ki.21.12. Ac. 7.58.

5221.25;22.21,24. 105.7.

525.1 Ki.21.24.Ac.7.56.

5 This is the only example in Scripture of a capital punishment of a capital punishment of a capital punishment of a capital punishment of the complaints against the guilt are frequent in Nehemiah, Erar, Ezekiel, &c. It was as a sm of presumption that the company of the

a De.22.12. Mat.23.

a De.22.12. Mat.23. 559.20. 6 'Tassels,' something resembling in four thing resembling in four thing resembling in a flower than the four the resemble of the robe by a blue ribband. Their object was to remud the people of the divine law at all times.—P. 9 Or, ordinance.

27 ¶ And pif any soul sin through ignorance. then he shall bring a she-goat of the first year

for a sin-offering,

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven

29 Ye 'shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that doeth ought \*presumptuously,1 (whether he be born in the land, or a stranger,) the same reproacheth the Lorn; and that soul shall be cut off from among his people:

31 Because he hath the despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off;2 his iniquity shall be upon him.

32 ¶ And, while the children of Israel were in the wilderness, they found a man that gathered sticks upon the "sabbath-day."

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward,4 because it was not declared what should be done to him.

35 And the Lord said unto Moses, The man shall be "surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died;5 as the Lord commanded Moses.

37 ¶ And the Lord spake unto Moses,

38 Speak unto the children of Israel, and bid them that they make them fringes6 in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

39 And it shall be unto you for a fringe, that ye may look upon it, and bremember all bEx.13.9, De.6.6-9; the commandments of the LORD, and do them;

God to have his ministers decently provided for! But | Sabbath of the Lord my God, by thinking my own | upon presumptuous sinners the most terrible correschiefly behold the agreeable nourishment and heartcheering consolations of the Holy Ghost, which attend ways, or finding my own pleasures. But let his law the offering of our Redeemer once for all! Behold be written on my heart; and every providence, every he sets up proper memorials of his judgments, that the kindness of God in inviting the Gentiles to his enjoyment, be improved by me as an excitement to others may hear and fear to do wickedly. But notchurch, and presaging their entrance into it in due holy obedience!

thoughts, speaking my own words, doing my own pondent justice. And though, with care, he diswithstanding, hardened sinners, who survive

& Ex. 16.7.8. 2 Co. 3.

l Pr. 25. 9. Le.19.17 Mat.18.15,16.

m ch.11.5. Ex.1.11

n Ex.2.14;3.8 Ps.35. 11;106.16.Ac.7.39.

o Ex.3.8;33.3. Le.20.

7 Heb. bore out, i.e. blind with fair words.

and that ye seek not cafter your own heart, and your own eyes, after which ye use to go a whoring:

40 That ye may remember and do all my commandments, and be holy unto your God.

41 Id am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

## CHAPTER XVI.

1 The rebellion of Korah, Dathan, and Abiram. 23 Moses separateth the people from the rebels' tents. 31 The earth swalloweth up Korah, and a fire consumeth others. 36 The censers are reserved to holy use. 41 Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron. 46 Aaron by incense stayeth the plague.

NOW Korah, the son of Izhar, the son of

- NOW "Korah, the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram, the sons of Eliab; and On, the son of Peleth, sons of Reuben, took men."

  2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, bamous in the congregation, men of renown:

  3 And they gathered themselves together against Moses, and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of behavior of Reuben see De. II. Of Reuben But the congregation of the whole company. lift ye up yourselves above the congregation of the Lord?3
- 4  $\P$  And when Moses heard it, he dfell upon his face:
- 5 And he spake unto Korah, and unto all his company, saying, Even 'to-morrow' the LORD will show who are his, and who is holy; and will cause him to come near unto him: en him whom he hath chosen will he cause come near unto him.

  6 This do; Take you censers, Korah and his company;

  l his company; even him whom he liath chosen will he cause to come near unto him.

all his company;

7 And put fire therein, and put incense in them before the Lord to-morrow; and it shall be, that the man whom the LORD doth choose, he shall be holy: ye take too much versus of I are the too much ve upon you, ye sons of Levi;

8 And Moses said unto Korah, Hear, I pray

you, ye sons of Levi;
9 Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near<sup>5</sup> to himself to do the congregation of Israel, to bring you near<sup>5</sup> to himself to do the congregation of Israel, to bring you near<sup>5</sup> to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?

A.M. 2514. B.C. 1490. | A.M. 2533. B.C. 1471.

c Pr.28.26. De.29.19. Job 31.7. Eze.6 7. Ec. 11.9. 2 Ki.16.10. Ex.34. 15. Ps. 106.39; 73.27. Ja.

d Ge.17. 7. Ex. 20.2; 19.5,6. Le.22.33; 25.38; 11.45.

CHAP. XVI.

A.M. 2533. B.C. 1471.

a ch.27.3;26.9. Jude 11. Korah and his Levites hated sub-Levites hated sub-jection to Aaron and his family; and these sons of Reuben thought the principal rule in the state he longed to them as de-scended from Jacob's eldest son.

ð ch.26.9. Ge.6.4.

c Ps.106.16.Ex.16.4 ch.12.1,2.Jude 11.

2 Heb. It is much for you. They pre-tend to humble Moses and Aaron, but meant to exalt themselves. The

whole congregation are fit to offer sacrifices for themselves, and the Lord is ready to accept them at their own hands.

e Ps.101.8;65.4.2 Ti. 2. 19. Ex. xxviii. xxix. Le.viii.ix.1 Pe.2.5,9.

8 Anger, like all other passions, is not only justifiable, but controlled the state of the state

q Ge.4.4.ver.6,7.

9 This prayer was justifiable, because Moses knew their offering was presented in direct opposition to himself, God's acknowledged and appointed servant.—P.

r I Sa. 12.3,4.1 Th. 2.
10.2 Co. 7.2. Ac. 20.33.
I have never used my authority to oppress any of them, but to do them good offices.

1 Neither sought a present, enforced a demand, nor inflicted

s ver. 18, 19.

1 ver.11,42; ch. 14.1, 10; 12.5. Ex. 16.7, 10 Le.9.6,23, Pr.16.29;13.

2 Not merely the congregation of his two hundred and fifty followers and partisans, ver 2, but the whole congregation of the people, as is evident from ver.

# ver. 45. Ge. 19.15. 17,22. Je. 51.6. Ac. 2.40. Re. 18.4.

x Ex.33.5. Da.4.31.

# ch.27.16, Ec. 12.7 Is.57.16.Zec.12.1. He 12.9.Job 12.10.

a ver.21,26,45

fver. 35, 46-48. Le. 16.12,13.1 Ki.18.21,24. g ver. 3. 1 Ki. 18.17, Lord: and what is Aaron, that ye murmur against him?6

6 What dignity has he gained beyond the ordinary result of surface and the sur 12 ¶ And Moses sent to 'call Dathan and Abiram, the sons of Eliab; which said, We will not come up:

13 Is it a small thing that thou hast brought us up mout of a land that floweth with milk and honey to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out7 the eyes of these men? we will not come up.

15 And Moses was pvery wroth,8 and said unto the Lord, Respect not thou their offering:9 Ir have not taken one ass from them, neither have I hurt one of them.1

16 ¶ And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered tall the congregation2 against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation.

20 T And the Lord spake unto Moses and unto Aaron, saving,

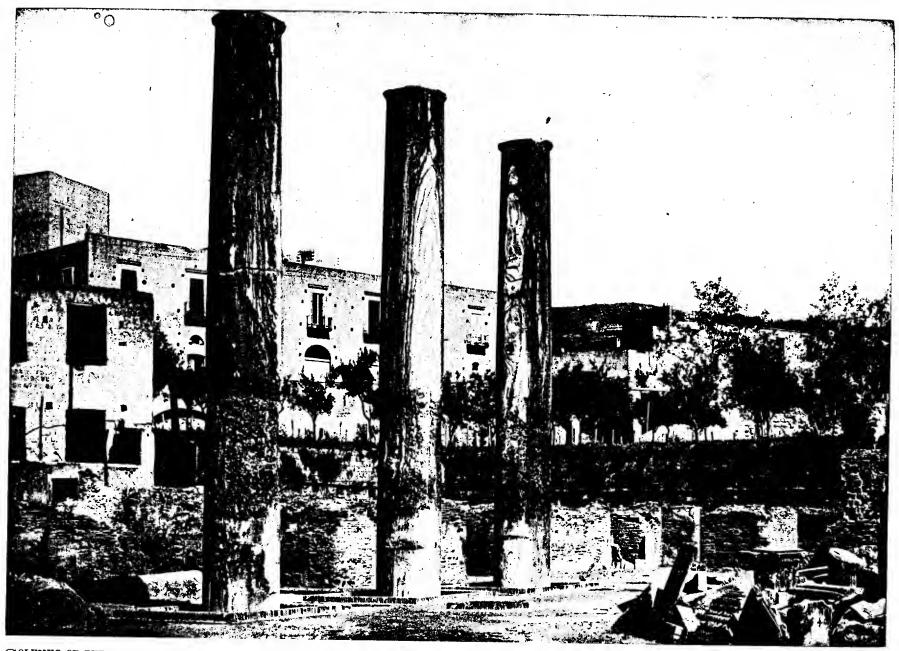
21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the Lord spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.<sup>3</sup>

25 And Moses rose up, and went bunto s The Hebrew word rendered tabernacle signifies literally dwelling-place. The people Dathan and Abiram; and the elders of Israel



OLUMNS OF THE TEMPLE SERAPEUM, PUTEOLI—A TEMPLE BUILT OF MARBLE TAKEN FROM THE COUNTRY IN WHICH MOSES GREW UP. [NUMBERS XVI.]—
This picture of the temple of Serapeum, at Puteoli, standing near the place where St. Paul landed upon his first missionary journey to Italy, is placed in connection with the name of Moses in this chapter because it was a temple built in honor of an Egyptian god. Plutarch asserts that Serapis was Osiris after he had passed into the subterranean world. As if to complete the idea of a temple to

an Egyptian deity the Corinthian pillars found in this marble structure are from Africa. This temple consisted of a square court enclosed by forty-eight marble and granite columns with forty-three small chambers adjoining. The portico rested on six Corinthian columns, three of which remain. In the center of the court stood a circular temple surrounded by sixteen marble pillars. By four flights of steps the interior was approached where statues of Serapis, now in the museum at Naples, were found.

and Dathan and Abiram came out, and dstood in the door of their tents, and their wives, and their sons, and their little children.

at the door of their tents, and their wives, and heir sons, and their little children.

28 And Moses said, Hereby ye shall know that the Lord hath sent me to do fall these or orks; (for I have not done them for mine) that the Lord hath sent me to do all these works; (for I have not done them of mine own mind;)

29 If these men die the common death<sup>5</sup> of all men, or if they be gvisited after the visitation of all men, then the Lord hath not sent

tion of all men, then the Lord hath not sent me:

30 But if the Lord hake a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord.

31 ¶ And it came to pass as he had made for the men to the content of the made it came to pass as he had made so were not slain.

31 ¶ Andi it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that "appertained "unto Korah, and all their goods.

went goods.

33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that were round about them fled at the cry of them. for them for the form for them for them for the form for them for the form for the fo

them 'fled at the cry of them: 8 for they said,

Lest the earth swallow us up also.

35 And there "came out a fire" from the Lord, and consumed the two hundred and fifty men that offered incense.

36 And the Lord spake unto Moses, saying, 37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are "hallowed.

"It's had refelled by fire-that is, offering incense by fire fire for the solution of the solution of the solution of the solution of the solution of the solution. They were all led by fire-that is, offering incense by fire for the solution of the solution o

38 The censers of these sinners against their wn souls, let them make them broad plates for covering of the altar; for they offered them effore the Lord, therefore they are hallowed:

and they shall be pa sign unto the children of srael.

39 And Eleazar the priest took the brazen ensers, wherewith they that were burnt had effered; and they were made broad plates for a overing of the altar:

40 To be a memorial unto the children of the strength of the stren own souls, let them make them broad plates for a covering of the altar; for they offered them before the Lord, therefore they are hallowed: and they shall be pa sign unto the children of Israel.2

censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar:

Tampal that no fatnangon 3 miliah is mat of the grant agent

A.M. 2533. B.C. 1471.

f 1 Ki,12.35. Ezc.13. 5 Hab. as every

man dieth.

g Punished, Ex. 20, 5;32.34. La.4.22.

h Job 31.3 Ps. 55.15. <sup>23</sup>. 6 Heb. create α

sons were not slain, ch.26.11 1 Ch.6.22,37.

ch.a6.11 i Ch.6.22.37.
Ils. 33.14 Je.4.9.2.1
Pr.21.11.
8 Dr. Joseph Wolff.
a Jewish missionary.
was present at Alejavas present at Alejanost destructive
earthquake. We
heard his simple narrative of the tremhimg and yawning
of the earth, the suddefect and of the limit
misalitatus, the wer
hishalitatus, the wer

m Le. 10. 1. Ps. 106.

censers in their hands, and there they were consumed by fire.—P.

A.M. 2533. B.C. 1471. s Ps. 106. 13. Ex.15. 24. Is. 26. 11. Je. 17.9. Ro. 8. 7,8. ch. 14.1,2. 1 Ki.18.17.2 IIi.6.30,31.

4The infatuation and waywardness of the state of the stat 4 The infatuation

# Ex. 16 7, 10; 24, 16, 17;40 34, 35. Le. 9. 6, 23. # ver.21,24,26.

x ver. 4, 22; ch. 20.6; 14. 5. 1 Ch.21.16. Mat. 26.39.Ge.17.3,17. y ver. 17,35. Ps. 141.3. Re. 8. 3,4. He. 7.25. Ro. 5.10, 11.

z De.33.10,11.Is.53

a Ja.5.16-18, 1 Jn.5.

5 Of the precise nature of the plague we are not informed. It may have been in the epidemic — such as the disease commonly called Indian cholera—which is still seen to select, as it were, particular localities, and to be restrained by Provitional to the provide of the provide

b 2 Sa.24.25.1 Ch.21.

CHAP. XVII. a ch. 1.5-16; 2. 3-30

b Ex.25.16,22; 30.36. Moses had access at all times into the most holy place.

c ch. 16.5.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the 'glory of the Lord ap-

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the Lord spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they "fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he \*put on incense, and made an atonement for the people.

48 And he astood between the dead and the living; and the plague was stayed.5

49 Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron breturned unto Moses, unto the door of the tabernacle of the congregation: and the plague was stayed.

## CHAPTER XVII.

1 Aaron's rod among all the rods of the tribes only flourisheth. 10 It is left for a monument against the rebels.

↑ ND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod, according to the house of their fathers, of "all their princes, according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

- 6 ¶ And Moses spake unto the children of A.M. 2533. B.C. 2477. Israel, and devery one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.

  d ver.t;ch.1.5=16.

  2 Heb. a rod for the prince, a rod for their fathers' houses, even twelve rods: and the rod of his strength. rod of Aaron was among their rods.
- 7 And Moses laid up the rods before the DRD in the tabernacle of witness 3.3.8e 22.2. Lord in the tabernacle of witness.
- Lord in the tabernacle of witness.

  8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was 'budded, and brought forth buds, and bloomed blossoms, and yielded almonds. I have been been been always budding in a lovely emblem of the spiritual life

before the Lord unto all the children of Israel:

- before the Lord unto all the children of Israel:
  and they looked, and took every man his rod.

  10 ¶ And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

  11 And Moses did so: as the Lord commanded him, so did he.

  12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

  13 Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?

  CHAPTER XVIII.

  1 The charge of the priests and Levites. 8 The priests' portion.
  21 The Levites' portion.

  AND the Lord said unto Aaron, Thou, and

  11 Series of the evidence of a miracle with the evidence of a miracle shall we be consumed with dying?

  CHAPTER XVIII.

  AND the Lord said unto Aaron, Thou, and

ND the Lord said unto Aaron, Thou, and A thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary: and thou, and thy sons with thee, shall bear the iniquity¹ of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou, and thy sons with thee, shall minister before the tabernacle of witness.

- 3 And they shall keep thy charge, and the charge of all the tabernacle; conly they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye also die.
- 4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a dstranger shall not come nigh unto you.

5 And tre shall keen the share

- A.M. 2533. B.C. 1471.
  - h ch. 16.40;3.10,38;1 51.1 Sa.6.19.ver.6. # ch.5.9. Le.6.16,18 26;7.6,32.

£ ch.3.9,12,45; 8.16

m inner court, Ex. 29.31. Le.o 16,26,29; 7. 6;10.13,17, with 14.13.

- k Le.7.35; 21.10 Ex 29.29.1 Co.9.13,14. / Le.2.3; 6 16,17,26; 7.1.7; 4.23,28;5.0;10.12; 14 13.
- - 5:10 13,17, with 14,13

    17 o three parts of the tabernacle was the word in 10 yappiled. (1) 'The most holy place, where was the mercy-seat, the holy place, where was the enter of burnt-offering. &c. (3) In his instance it is applied to the court of the is called most holy, not in respect of the divisions of the taber-nacle, but in respect of the camp, or other places, where the other offerings were to be eaten. See note on ver.14.—C. # Le.7.14, 30-34; 10 14;22.10,11.Ex.29.27.
    - o De.18.4 Ne.10.35, 39.ch.15.19-21. Le. 23 38.Ex.23.15. 3 Heb. fat.
      - # De.26.2.Ex.23.19; 34. 26. Le.2.14. ch. 15.
- q Le.27.28. 4 That we may judge rightly of the emoluments allotted recollect that he and his whole tribe 'had no inheritance in the land,' ver. 20, and consequently were precluded from agriculture, God's great on the substance of the month of the substance of the month of the substance of fidelity is driven; and then it is madness, and reasoning with it is vain.—C.
- f He.9.4 Ex. 16.32. De.31.19-26. Heb. children of rebellion.
- g ch.8.22;9.23. # Is. 26. 11. Pr. 19. 3. Jude 16 Eze. 18.25.ch. 14.1;16.19.

## CHAP. XVIII.

a They were to be answerable for whatever was done about the sanctuary, ch. 5. 31;14;34 [Le.20.20; 22. 9 ver.22. Eze.18.4

o ver. 22 Eze. 18. 4.

1 'Iniquity' signifies not simply what is wrong, but the tendency to do wrong. This tendency lies in the disposition to fear, comply with, or disposition for earn, comply with, or disposition for expression or reproof, and to seek. their, not them, 2 Co. 12. 11.—Note, The ministerial office, green the seek. The seek. The seek. The seek. The seek. The seek. The ministerial office, increases accountability, He. 33 17.—C. & & ch. 3. & o. 3. & ch. 3.

c ch.4.19,20.

b ch. 3. 6-9, 25,26,31, 32,36,37; 4.15-33; 8.15-26. Ge.29.34.

6 And I, behold I, have gtaken your brethren the Levites from among the children of Israel; to you they are given as a gift for the Lord, to do the service of the tabernacle of the congre-

7 Therefore thou, and thy sons with thee, shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift; and "the stranger that cometh nigh shall be put to death.

8 ¶ And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them, by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the 'most holy things reserved from the fire: every oblation of theirs, every meat-offering of theirs, and every sinoffering of theirs, and every trespass-offering of theirs, which they shall render unto me, shall be most holy for thee, and for thy sons.

10 In the mmost holy place shalt thou eat it; every male shall eat it: it shall be holy unto

- 11 And this is thine; the \*heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.
- 12 Allo the bests of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee.
- 13 And whatsoever is pfirst ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it.
- 14 Every thing devoted in Israel shall be
- 15 Every thing that openeth the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine: nevertheless the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed, from a month old shalt thou redeem, according to

17 But the "firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lorn.

savour unto the Lord.

18 And the flesh of them shall be thine, as the "wave-breast and as the right shoulder are thine.

19 All "the heave-offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the Lord unto thee, and to thy seed with thee.

20 And the Lord spake unto Aaron, "Thou

20 And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.

21 ¶ And, behold, I chave given the children of Levi all the tenth in Israel for an inheritance. for their service which they serve, even the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth acome night he tabernacle of the congre-

gation, lest they bear sin, 7and die.8

23 But the Levites shall 'do the service of the tabernacle of the congregation, and they shall bear their iniquity. It shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, 70 the children of Israel, 27,18.1, ch.xxxv. Jos. which they offer as an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

nildren of Israel they shall have no inheritance.

25 ¶ And the Lorn spake unto Moses, saying,
26 Thus speak unto the Levites, and say into them, When ye take of the children of the property of the speak unto them, which I have given you from the precent of the unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, then ye shall offer up han heave-offering of it for the Lord, even a tenth part of the tithe. 

27 And this your heave-offering shall be reckoned unto you, as though it were the corn ader the lord as that of the people to the Lord as those which the tibes a tenth part of the tithe. 

27 And this your heave-offering shall be reckoned unto you, as though it were the corn and the defining -/.

A.M. 2533. B.C. 1471.

# Ex.34. 19. Le. 27 26. De. 15.19. x Ex.29.20,26.ver.8

y Ne.13.10 2Ch.31. 4 Is.53.10-12. Ja.16.13, 14.1 Co.3.21,22.

\* A perpetual covenant, Le. 2. 13. 2 Ch.13.5.

other oriental na-tions—with any of whom, should even an enemy have caten sath, the person with whom he has so eaten is bound to be-come, for the occa-sion, his friend and protector.—C.

a De.18.1,2;10.9;14. 27,29. Jos.13.14,33; 14. 3; xxi. ch.26.62; xxxv.; ver.23,24.

b De. 12, 12; 18, 1, 2, 19, Jos. 13, 14, 33, Eze. 44, 28, Ps. 73, 26; 142, 5.

7 Heb. to die.

c De.12.17-19; 14. 22 -29. Le.27.30,32. 2 Ch. 31.5,6,12.Ne.13.12.

d ch.3.10; 1. 51; ver 4.1 Sa.6.19. CHAP. XIX.

a Ga.4.4. Is. 53. 4→ Re.1.5.He.9.13,14.

7 Heb. to dit.
8 This prohibition reminds us that God is to be worshipped only by the service of his own appointment and the servants of his own appointment and the servants of his own appointment and the servants of his own choosing. Ps.65,4, whilst it contains an awful warning against thoughtless and formal prayer, and proper, and proper, and proper, and propers, and federal nour own righteousness.—C. e ch.iii.iv.viii.; 1. 53; g De.12.17-19; 14.22 -29. Le.27.30,32. 2 Ch. 31. 5, 6, 12. Ne. 13. 12, Mal. 3.8,10.

h Ne.10.38. He. 7.4, 5. Re.5.8-10. Ca. 8.11, 12.1 Co.9.10-14.

26,28; 11, 25, 40; 14.8,9, 47; 15. 5,8,11,22; 16.26, 28. ver.8,10,21,

A.M. 2533. B.C. 1471.

2 The priests might eat of it as freely as if their own fields had produced it.

i ver.11,12. & Pr.3.9,10. Phi.2.7

8 Heb. fat.

8 Heb. Jat.
4 Of what they had received by God's appointment, they must again offer the best to him. What a lesson for the use again offer the season for the use and a lesson for healthful youth, vig. or ous manhood, and marured intellect! What an exact emige—the ballowed part.
He.10.14.2 Co.9.15.—C.

¿ De. 14.22,23.

5 When they ha 5 When they had taken out the tenth part as sacred to God, they might use the remainder freely as they pleased. They would bear no sin because of it; nor would they be considered as polluting holy things, as they would have been had they neglected to present their tithes.—I.

m 1 Ti.5. 17, 18. Lu. 10.7. Mat.10.10. Ga. 6. 6. 1 Th.5. 12,13. 1 Co.9. 10-14.

n By eating them in an improper place or time. Le.19.7,8; 22 2-16.1 Ti.4.16.

a U.3.4.4 15.53.4-6.

1 'Red' is the embem of sin, 1s. 1.8.
For a heifer of that colour, without any spot or blemish, and the people are crequired to search. The difficulty of the discovery naturally leading them to inquire, Why is this appointed? (comp. Ex. 12. 26. 27).

Ex. 12. 26. 27).
Ex. 12. 26. 27).
In the purply of the colour of guit, and refuge in atonement. With this ordinance, which could extend but the purplying of the colour of the purplying of the care of the colour of the purplying of the certail Spirit, offered himself without spot to God, and cleanses the conscience from dead works; He. 9. 13.14—C. 2. 2.2.

*b* Ex.12.5.Le.22.20-25. Lu.1.35. He.7.26.1 Pe.1.19;2.22,

c De.21.3. Jn. 10. 17 18.Ps.40.7,8.Je.30.21. d Le.13.45,46;24.14 ch.5.2;15.36.He.13.11-

13. • Le.4.6,17;16.14.19. He.9.13,14 fEx.29 14. Le.4.12, 21; 16. 27. ls.53.10. Ps. 22.14. Mat. 26.38. Jn. 12, 27. g Le.144 Is.1.18.

h Ex. 19. 10. Le.16

of the thrashing-floor, and as the fulness of the wine-press.<sup>2</sup>

28 Thus ye also shall offer an heave-offering unto the Lord of all your tithes which ye receive of the children of Israel; and 'ye shall give thereof the Lord's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the Lord of kall the best thereof, even the hallowed part thereof, out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the thrashing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place, ye and your households: for it is "your reward for your service in the tabernacle of the congre-

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye "pollute the holy things of the children of Israel, lest ye die.

## CHAPTER XIX.

1 The water of separation made of the ashes of a red heifer. 11 The law for the use of it in purification of the unclean.

ND the Lord spake unto Moses and unto A Aaron, saying,

2 This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which enever came yoke.

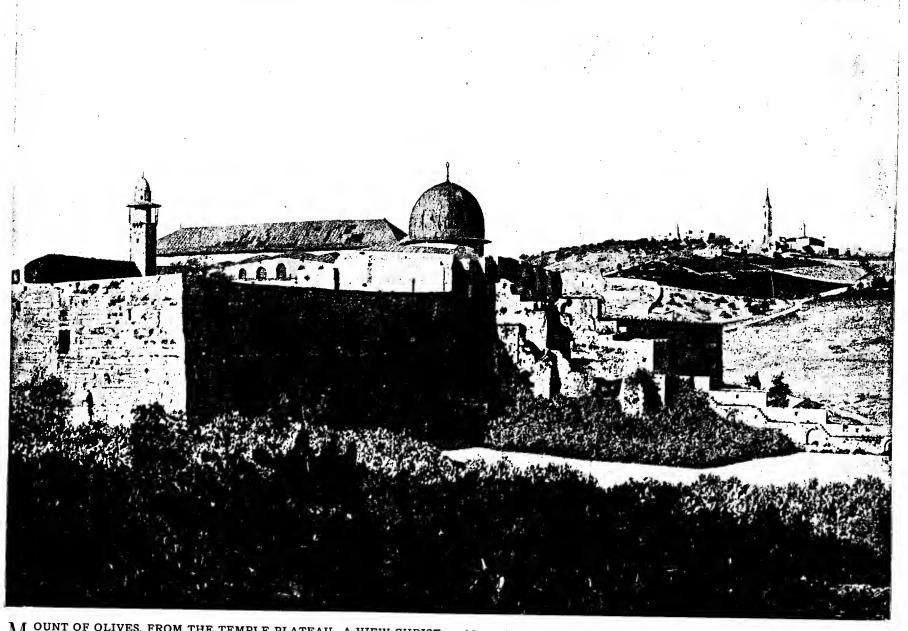
3 And ye shall give her unto Eleazar the priest, that he may bring her dforth without the camp, and one shall slay her before his face.

4 And Eleazar the priest shall take of her blood with his finger, and 'sprinkle of her blood directly before the tabernacle of the congregation seven times.

5 And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn.

6 And the priest shall take gcedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

7 Then hthe priest shall wash his clothes, and he shall bathe his flesh in water, and after-



OUNT OF OLIVES, FROM THE TEMPLE PLATEAU—A VIEW CHRIST WITNESSED MANY TIMES. [Numbers, xix:3.]—"And ye shall give her one shall slay her before his face." The bodies of those animals offered for the sin of the congregation were burnt outside the camp, teaching that sin had no proper place in the city of God. In accordance with this view our Lord suffered

without the gate. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth unto him without the camp bearing his reproach." Above is a picture of the Mount of Olives from the Temple Plateau in Jerusalem. Upon the spot where this picture was taken the rites and ceremonies were perfected of which Jesus Christ was the living fulfillment.

ward he shall come into the camp, and the | A.M. 2533. B.C. 1471. | A.M. 2533. B.C. 1471.

- priest shall be unclean until the even.

  8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

  2 The heifer was not brought to draw the high priest, but to Etalar the priest was not proposed to the high priest, but to Etalar the priest must not rendered and shall be unclean until the even.

  3 The heifer was not proposed to the high priest was not proposed to the high priest was not proposed to the high priest must not rendered and shall be unclean until the even.

  3 The heifer was not proposed to the high priest was not proposed to the high priest was not proposed. It is not priest was not proposed to the high priest was not proposed
- and shall be unclean until the even.

  9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. 1.
- 10 And he that gathereth the ashes of the co.5.21.1 Pe.3.18;2.22. heifer shall wash his clothes, and be unclean to ver. 17. He. 9. 13.

heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that mtoucheth the dead body of any man shall be unclean seven days. fall the shall mpurify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, the seventh day he shall not be clean.

any man that is dead, and purifieth not himself, 150 goseph of Ariany man that is dead, and purineth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

14 This is the law when a man dieth in a law for the soul can be shall be unclean.

14 This is the law, when a man dieth in a tent; PAll that come into the tent, and all that is in the tent, shall be unclean seven days:

15 And every open vessel, which hath no covering bound upon it, is unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And q for an unclean person they shall take of the ashes of the burnt heifer of purifition for sin, and running<sup>8</sup> water<sup>9</sup> shall be put ereto in a vessel;

18 And 'a clean person shall take hyssop, and dim 't in the rest of the but had been shall take hyssop, and dim 't in the rest of the but had been shall take hyssop, and dim 't in the rest of the but had been shall take hyssop, and dim 't in the rest of the but had been shall take hyssop. cation for sin, and running<sup>8</sup> water<sup>9</sup> shall be put thereto in a vessel;

and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a

grave:

19 And the \*clean person shall sprinkle upon the unclean on the third day, and on the seventh day, and on the seventh day, and on the seventh a new and copy the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day, and specific the seventh day. day, and on the seventh day he shall purify blance.--C.

19.34. ch. 15.15, 16,29. 1 Jn. 2. 1, 2. Ro.3.29, 30. Col.3.11.

m Le.11.24;21.1.ch. 5. 2; 31. 19. La. 4. 14. Hag. 2. 13. 2 Co. 6.17.

Ep.5.11;2.1,5. 5 Heb. soul of man.

5 Heb.soulofman.
6 Whilst some, by the necessity of removal, and others by the impulse of affection, are compelled to touch the dead, it should never be forgotten that death entered by sin, Ro. 5.
12, and that the others in the sight of a boly God.Col.2.2...—C.
A. v. a. Phi a. Phi a.

# Ac. 15. 9. Phi.3.9, 10. Ro.4.25.

# Ro.8.20. Is.24.5. 1 Co.15.33.Pr.9.6;13.20. q He.9.13,14.1 Co.6. 10,11.1 Pe.1.18,19. Tit.

7 Heb. dust.

8 Heb. living wa-ter shall be given.

7-10. x Le.xi.xv. Mat.15. 10. Mar. 7. 21, 22, 32. Tit. 1. 15. 1 Co. 15.33. He.12.15. Ps.1.1. Pr.1. 10-19[9.6]13.20. Ro.8. 20-22. Is. 24.5.

CHAP. XX. B.C. 1453.

a Of the fortieth year, ver.23; ch.33.38. 6 ch. 13.26; 32.8. De.

I The diary or regular in the diary or regular hards and the state and t

e Ex. 17. 2; 14.11.12; 16.2,3;15.24. ch.11.1-4; 14.1,2;16.3,41;21.5. dch.11.33;16.49.La.

e Ex. 14.11,12; 16. 3; 17.3 ch.11.5,6;14.3; 16. 13,14,41;17.12;21.5.

2 This incidental
remark is important:
-'We and our
cattle.' It proves
that the flocks and herds had survived the forty years wan-dering, and had been collected at Kadesh. probably in prospect of an immediate en trance into Canaan.

—P.

f De. 8. 15. Ne.9.21 Je.2.2. Eze.20.36.

g Ps. 109. 3,4. ch.14 5:16.4,45.Ex.17.4. Ge

17.3,17.

& Jc.22.29.Ge.18.14

/ ver.8,12.Ps.106.32, 33.ch.11.22,23. 2 Ki.3.

38 It is said in ver.

18 It is said in ver.

18 It is said in ver.

18 It is said in ver.

18 It is said in ver.

19 It is instance.

19 It is instance.

19 It is instance.

19 It is instance.

19 It is instance.

10 It is instance in which increunly manifest
10 It is plann that Moses was in a state of great excitement. His customary meckness was in a state of great excitement. His customary meckness in the spoke to the people in passionate language:

10 It is instance in the instance in the words which follow ought to be thus translated to the course of the rock?

off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual statute unto them, that "he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

## CHAPTER XX.

1 The children of Israel come to Zin, where Miriam dieth. 2 They murmur for want of water. 7 Moses smiting the rock bringeth forth water. 12 God is displeased with Moses and Aaron at Meribah. 14 Moses at Kadesh desireth  $\alpha$  passage through Edom, which is denied him. 22 At Mount Hor Aaron resigneth his place to Eleazar, and

THEN came the children of Israel, even the ■ whole congregation, into the desert of Zin in the 'first month: and the people abode in Kadesh; and Miriam died there, and was buried there.1

2 ¶ And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died betore the Lord!

- 4 And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle<sup>2</sup> should die there?
- 5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed. or of figs, or of vines, or of pomegranates; neither is there any water to drink.
- 6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and hathe glory of the Lord appeared unto them.

7 ¶ And the Lord spake unto Moses, saying,

8 Take 'the rod, and gather thou the assembly together, thon, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the Lopp as he commanded him

11 And Moses "lifted up his hand, and A.M. 2551. B.C. 1453. with his rod he smote the rock twice: and the water came out abundantly; and the congregation drank, and their beasts also.

12 ¶ And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye pshall not bring this congregation into the land which I have given them.

13 This q is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that Life Centre, Ex 12.40; hath befallen us:

15 How tour fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

the Egyptians vexed us, and our fathers:

16 And "when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we are in "Kadesh, 5 a city in the uttermost of thy border.

17 Let us pass, I pray thee, "through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells; we will go by the king's high-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him,

100 mercy is exhibited sin paylored and helicart the water of the left is nearly paylored.

m ver.8,12. Ja.1.20.

n Ps. 78. 15; 105. 41; 114.8. Ne.9.15, 20. De. 8.15.1s.48.21; 43.20;53. 4,5. Jn.4.14.1 Co.10.4.

ø ch.11.21-23; 27.14. De. 32. 51; 1. 37; 3. 26. Le.10.3.ver.24.

₱ De. 3. 23-26; 34. 4. Ga. 2. 18; 3. 10, 13, 14. He.7.18,19;10.1.

q Ps. 106.32;81.7.Ex, 17.7;16.8.De.33.8. Lu. 10.16.

4 That is, strife.

F Eze. 38. 16; 22, 23. Le. 10.3. IS.5.16. Ps.9. 16; 58.11; 83. 18. ch.14.

# Ex.2.23,24;3.7; 14

# ver.t.

y ch. 21. 22. De. 2. 8. ver. 19. Ro.14.19;12.18; 13.8. Phi.4.8. He.12.14.

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said, 'They removed from Ezion gaber (which is in the Elanitic Gulf of the Red Sco) and pitched in the wilderness of Zin, which is Kederh and 'removed from Kadesh and 'removed from Kadesh and 'removed from Kadesh and 'removed from Kadesh and 'removed from Kadesh and the content of the conte

# De.2.6,27,28.

# ch.2x.23,33. Ge. 3.

δ Ju.11.18. De.2.4,5, 29;21.4 Ro.12.18.

6 Edon had a conventional out not a moral right to refuse to a moral right to refuse to conventional right was founded on will and power - the moral right on kindness and mercy—the other of God, and therefore should bave predominated. But even a moral right is not always to be enforced: so that is not always to be enforced: so that the commandment of God, De. 24,55 and in the exercise of that charity that 'seeketh is not always to be enforced: so that charity that 'seeketh charity that 'seeketh is side, 's Co. 13,4,5 — C.

\*We will go by the high-way; and if I and my cattle drink of thy water, then I will pay for it: I will only (without doing any thing else) go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel burned away from him.6

22 ¶ And the children of Israel, even the whole congregation, journeyed from Kadesh and came unto mount Hor.

23 And the Lorn spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die

27 And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that

'ow mercy is exhibited, sin pardoned, and holiness | the eastern side of the great valley of Arabah, opposite ≤stablished. C.]

Ver. 12. [The sin of Moses and Aaron is recorded. but not particularized, unless in so far as it may be inferred from the narrative. Amongst the internal evidences of the divine mission of Moses, we must rank the unparalleled candour with which he records his sin and his punishment. No hypocrite, imposing upon others—no enthusiast, imposing upon himself—has ever recorded or admitted his own errors. The deceiving hypocrite cannot afford to let in the light. The selfdeceived enthusiast has not discovered his own darkness. The sin of Moses seems to have consisted, (1) In angrily and provokingly calling the people 'rebels.' (2) In going beyond the divine command, ver. 8. merely to 'speak unto the rock,' and smiting it twice, either in anger or unbelief, or both. (3) In strange and unaccountable unbelief in the promise of God, of which he had bad so many trials. (4) In the expression, 'must WE fetch water?' he seems to attribute the miracle to himself and Aaron, rather than to God. Lord! what is man! Moses thy servant, meekest of | building. On the west it looks down into the Arabah | High-priest of my profession! Seasonable and divinely men is chafed into unseasonable anger and he that

the highest peaks of Edom. P.1

Ver. 21. [The Israelites were prevented for some reason from entering Canaan from the south, and were therefore compelled to pass along the eastern side of the Dead Sea, and cross the Jordan. The territory of the Edomites lay between the camp at Kadesh and the east bank of the Jordan. If not permitted to pass through Edom, a long, dreary, and dangerous journey must be undertaken through the desert of Arabia, Hence the message to the King of Edom, and the fair and urgent request for permission to pass through his land. When refused they were obliged to turn due south so as to sweep round the southern border of Edom. P.]

Ver. 23. [Mount Hor was within Edom. The camp of the Israelites was stationed doubtless in the great valley, at the western base of the range of which Hor is one of the peaks. The traditional tomb of Aaron still exists on the rocky summit of Mount Hor. It is a rock-hewn cave, surmounted by a small domed till I behold in him, as in a figure, Jesus, the great

casion presents itself: and those are often ready to wish for death who are very unfit for it. Men's principal friends are often treated the worst; but the mercy and power of God are exerted for the relief of sinful rebels against him. Yet, alas! how prone are the best of men to unbelief under long or repeated trials, and to passion under great provocations! and often reproaches, just in their matter, may be very sinful in their manner. How lasting are quarrels between families and nations! and how inveterate the hatred of Edomites of the world against the church and people of God! little of earthly comforts can we hope for in our way to the Canaan above! but when believers look most beautiful on the borders of the grave, and when faith disarms death of all its terrors—when they depart deliberately and cheerfully into the joy of our Lord how comely and how comfortable! And it is a peculiar joy to dying ministers to see the cause of God transmitted into the hands of zealous and faithful successors. But let me not bid adieu to Aaron, the saint of God,

Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

## CHAPTER XXI.

1 Israel with some loss destroy the Canaanstes at Hormah. 4 The people murmuring are plagued with fiery serpents. 7 They repenting are healed by a brazen serpent. 10 Sundry journeys of the Israelites. 21 Sihon is overcome, 33 and 0g.

ND when aking Arada the Canaanite, which A dwelt in the south, heard tell that Israel came by the way of the spies, then he fought against Israel, and took csome of them pri-

- 2 And Israel dvowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.
- ties.

  3 And the Lord hearkened to the voice of grael, and delivered up the Canaanites; and they utterly destroyed them and their cities. It is mean that he called the name of the place Hormah.

  4 And they journeyed from mount Hor. Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities:3 and he called the name of the place Hormah.

4 ¶ And they journeyed from mount Hor,

by the way of the Red sea, to hompass the land of Edom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

6 And the Lord sent fiery serpents among the people, and they bit the people; and much the following the people and they bit the people; and much the lord of a can be considered to the footidate land of the land of

the people, and they bit the people; and much people of Israel died.

7 Therefore the people came to Moses, i Ex.14.11;15,24; 16.
2,3;17.2,3.ver.7; ch.11.
1-5;14.1-3; 16.13,14.41;
17.12;20.3-5, 1 Co.10.9.
Ps.106.25. and said, 'We have sinned; for we have spoken against the Lord, and against thee: pray unto the Lord, that he take away the serpents from

s. And Moses prayed for the people.

8 And the Lord said unto Moses, "Make learning eyes, or in learning eyes, or thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

m 2 Ki.18.4. Jn. 3.14 -16; 12:32; 8:24. Ro.10. 15-19; 8:3. Ga. 3. 1. Is. 43:22. Ac.9.15. 1 Pe. 1. 9 And "Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if

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CHAP. XXI. B.C. 1452.

a ch. 33. 40. Jos. 12. 14. Ju. 1. 10. 2 Or, the king of Arad, the Canaan-nte.—C.

b ch.13.21;14.45. c Ps.44.3,4. De.9.4.

d Ge. 28. 20. 1 Sa. 1 11. Ju. 11. 30. Ps. 76. 11. e Le.27.29. Jos. 6.17.

g That is, utter de

h ch.20.18,20-22;33. 40.De.2.5-8.ver.5.Ac. 14.22.Jn.16.33.

5 Or, grieved. Heb.

& De.8.15. Is, 14.29. Am.9.3,4.1 Co.10.9.

/ Ps.78.34. Ex. 9.27, 28. 1 Sa.12.19,23. 1 Ki. 13.6. Ac. 8.24.

n 2 Ki.18.4. Jn. 3.14, 15. Eze.40.3. Da.10.6.

f Ps. 10.17;102.17;91. 15;50.15. Mat.7.7. \* Ju. 11, 18, 26 ver. 14;ch. 22,36 De. 2,24;3. 3.15.16.2. Je. 48.20. 3 This seems inconsistent with Jos. 12. 14, in which the destruction of Arad is ascribed to Joshua at a subsequent period; and also with Jos. 23. 5, where the work of 'driving out' the Canaanites is declared to be still incomplete. There is, however, Do contradir.

9 Probably some history not inspired of God.

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o 1 Jn.3.8; 1. 7. 2 Co. 12.7-9. in.3.14-17. Zec. 12.10. Hag. 2.6.

7 Or, heaps of Ab-

8 Probably ideotical with Wady el-Ahsy, which falls into the Arabah a little south of Kerek.

≠ ch.33.43-45.

q De.2.13.

s De.2,18. 2 Heb. leaneth. # Ju.g.21.

# ch.20.8. Ge.49.10. Is.11.10;49.10. Jn.7.37-39; 4-10.14. Re. 22. 17. Pr.9.4,5. \* Ps.106.12. Ja.5.13 Is.12.1-4.

8 Heb. ascend.

4 Or, answer. y ch.34. 18–28. 2 Ch. 17.7,9.1 Ti.5.17.

a ch.33.45-47. 5 Heb. field.

ō Or, the hill, ch. 23.14. De. 3.27; 4.49;34.

c Or, the wilder-ness, ch.23.28;33.49.

6 This clause ought rather to be rendered, 'And from Bamoth to the ravine, which is in the plain of Moab—the head of Pisgah, and looks towards (upon the face of) Jeshimon.'—P.

d De.2.26,27. Ju.11. 19.ch.20.17,19.

7 The kingdom of Sihon extended along the mountain range the mountain range the first of the Jordan, from the river Armon on the south to the Jabbok on the north. It thus intervened between the place where the language of the first of the

a eserpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ Andp the children of Israel set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim,7 in the wilderness which is before Moab, toward the sun-rising.

12 ¶ From thence they removed, and pitched in the qualley of Zared.8

13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book9 of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and elieth upon the border of Moab.

16 And from thence they went to Beer; that is the well, whereof the Lord spake unto Moses, "Gather the people together, and I will give them water.

17 ¶ Then Israel \*sang this song, Spring \*up, O well; sing4 ye unto it:

18 The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah;

19 And from Mattanah to Nahaliel; and from Nahaliel to Bamoth:

20 And from Bamoth in the valley, that is in the country<sup>5</sup> of Moab, to the top bof Pisgah, which looketh toward Jeshimon.

21 ¶ And dIsrael sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well; but we will go along by the king's high-way, until we be past thy borders.7

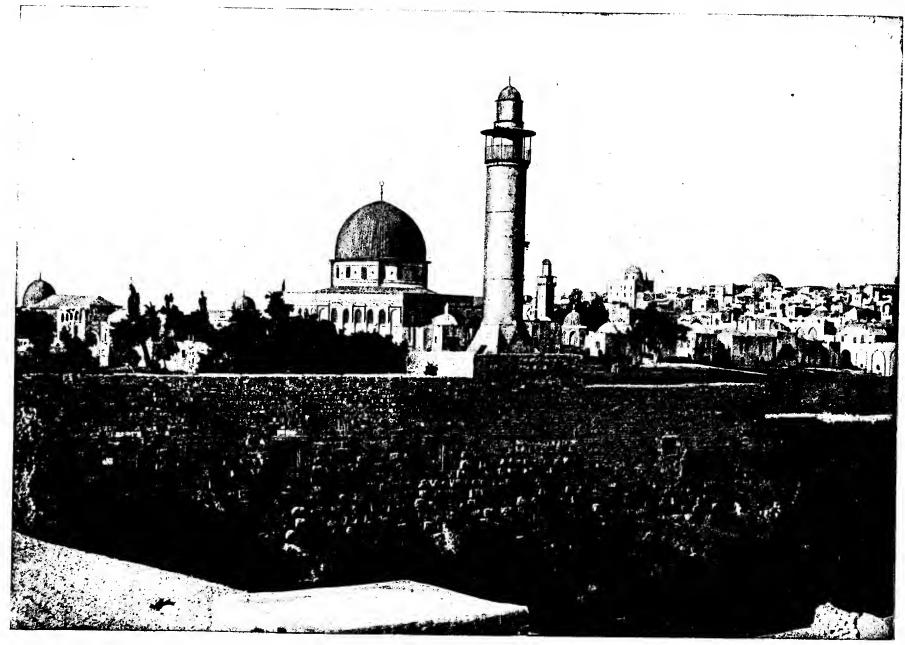
Calvary, resigned himself unto death, leaving his robes of finished righteousness to all who believe.

CHAPTER XXI. [Ver. 1. The word translated 'spies' is in the Syriac and other ancient versions rendered 'places.' The Septuagint and other authorities consider it a proper name, and render it 'the way of Atharim.' There seems, however, no good reason for departing from our English version. For if, contrary to the ordinary opinion of geographers, it be incorrect—an opinion, be it observed, of no more than conjectural authority-and if Kadesh and Kadesh.

obedience, he publicly and willingly, upon Mount | down the great valley to Ezion-gaber at the northern end of the Gulf of Akabah; then eastward across the mountain ridge to the plateau of Arabia. Here they encountered their greatest difficulties. The plateau is destitute of verdure and water. It is a dreary undulating expanse, covered with flints and debris of limestone, exposed to the parching heat of an unclouded sun. The Israelites traversed it at the very worst season, about the end of August. P.]

Ver. 9. [It signifies such a pole as was the bannerstaff of the tribes, to which they were accustomed to look in decamping and marching.—He lived. The viewed the full extent of the promised land? C.]

Ver. 14. [Book or narrative. There is no necessity for translating it book, and then conjecturing whether the passage be a quotation from a Moahitish poem, or Mosaic book of directions to Joshua, and now lost .-Wars of the Lord, that is, wars directed by his providence and word, for punishment of wicked nations.-Red Sea, or as some think 'at Suph,' which they suppose the name of a place in the neighbourhood. Does it not more likely mean the Red Sea as in the text, and particularize it as the place where the wars of the Lord began, and closing with Pisgah, from which Moses



OSQUE OF OMAR AND JEWISH QUARTER—WHERE CHRIST DROVE THE MONEY CHANGERS FROM THE TEMPLE. [Numbers, xxi:8.]
—"And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live." The Mosque of Omar now stands upon the site of the ancient Temple. The Temple summed up in itself all the meaning of the tabernacle.

Jesus Christ, who taught in the Temple and drove the money-changers from the Temple, and claimed it as His Father's house, summed up in Himself all the meaning of the tabernacle and the Temple, and was the full living expression of the entire process of type and rite and shadow and sacrifice which preceded Him as so many means of training, and object lessons in the history of the Jewish race.

σ De.29.8;3.3-17.ch. 32. 33-42. Jos. 12. 4-6; 13.10,11. Ne.9.22.

CHAP. XXII.

east side of Jordan and therefore 'this side,' in his narrative means east side.—C.

23 And Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and the side of the si fought against Israel.

24 And Israel smote him with the edge of he sword, and possessed his land from Arnon into Jabbok, even unto the children of Ammon:

or the border of the children of Ammon was trong.

25 And Israel took all these cities: and Israel welt in all the cities of the Amorites, in Heshon, and in all the villages thereof.

26 For Heshbon was the city of Sihon the ing of the Amorites, who had fought against the former king of Moab, and taken all his land this land. the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

dwelt in all the cities of the Amorites, in Heshbon, and in all the villages8 thereof.

king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.9

27 Wherefore they that speak in ¹proverbs² say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a gire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of hChemosh! he nath given his sons that escaped, and his daughters, into captivity of his d people of <sup>h</sup>Chemosh!<sup>3</sup> he hath given his sons

30 We have shot4 at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

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CHAP. XXII.

a ch.33.48.49.

I Literally, Arboth.
Moat. the white dry
places of Moab. Arabah was the name
given to the deep valley through which the
Jordan flows. That
section of it laying
along the base of the
plan base of the
north-east angle of
the Dead Sea was
called Arboth-Moab.
It was due east of
Jericho, and was
separated from the
plan of Jericho by
the river Jordan. It
is a low plain, partithis a low pla 8 Heb. daughters.
So the Hebrews call the lesser chiesor villages, and the chief city the mother.

5. **h** 1 Ki.1.7,33. Ju.11. 24. 2 Ki.23.13. Je.48.7,

24. 281.23.13. Je.48.7, 13.46.

3 The name of a national god of the Moabites. As the Moabites were addicted to his worship, they are called 'the people of Chemosh.'

people of Chemosh.

—P.

4 This is the first intimation of the use of the bow by the Israelites since their exodus. By the same weapon faceb had conquered the same people some centuries before, Ge. 48.22.

—C.

-C. i Je.48.18,22, ch.32, 34.18.15.2,9, & ch.32.33-42, De.3, 16,17, JOS.12.1-6; 13.8-

means cart side.—C.

δ ch.21, 320–25.

c De.2.25, Ex.15.15;
1.12, Ps.535.

d vet. 7, 8.15; 25.15;
3.18. Jos 13, 21.

e Jos. 24, 913, 22. Ne.
13, 2. Mi. 65, De. 23, 4.

ch. 24, 1. 2 Fe. 2. 15, 15, Jude 11, Re. 2.14.

f Ch.23,7.

Some manuscryptaread children of person descriptaread children of person beyond the Euphrades, ch. 23, 7, and as the children of Annon do not appear to tet. ci. 23.7, and as the control of m De.3.1; 29.7. Jos. 13,12.
5 Bashan lay north of Gilead. It extended from the river Hieromax on the south to the territory of Damascus on the north, and from the Jordan valley on the west to the Arabian desert on the east.

105.24.Ex.1.9.Ge.12.2 13.16; 15.5; 17.3-7; 22

13.16; 15.5; 17.3-7; 22.

17.

4 Heb. eye.

A Ac. 8.9, 10; 16.16.

De.23.4 Ne.13.2;

8 They thought that if soothsayers, of the like, or present the complex or things, it would certainly take effect.

f De.24.2 P.2.P.2.15, Jude zi. Pr.27, 8, 2318. 10; 10.6.12.6; 12.3.12.2 Ki. 17,41. Ezc. 33.31.

hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they "smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

## CHAPTER XXII.

2 Balak's first message for Balaam is refused. 15 His second message obtaineth him. 22 An angel would have slain him, if his ass had not saved him. 36 Balak entertaineth him.

ND the children of Israel eset forward, and A pitched in the plains of Moab, on this side Jordan<sup>2</sup> by Jericho.

2 ¶ And Balak the son of Zippor saw ball that Israel had done to the Amorites.

3 And Moab was sore cafraid of the people, because they were many; and Moab was distressed because of the children of Israel.

4 And Moab said unto the delders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

5 He sent messengers therefore unto Balaam the son of Beor, to Pethor, which is by the river of the land of the children of his 3people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face4 of the earth, and they abide over against

6 Come now therefore, I pray thee, hcurse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.5

7 And the elders of Moab, and the elders of Midian, departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this knight, and I will bring you word again, as the Lord shall speak unto me. And the princes of Moab abode with Balaam.

Perhaps it was the discovery of a copious spring by | In all our wanderings on earth God can grant us wells | his political sagacity, Ex. 18. 10-12, 14, 29, and it is The Hebrew words may be thus rendered:-

'Spring up, O well! Sing ye unto it!
The well, the princes digged it.
The nobles of the people excavated it:
With the sceptre—with their staves.' P.]

REFLECTIONS. - Continued courage and dependence upon God are highly necessary, that at last we may prove more than conquerors. Religious vows, when properly conducted, are likewise sometimes pro-

of comfort, and fill our mouths with his praise: he can bestow noted victories in favour of his people, even on this side death. And what easy work it is to conquer the strongest enemies when God's time is come, and he helps us by his grace! Yet in these victories let me observe, that they who intend mischief to others, often fall into the pit which themselves have digged; that worldly possessions are changeable and frail; and especially that ill-gotten gain is seldom long enjoyed.

by no means improbable that his kindred in Moab may have been distinguished by similar qualities. C .-See note on Ex. 2. 15. P.]

REFLECTIONS .- Relations by blood are sometimes the bitterest enemies to one another, and seek to ruin those who might expect kindness from them. The most awful things in religion, imprecations of divine wrath not excepted, are often transformed into ordinances of the devil: and sinners, with great expense and toil court the assistance

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a Job 5.13-15. Is. 47 12. b Is.26.11;28.18. Ho

2.6. c Ja. 1. 20. Pr. 12. 10; 27.3.4;14.16. d 2 Pe. 2. 16. 1 Co. 1.

19,27. e Pr. 12, 10,16; 14, 16; 27-3,4-Ps.92.6;94.8.

4 Heb. who hast ridden upon me. 5 Or, ever since thou wast, &c.

6 The miracle of the

9 And God came unto Balaam,6 and said, What men are these with thee?

What men are these with thee?

10 And Balaam said unto God, <sup>m</sup> Balak the
son of Zippor, king of Moab, hath sent unto

Toc. 33, 31.24; 41.22.

That Balaam said the
solution of the control of the contro

son of Zippor, king of Moab, hath sent unto me, saying,

11 Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me,

17 For I will promote thee unto very great.

unto me,

nto me,

17 For I will promote thee unto very great

ponour, and I will do whatsoever thou sayest

one of the promote the property of the prop honour, and I will do whatsoever thou sayest

honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, \*If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

19 Now therefore, I pray you, \*qtarry ye also here this night, that I may know what the Lord will say unto me more.

20 And God came unto Balaam at night, and said unto him, \*If the men come to call thee, rise up, and go with them;¹ but \*yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam \*rose up in the morning,

\*\*Mall.6.Le2.33.31.
\*75.2 Kl.2.17.2 Th.2
\*16 10 God had said to be later the says, 'Go with them; is he not therefore you have consistent to make the same consistent in the second messenger, and the anxiety of \*Bolak mother of offers and the words of the same consistent of the same condition of the same condit

21 And Balaam trose up in the morning, and saddled his ass, and went with the princes of Moab.

of Moab.

22 ¶ And God's anger was kindled "because he went: and the "angel of the Lord stood in the way for an adversary against him. (Now he was riding upon his ass, and his two servants were with him.)

2 Quality of the Lord stood in the control of the Lord stood in the control of the co

A.M. 2552. B.C. 1452.

/ Ge.20.3; 31.24; 41.

\*\*Brite cyes.

9 The character of \*\*Balaam\*\*, however strange and contradictory it may appear when superficially considered, is meaning the contradictory it may appear when superficially considered, is meaning to compose the most common—a man determined to obey God in one department, easily tempted, and strongly inclined to disobey man eagerly desiring the comfort of being religious, yet as eagerly seeking the profit of unrighteousness—a man wishing to the profit of unrighteousness—a man wainty contradictory in the contradictory of the contradictory 

flu. 24, 16, 1 Ch. 21, 16. Ge. 21. 19. g O1, bowed himself, Ge. 17. 3. h Ps. 36. 6. 1 Co. 9. 9, 10. Pr. 12. 10, 16; 7; 3,4 7 O1, to be an adversary unto thee.

versary unto thee.
12 Pe. 21.4, 15, Jude
11. De. 23.4, Mi 6.5.

k 1 Ki. 13, 24, ch.16.
31–35;14.37.
12 Ks. 9. 27; 10. 16, 17,
12 Ks. 9. 27; 10. 16, 17,
24, Mat. 27, 4.
8 Heh. be evil in
thine eyes.

9 The character of

<sup>2</sup>path of the vineyards, a wall being on this side. and a wall on that side.3

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again.

8-to.

3 This incidental note of the improved condition of the country, at this early period, is not unworthy of remark; agricultural skill and industry being as much the gyf of Cod as middens of climate or fertility of soil.—C. 26 And the angel of the Lord went further. and stood in a narrow place, bwhere was no way to turn either to the right hand or to the

> 27 And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

> 28 And the Lord dopened the mouth of the ass; and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

> 29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

Chow wast, &c.

The miracle of the ass has been a subject of perplexity to believers, and of banter, ridicule, and reproach to infidella subject on the believer admit, or the infidel assert, a timit toomnipotence. This, we know the better will not, and we think the believer admit, or the infidel assert as the believer admit, or the infidel assert as the believer admit, or the infidel assert as the believer will not, and we think the believer will not, and we think the believer will not, and we think the believer will not an admit to the believer will not a believe to the believer as a man of God; the miraculous attestation to his divine. God so constantly and publicly afforded; and those unfulfilled but progressive prophecies, which, like a stream showing, in these latter days, as pure and abundant from the fountain of truth, as in the morning when the Spirit of the Spirit of the Spirit of the Spirit of the Spirit of the Spirit of the Spirit of the Spirit of the Spirit of the Spirit of Spiri 30 And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden4 ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, 6 Nay.

31 Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on

32 And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I khad slain thee, and saved

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.9

35 And the angel of the Lord said unto Balaam, "Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he "went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast

to say any thing? the word that God putteth in my mouth, that shall I speak.

came unto Kirjath-huzoth.<sup>1</sup>

- sent to Balaam,2 and to the princes that were with him.
- Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

AND Balaam said unto Balak, Build me here A seven altars, and prepare me here beeven oxen, and seven rams.

- 2 And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.
- 3 And Balaam said unto Balak, Stand by thy burnt-offering, and I will go: peradventure the Lord will come to meet me; and whatsoever he showeth<sup>1</sup> me I will tell thee. And he went to an high place.

4 And God met Balaam: and he said unto met. And God met Balaam: and he said unto met. And I have sprepared seven altars, and I have freed upon every altar a bullock and a ram.

5 And the Lopp bout a word in Balaam? him, I have grepared seven altars, and I have offered upon every altar a bullock and a ram.

5 And the Lord hput a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt-sacrifice, he and all the

- princes of Moab.

  7 ¶ And he 'took up his parable, and said,
  Balak the king of Moab hath brought me
  from Aram', out of the mountains of the east,
  saying, ¹Come, curse me Jacob; and come,

  18 Balam stood on the brow of the mountain ridge which on the east, from the said, from the come of the mountains of the east,
  saying, ¹Come, curse me Jacob; and come,

  18 Balam stood on the mountain ridge which on the plan beneath in the plan beneath the plan
- from\* Aram, out of the mountains of the Cost, saying, 'Come, curse me Jacob; and come, defy\* Israel.

  8 How\* shall I curse, whom Ged hath not curse or how shall I defy, whom the Lord hath het defied?

  9 For from the top of the rocks I see him, of secusion, that is sense, on that of secusion, that is sense, on that of secusion, that is sense, on that of secusion, that is sense, on that of secusion, that is sense, on that of secusion, that is sense, on that of secusion, that is sense, on that of secusion, that is sense, on that of secusion, that is sense, on that of secusion, that is sense, on that of secusion, that is sense, on that of secusion, that is sense, on that of secusion is sense. The sense is sense, or sense is sense.
- and from the hills I behold him:2 lo, the people shall 'dwell alone; and shall not be reckoned among the nations.
- 10 Who can count pthe dust of Jacob, and the number of the fourth part of Israel?4 Let ame die the death of the righteous, and let my last end be like his!6
  - 11 And Balak said unto Balaam, What hast

A.M. 2552. B.C. 1452. A.M. 2552. B.C. 1452. under divine inspira-tion. He saw that

CHAP. XXIII.

21.21;23.9. n Is.44.25;47.12. Pr. 21.30. Ro.8.31. He.13.

2 Balaam stood on

u ver.1,29. Is.46.6.

x ch.22.20,35,38; ver. 5, even though he sought for enchant-ments,ch.24.1. s All of them, ch. y Ju. 3.28.

# 1 Sa. 15. 20. Ps. 89. 35. Tit. 1.2. Hab. 2.3. 2 Ki. 1.16. Mal. 3.6. Ro. 11.29. Ja. 1.17 He hath irrevocably determined to bless them.

a Ro. 8. 1. 33. 38,39. Jn. 10. 27-29. 1 Pe.1.5. Ge.27.34.

4 2 Pe. 2.14,15, Jude
11. Eze.33.31.17 lb.10.
Mat.31.14
b1 Ch.15,26.2 Ch.20.
21. Job 42. 8 This
was officed to procure God's permission to curse Israel.
c Le. i.Ge. 4.4.5
d ch.22.9.20.22,28.
1 Here Balaome 1 Here Balaam bears witness to the supreme Godhead of JEHOVAH, one of the great ends for which he was commissioned to go to Moab.—C.

works, in believers.

8 'They are not all Israel which are of Israel,' Ro. o. 6. But in none who are 'Israelites indeed' does God behold either iniquity or perverseness, for 'the blood of Christ his Son hath cleanset, them from all for the does not see in them the stains for the does not see in them the stains. 50. i Hos. 8. 1. Is. 58.1. # 105, 8, 1, 15, 58.1, 160 27.1;29.1, # Ge.24.10. De.23.4, ch.22.5, # ch.22.6, 11, 17, # 1 Sa. 17, 10, 2 Sa.

8.12.—C.

c Ex 34 9. Ps. 23.4;
c1.15;47.7 Ju.6.13. ls.
8.10.2 Cli.13.12. He.13.
56. Ke.2.3.

9 A glorious attestation to a king and his princes that Je.
hovah is 'King or kings, and Lord of lords,' Re.19.16.—C.

1 This waves affords

dwells alone.'—C.

\$\$\footnote{\text{Ge.12.213.16}} \text{ 22.} \text{ 17:28.14 ch.26.2-51.} \text{ 4 Israel was divided into \$four camps, answering to the cardinal points of the compass; and the promise of their restoration still preserves the same \$four.fold division, 18.43.5, 6.—C.

/Mat. 16.18. Ro. 16. 20;8.1,33,38.1 Pe.3.13. 2 Or, in.

h Ge. 49. o. Jos. vi. xxii. 2Sa. viii.x. Mi.

thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see thut the utmost part of them, and shalt not see them all; and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Pisgah,7 and "built seven altars, and offered a bullock and a ram on every

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet the Lord

16 And the Lord met Balaam, and \*put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 ¶ And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God' is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

20 Behold, I have received commandment to bless; and he hath blessed; and I acannot reverse it.

21 He bhath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel:8 the LORD his God is with him, and the shout of a king is among them.1

22 God brought them out of Egypt: he hath as it were the strength of an unicorn.

23 Surely there is no enchantment 2 against Jacob, neither is there any divination against Israel: gaccording to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, "the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither 8.9. Ro. 8.37. Zec. 10.4. | curse them at all, nor bless them at all.

tion. He saw that Cod was blessing and would bless Israel after the flesh; and he saw that with higher and richer blessings he would bless the spiritual Israel Hence he says. 'Let my sout die the death of the right and Israel he will be suited by the same that the sam

\* Ps. 109. 17, 18. ch. 22.6, 11, ver. 26. Eze. 33.31 ch. 22. 20, 35.38. Tit. 16. Ps. 37.37.

/ 1 Ki. 20. 23,28. Re
12.17 De.25.17,18. He
thought this circum
stance might pro
mote their curse.

7 Or, the hill, ch 21.20. De.3.27;4.49;34

Ge.27.34.  $\delta$  Je. 50. 20. Hab. r.
13. He Leheld no sin in Israel at that time which would provoke him to destroy them; nor, as an angry Judge, does he see any sin against the law, as a covenant of works, in believers.

in them the stains which the atonement has washed away and mercy pardoned, He. 8.12.—C.

lords; Re.19.16—C.

1 This verse affords a fine example of Hebrew parallelism. It is divided into two clauses, and each clause consists of two members. The same general idea the consists of two members. The same idea in the control of the control

d ch.28.8;22.5. ε Israel, De. 33. 17. Ps.22.21;92.10. Job 39.

g Ps.44.2,3;cv.Is.26. 12.Phi.2.13;1.6.

6.—C. q Ps 37.37.Re.14.13. Ps. 116. 15. Is. 57. 1,2. Lu.2.29.Phi.1.21. 5 Heb. my soul, or

26 But Balaam answered and said unto Balak, 'Told not I thee, saying, All that the Lord speaketh, that I must do?

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of \*Peor, that looketh toward 'Jeshimon.'

29 And <sup>m</sup>Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak "did as Balaam had said, and offered a bullock and a rain on every altar.

CHAPTER XXIV.

1 Balaam, leaving divinations, prophesieth the happiness of Israel.
10 Balak in anger dismisseth him. 15 He prophesieth of the Star of Jacob, and the destruction of some nations.

AND when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, bto seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel 'abiding in his tents according to their tribes; and the 'Spirit of God came upon him.¹

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said; and the man whose eyes open; and the hath said; and the man hath eyes hath and the each of the h

as cedar-trees beside the waters.

7 He shall 'pour the water out of his buckets, 7 He shall 'pour the water out of his buckets, and his seed shall be in many waters; and his king his hall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall

shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

9 He° couched, he lay down as a lion, and as a great lion; who shall stir him up? PBlessed is he that blesseth thee, and cursed is he that curseth thee.

A.M. 2552. B.C. 1452.

22.17.

/ ch.21.20:33.49.

3 Peor, 'the opening,' was one of the ing, was one of the prominent summits of the range of Moab. It looked toward, that is, it commanded a view of Jeshimon, the great plain of Arabut, and it looked to the Arabut, and it looked to the Jeshimon of the Jeshimon of the ancient high-places dedicated to the worship of Baal; and it may have been on that have b

m 2Pe.2.14,15.Eze. 33. 31. Jude 11. ver. 1,

## CHAP. XXIV.

-P. fGe.15.12. Da.8.17, 18,27. Ac.10.10. Re. 1. 17. Eze. 1, 28. 1 Sa. 19.

lol.2.5. A ch.ii.Re.11.15. Is. 1.9,10, 1 Ca.4, 12, Is, 58, 11, 25,1.3; 46,4, Joel 3, 18,

7.1. Jos. vi. -xxii. 2Sa.

A.M. 2552. B.C. 1452.

g Pr.11.18;16.9.
r ch.22.18.
5 This seems to confirm the view of the same expression given in the note ch.

Jound, to rule over; the latter is the more probable meaning in this place. Sheth, most probably the latter is the more probably the latter is the most probably the latter is the prophecy got its first exemplification in David, it awaits its completion in Messiah.—C.

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xxxv. a Ps.108.7-13; 110.1, 5,6. 2 Sa.viii.x.xii. Da.

b The first of the nations that wered against Israel, Ex. 17.8, 16.6 3 will will. I Sa 44 E81, 19.8 % of the property of the p

a race descended from Javan, whose family colonized Greece and the isles of the Levant. The of the Levant. The Greeks, therefore, seem to be the people here referred to; and the prophecy was fulfilled when Alexander the Greek

Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour: but, lo, the Lord hath akept thee back from

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?

14 And now, behold, I go unto my 5people: come therefore, and I will advertise thee what this people shall do to thy people in the 'latter

15 ¶ And he "took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said;

16 He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes

17 I shall see whim, but not now; I shall behold him, but not nigh:7 there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of 8Moab, and destroy<sup>9</sup> all the children of Sheth.<sup>1</sup>

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come that shall have dominion, and shall destroy him that remaineth of the city.

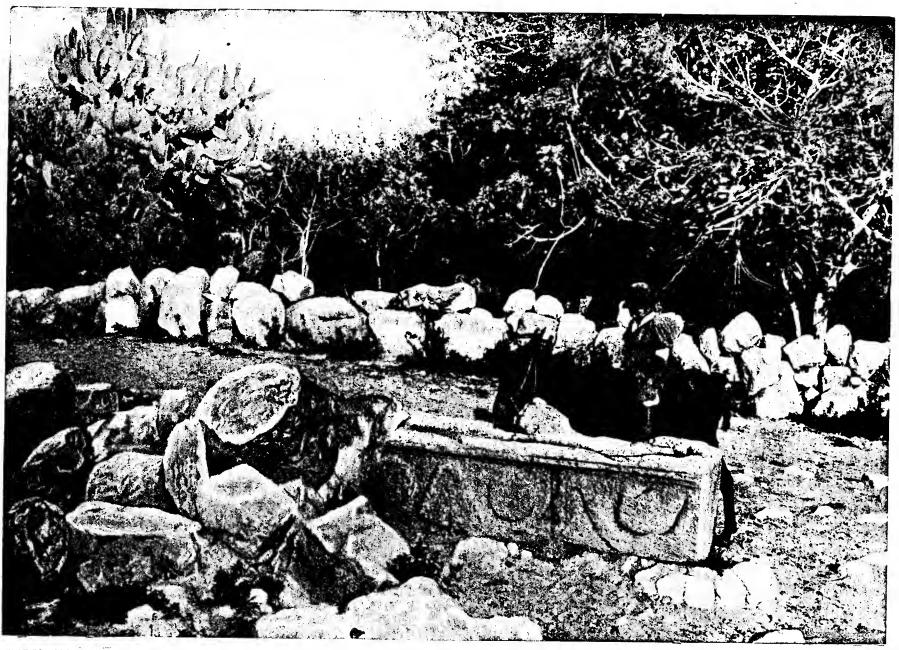
20 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, but his clatter end shall be that he perish for ever.2

21 And he looked on the Kenites,3 and took up his parable, and said, <sup>d</sup>Strong is thy dwelling-place, and thou puttest thy nest in a rock:

22 Nevertheless the Kenite<sup>4</sup> shall be wasted, until Asshur shall carry thee away captive.<sup>5</sup>

23 And he took up his parable, and said, Alas! who shall live when God doeth this?

24 And ships shall come from the coast of 1 11 M' 4 1



ARCOPHAGUS DRINKING TROUGH NEAR NAZARETH—NEAR WHERE CHRIST WAS BROUGHT UP. [NUMBERS, xxiv: 17.]—Balaam's Prophecy of Christ: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Just a little way from Nazare has you pass toward Cana of Galilee. you reach a little village where there is a fountain and an

ancient sarcophagus. These sarcophagi, found in many places in Palestine, are said to date from the time of the Romans. This picture is given here because it illustrates a scene in the neighborhood of Nazareth, often passed over by Christ when he was a boy. It illustrates the prophecy by Balaam which refers to Christ. This is a characteristic scene. We have the thorny cactus, the olive trees, the donkey and the little Arab boy.

25 And Balaam rose up, and went and returned to his place: and Balak also went his ch.31.8. Jos. 13.22. way.

1 Israel at Shittim commit whoredom and idolatry. 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlasting priesthood. 16 The Midianites are to be vexed.

CHAPTER XXV.

1 Israel at Shittim commit whoredom and idolatry. 6 Phinehas leth Zimri and Cozbi. 10 God therefore giveth him an everlasting iesthood. 16 The Midianites are to be vexed.

ND Israel abode in a Shittim, 1 and the becople began to commit whoredom with the beta and the both ship of Ababa and of Ababa and the began to commit whoredom with the beta and the best of the both ship of Ababa and opposite the began to commit whoredom with the beta and the best of the A began to commit whoredom with the daughters of Moab.2

daughters of Moab.<sup>2</sup>

2 And they 'called the people unto the sacrifices of their gods:<sup>3</sup> and the people did eat, and bowed down to their gods.

3 And Israel 'joined himself unto Baal-peor:<sup>4</sup> and the 'anger of the Lord was kindled against Israel.

2. The abrupt and almost manner in which Balaam and Balak which Balaam having observed the manner observed the manner of the standard the standar

4 And the Lord said unto Moses, Take all the heads of the people,<sup>5</sup> and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

5 And Moses said unto <sup>9</sup>the judges of Israel,

Ex. 34.15, Fi. It. 10, 16.

Ex. 34.15, Fi. It. 10, 16.

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E

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were hweeping before the door of the tabernacle of the congregation.

7 And when Phinehas, the son of Eleazar, F Ex.18.25,26(22.20)32.35, Le.20.2,10, De.13.1-6,13-15/17.2-5/18.20, Jos. 22.17.1 Ki. 18.40.2 Ki. 10. #4,25/11.18. A Eze.9.4 Ezr.9.3,4/10.6,9, Ju.2.4. PS 106.29, Ex.0.25, ch.31.6, Jos.22.13, Ju.20.28.

A.M. 2552 B.C 1452.

CHAP. XXV.

c ch.31.16. Re. 2.14. 1 Co. 10. 8. Ps. 106. 28. Ex.34.15. Pr. 1.10,16.

d Ho. 9. 10. Ps. 106.

A.M.2552. B.C. 1452.

A. A. 2552. B.C. 1432.

A. A. Spear or pike,
15a. 18. to 11:19.9.

(ch. 16. 20.

22. P.S. 105. 30.

32. P.S. 105. 30.

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-C.] n Ps. 106. 30. Jos. vii. 2 Sa. 21.1-14.2 Co. 11. 2 σ Ex. 20. 5. De. 32. 21. Na. 1. 2. 15. 59. 17. φ Mal. 2. 4, 5. He. 7. 11. 16. 18

14.1.1.1.39.1.7.
14.10.18.2.4.5. He.7.
14.10.18.2.4.5. He.7.
14.10.18.2.5.10.5.3.
31. 69.9: 119. 136. 139. Zec..1.4.
6 The conduct of Phinehas is not to be defended by plending warrant? whither warrant? whither warrant of whither warrant on mention. It is to be defended on a different ground, viz. that he was a constituted judge. that he rightly interpropers of enforcing his sentence, either by deputy or by his can hand. See 15a.

A Ho. 9, 10. Ps. 106, 28, 29, 29, 4 Baal-peor, 7 Pcor, was an idol of Middamid: The Moabites, a part of whose worship was the violation of the divine law.—C.] CEX.205. De. 32.12, 22. Los Jan. 25 Los Jan. 26 Los Jan. 27 Los Jan. 27 Los Jan. 28 Los

the son of Aaron the priest, saw it, he rose up from among the congregation, and took a bjavelin in his hand:

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of

9 And "those that died in the plague were twenty and four thousand.

10 ¶ And the Lord spake unto Moses, saying,

11 Phinehas," the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them,) that I consumed not the children of Israel in my 'jealousy.

12 Wherefore say, PBehold, I give unto him

my covenant of peace:

13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was 'zealous for his God, and made an atonement for the children of Israel.6

14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri the son of Salu, sa prince of a chief house<sup>7</sup> among the Simeonites.<sup>8</sup>

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of 'Zur; he was head over a people, and of a chief house in Midian.

16 ¶ And the Lord spake unto Moses, saying,

extent, flourishing state, remarkable increase, and | marvellous power of the spiritual kingdom of Christ. -[Ver. 6. Trees of lign-aloes, ahalim (Aquilaria Agallochum of botanists), is a tree which grows in Northern India and Central Asia. Its wood is very fragrant, and was much prized on this account by the ancients. It is entirely different from aloes. An essence is obtained by pounding the wood, and then pouring boiling water upon it, when the essence floats, P.—Ver. 7. 'Waters shall flow out of his two buckets; and his posterity shall be by many waters.' The meaning is—that Israel is likened to a man carrying two pails of water, after the eastern mode, upon his shoulders; and out of these water, the emblem and source of all richness, flows abundantly. His posterity too would grow up by many waters-in the most fertile regions of the earth. P.—Agag was king of the Amalekites, I Sa. 15.8, and it is probable it was the hereditary title of the monarchs of this people. For Israel to be higher than Agag, is to have power over the most inveterate of their enemies. --- Ver. 8. The animal meant is uncertain-the rhinoceros, such as was seen by Campbell in South Africa, the head of which is lodged in the museum of the Missionary Society of London, seems to answer best both to the name unicorn, and to mighty strength: which is described as his distinguishing attribute. C.

These predictions had their ---

Hezekiah, and Esther.—[This statement has reference to antiquity and power. The Amalekites were a very ancient race, and they were among the most powerful of the clans of Western Asia. They have long disappeared, and not a trace of them remains. P.1

Ver. 21. Perhaps these Kenites were not the posterity of Jethro, but rather an Arabian tribe who were neighbours to the Amalekites, and were at last carried captive by the Assyrians, about the time of Hezekiah

Ver. 24. This was fulfilled when first the Greeks, and afterwards the Romans, invaded Asia, subdued Assyria, Canaan, and the places about; and when their respective empires were, not long after, brought to ruin: the Greeks about one hundred years before Christ, and the Romans about A.D. 476; and will be more fully accomplished in the ruin of the Popish and Turkish empires. — [Eber is generally supposed to have given name to the Hebrews, though some eminent authorities assign a different etymology. It appears from Ge. 10. 25 that he had two distinguished sons, who became the heads of many distinguished tribes: for 'he also' Boothroyd reads 'they also,' viz. the Assyrian land force, and the naval power of Chittim, shall perish for ever. The Assyrian monarchy has already perished, so likewise have the Greek and

poses, or annoying his people. What infinite knowledge is there in God! he perfectly discerns every circumstance of nations and persons, ages unnumbered, before there is the smallest appearance thereof. He sees all changes to the end, all the destruction and havock which sin will make in the world of one nation after another. But blessed be the Lord, who hath raised up a Horn of salvation in the house of his servant Ĵacob;—a Star to enlighten the Gentiles, and be the glory of his people Israel;—a Captain of salvation to go forth conquering and to conquer. But let me not dismiss this eastern sorcerer Balaam, with his high pretences to religion, his glorious speeches, and his noted intimacy with God, without seriously inquiring, What am I—what have l—what do I—what desire I—more than he?

CHAPTER XXV. REFLECTIONS. - If the devil's agents prevail not against the church one way, they will try another. But let us remember, that no enchantment can hurt us but that of our own lusts; that one sin leads to another; and that few temptations are more dangerons than the lustful love of women. If once the heart be ensnared, the miserable slave of lust and beauty may be enticed to anything sinful. Nothing more endangers the soul's final apostasy from Roman powers by which Eber (the Jews) was 'afflicted.' God than yielding to the solicitation of fleshly lusts: 17 Vex" the Midianites, and smite them:9

18 For they vex you with their \*wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

## CHAPTER XXVI.

1 The sum of all Israel is taken in the plains of Moab. 52 The law of dividing among them the inheritance of the land. 57 The families and number of the Levites. 63 None were left of them who were numbered at Sinai, but Caleb and Joshua.

ND it came to pass after the plague, that A the Lord spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, bfrom twenty years old and upward, throughout their fathers' house, all hat are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab, by Jordan near Jericho, saying,

4 Take the sum of the people, from twenty

years old and upward; as the Lord dcommanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites:

6 Coe.468020.2240

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred 11. Ps. 106. 27. Jude

and thirty.<sup>2</sup>

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram which were gamest Moses and against Aaron in the company of Korah, when they strove against the Lorr.

3 This sems to contradict the account of the contradict the account of the contradict to the account of the contradict to the account of the contradict to the contradict to the contradict to the account of the contradict to the contradict to the account of the contradict to the contradict to the account of the contradict to the account of the contradict to the account of the contradict to the account of the contradict to the account of the contradict to the account of the account of the contradict to the account of the contradict to the account of the acc strove against the Lord:

10 And the earth opened her mouth, and character will be a sport of the same with the swallowed them up together with Korah,3 when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.4

11 Notwithstanding the children of Korah | TEX. 6. 24 PS. XIII. died not.

& Ge.46.10;29.33;49. 5-7 1 Ch.4.24-43. 12 ¶ Thek sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of 10r. Genuel, Ge. Jamin, the family of the Jaminites: of "Jachin,

A. M. 2552. B.C. 1452. # ch.31.2.Re.18.6.

u ch. 31.2.Re.18.6.

9 The assertion that the spirit of this Mosaic commandment is commandment is commandment is the spirit of this Mosaic commandment is the process of the spirit of t

x Ex.1.10.Re.2.14.

CHAP. XXVI. a ch 25.9. This was the third time they were numbered, ch. 1.11.Ex.38.25,26.

ė ch. i. ii. Ex. 38, 25,

c ch.22.1;33.48. d ch.1.1;ver.2.

e Ge.46.8,9;29.32;49. 3,4. Ex.6.14. 1 Ch.5.1-10;2.1.

fch.1.20,21;2.10,11.

4 A lesson, not by

words, but by events, a warning like Lot's wife, of the evil consequences of siu, Ge. 19.26. Lu. 17.32 — C.

m Farib, 1 Ch. 4.

2 Decrease, 2770.-

8 Increase, 990 c Ge.46.14; 30.19,20; 9.13.1 Ch.2.2;

d ch.1.30,31;2.7,8. 9 Increase, 3100.-

e Ge 46.20; 41.50,51; 48.5,20;49 22-26, 1 Ch. 5.23-26;7.14-29.

asseh it is difficult to discover any other cause than the Lord's blessing upon the house of Joseph; but as to the decrease in Simeon, it is not without reason conceived that this tribe sustained the principal loss in the matter of Baal-peor.—Pict. Bible.

# Ge.46.16; \$0.11; 49. 19.1 Ch.2,2;5,11-20.

q Ziphion, Ge. 46.

r Or, Exbon, Ge.

s Or, Arodi, Ge.46.

f ch.1.24,25;2.14,15.

# Ge.29.35; 49.8-11; 8.2-30;46.12.1 Ch.ii -

# ch. 1. 26, 27; 2. 3.4. Ge.49.8–10.

7 Increase, 1900,-

a Or, Fob, Ge. 46.

b ch.1.28,29;2.5,6.

8 Decrease, 5150.

∮Jos.17.1. 1 Ch.7.14 -19.

1 Comparing the statement in ver. 34 of the number of this tribe with that in ch. 1.35, we find that it had increased by upwards of twenty thousand; a striking fulfilment of Jacob's prophecy respecting the children of Joseph, Ge.49.22.—I.

2 These do not seem to have been a distinct family from the Machirites. Machir had no son but Gilead, and either they were at first called Machirites and afterwards Gileadites, or the two appellations were used indifferently.—J.

A.M. 2552, B.C. 1452. A.M. 2552. B.C. 1452.

assigns it to their more shameless criminality, as appears in the conduct of the conduct 15 The pchildren of Gad, after their families: of <sup>q</sup>Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These are the families of the children of Gad, according to those that were numbered of them, forty thousand and five hundred.6

19 Theu sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah, after their families, were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These are the families of Judah, according to those that were numbered of them, threescore and sixteen thousand and five hundred.7

23 ¶  $Of^y$  the sons of Issachar, after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of aJashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These are the families of Issachar, according to those that were numbered of them, threescore and four thousand and three hun-

26 ¶ Of the sons of Zebulun, after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These<sup>d</sup> are the families of the Zebulunites, according to those that were numbered of them, threescore thousand and five hundred.9

28 The sons of Joseph, after their families, were Manasseh and Ephraim.

29 Of the sons of Manasseh: of Machir, the family of the Machirites; and Machir begat Gilead: of Gilead come the family of the Gileadites.2

30 These are the sons of Gilead: of g Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Asriel,3 the family of the Asriellites: and of Shechem, the family of the Shez ch.1.42,43;2.29,30

1 Decrease, 8000

the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

'34 These' are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.4

35 ¶ These\* are the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these are the sons of Shuthelah: of Eran, the family of the Eranites.

37 These m are the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred.<sup>5</sup> These are the sons of Joseph after their families.

38  $\P$  The sons of Benjamin, after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

Ashoel, the family of the Ashbelites: of "Ahiram, the family of the Shuphamites: of Phupham, the family of the Huphamites.

40 And the sons of Bela were "Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.

41 These" are the sons of Benjamin, after their families: and they that were numbered of them were forty and five thousand and six hundred.

42 These are the sons of Dan, after their families: of Shuham, the family of the Shuhamites.

43 All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.

44 Tof the sons of Beriah: of Heber, the family of the Jesuites: of Beriah, the family of the Jesuites: of Beriah, the family of the Heberites:

45 Of the sons of Beriah: of Heber, the family of the Heberites:

46 And the name of the daughter of Asher, according to those that were numbered of them, was Sarah.

47 These are the families of the sons of Asher, according to those that were numbered of them, was Sarah.

47 These are the families of the sons of Asher, according to those that were numbered of them, who were fifty and three thousand and four hundred.

48 Core are the families of the sons of Asher, according to those that were numbered of them, who were fifty and three thousand and four hundred.

48 These are the families of the sons of Asher, according to those that were numbered of them, who were fifty and three thousand and four hundred.

49 These are the families of the sons of Asher, according to those that were numbered of them, who were fifty and three thousand and four hundred.

40 These are the families of the sons of Asher, according to those that were numbered of them, who were fifty and three thousand and four hundred.

40 These are the families of the sons of Asher, according to those that were numbered of them, who were fifty and three thousand and four hundred.

A.M. 2552. B.C. 1452. A.M. 2552. B.C. 1452.

i ch.1.34,35;2.20,21, # cn.1.42,4312-9,30.

I Decrease, 8000.

Total increase, 89,200.

Total officerase, 99,200.

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Total officerase, 99,200.

Total officerase, 99,200.

The relative strength of the tribes was now very different from what it had been at the strength of the tribes was now later of the strength of the streng 4 Increase, 20,500.
This is the greatest increase of all the tribes, and a beautiful exemplification and fulfilment of the promises to Joseph.
The Lord give the way, what were he doth, let the believer say, Blessed be the name of the Lord.

—C.

₺ 1 Ch.7.20,21. l Ot, Bered, 1 Ch.7.

m ch. 2. 32,33; 2.18,

# Ge.46.21;35.18;49. 27.1 Ch.7.6;viii.

o Ehi, Ge. 46. 21; Aharah, 1 Ch.8.1. р Мирріт, Нир-ріт, Ge.46.21.

2 So Canaan wa to be divided int 601,730 portions, and each might have 1 q Or, Addar, 1 Ch.

r ch.1.36,37;2.22,23. 6 Increase, 10,200

tcres
b ch.33.54. Ex.12.4;
16.16.Jos.xv.-xix.
c Heb.multiply his
inheritance, ver.56. d Heb. diminish his inheritance, ver s Ge. 46. 23; 30.6;49. 16,17.1 Ch.7.12.

7 Or, Hushim. 56. ch.33 54 Jos.11.23 14 2:17 14: 18 6,10,11 tch.1.38,39;2.25,26 19.1,9,17,24,32,40.

10.1-9.17.44.32-40.

3 The def was a divine institution appointed as an appeal to Omniscience in particular cases. If was, in the present case admirably fitted to prevent Jealousies in the division of the late of the defendence

a ch.1.46;2,32.

50 These are the families of Naphtali, according to their families: and they that were numbered of them were forty and five thousand and four hundred.1

51 These were the numbered of the children of Israel, six hundred thousand, and a thousand seven hundred and thirty.

52 ¶ And the Lord spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.2

54 Tob many thou shalt give the more inheritance, and to few thou shalt agive the less inheritance; to every one shall his inheritance be given according to those that were numbered of  ${
m him.}$ 

55 Notwithstanding the land shall be divided by lot:3 according to the names of the tribes of their fathers they shall inherit.4

56 According to the lot shall the possession thereof be divided between many and few.

57  $\P$  And f these are they that were numbered of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife was <sup>g</sup>Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

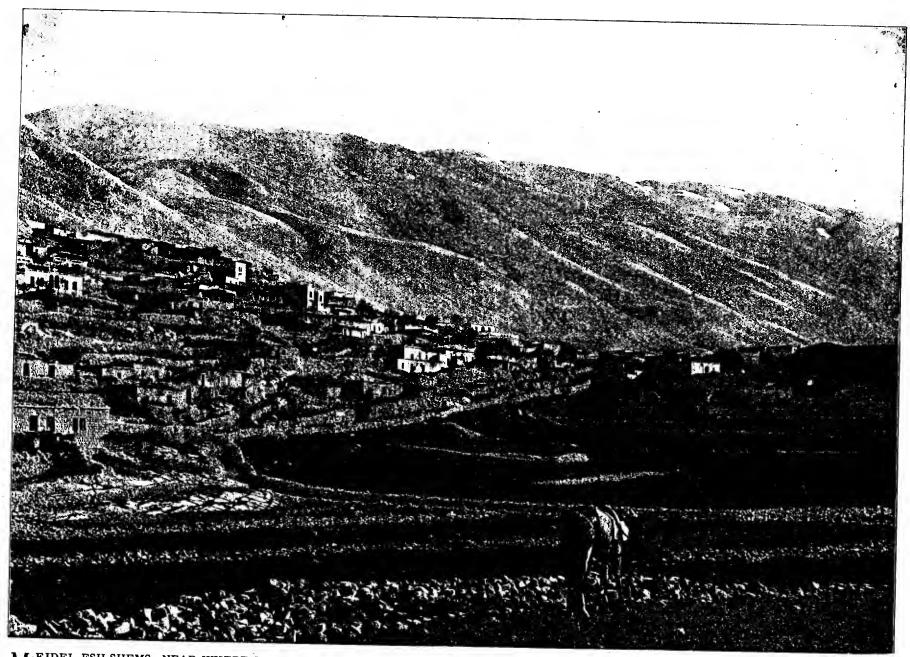
60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And Nadab and Abihu died when they offered strange fire before the LORD.

62 And those that were 'numbered of them were twenty and three thousand,5 all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan near Jericho.

64 But among these 11



EJDEL ESH-SHEMS—NEAR WHERE MOSES AND ELIAS APPEARED ON THE MOUNT. [Numbers, xxvii:12-23.]—"And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel," etc. Mejdel esh-Shems is on the road from Banias to Damascus. It is a Druse village, and is at the foot of Mount Hermon, near the place where, according to tradition, Christ was transfigured when Moses and Elias

appeared with Him. It is true that Moses was not permitted to cross the Jordan, but it is a striking evidence of the truth that our career does not end with death that Moses, though buried on the other side of Jordan, appears upon this side during this crisis in our Lord's life, when before His disciples He seemed to hold back the veil that separates time from eternity, and disclosed the glories of the spiritual world.

k c11. 20. 24, 28; 31 2. De.10 6.Ge 15.15;25.8

/ ch. 20 10-13. De.1 37 Ps.166 32.

m ch 16 22. Zec. 12. 1. He. 12. 9. Mat. 9. 38. De. 31. 2. 1 Ki 3. 7. Jn. 10. 3,4.9.

6 When we compare Ge. 1. 2; 6. 3 with ver. 16, 18 of this chapter, it is impossible to avoid the discovery, or resist the evidence, that Moses Laught the evidence.

evidence, that Moset taught the spiritual nature of man, a doctrine upon which if Moses do not more largely dilate, his silence arises, not from any neglect, but because there was neither doubt nor denial to be combated,—C.

# 2 Ch.1.10. 2Sa.5.2

o 1 Ki.22.17. Zec.10 Mat.9.36. Mar.6.34.

was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

## CHAPTER XXVII.

1 The daughters of Zelophehad sue for an inheritance. 6 The law of inheritances. 12 Moses, being told of his death, sueth for a successor. 18 Joshua is appointed to succeed him.

1 The daughters of Zelophehad sue for an inheritance. 6 The law of inheritances. 12 Moses, being told of his death, sueth for a successor. 18 Joshua is appointed to succeed him.

THEN came the daughters of aZelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these are the names of his daughters, Mahlah, and Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the taberacle, always holding the succeeding the succeeding the princes and all the congregation, by the door of the taberacle, always holding the succeeding the princes and all the congregation, by the door of the taberacle, always holding the succeeding the princes and all the congregation, by the door of the taberacle, always holding the succeeding the princes and all the congregation, by the door of the taberacle, always holding the princes are the priest, and before the princes and all the congregation, by the door of the taberacle, always holding the princes are the priest, and before the princes and all the congregation, by the door of the taberacle, always holding the princes are the priest, and before the princes and all the congregation, by the door of the taberacle, always holding the princes are the place the princes are the princes and the properties and the highest

all the congregation, by the door of the tabernacle of the congregation, saying,

acle of the congregation, by the door of the taberacle of the congregation, saying,

3 Our father died in the wilderness, and he was not in the company of them that gathered hemselves together against the Lord in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be comed away from among his family, because he wilderness at he had no son? Give unto us therefore a possestion among the brethren of our father.

5 And Moses brought their cause before the one of the congregation, by the door of the congregation, by the same and place in the company of the passage. The daughter who can be a seen as the passage. The daughter was a seen as the passage. The daughter was all the passage. The daughter was a seen as the passage. The daughter was a seen as the passage. The daughter was a seen as the passage. The daughter w was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin,2 and had no sons.

doned aways from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father.

LORD.

6 ¶ And the Lord spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

hou shalt cause the inheritance of their father of pass unto them.

8 And thou shalt speak unto the children of srael, saying, If a man die, and have no son, hen ye shall cause his inheritance to pass unto is daughter.

9 And if he have no daughter, then ye shall ive his inheritance unto his brethren.

10 And if he have no brethren, then ye shall ive his inheritance unto his father's brethren.

11 And if his father have no brethren, then he shall give his inheritance unto his father's brethren.

12 And if his father have no brethren, then he shall give his inheritance unto his gkinsman hat is next to him of his family, and he shall he unto the children of the shall he unto the children of the shall is heart is here. Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

give his inheritance unto his brethren.

give his inheritance unto his father's brethren.

ye shall give his inheritance unto his gkinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel ha statute of judgment; as the Lord commanded Moses. A 12 And the Lord said unto Moses, Get thee up into this mount Abarim, and he shall have given unto the children of Israel have given unto the

A.M. 2552. B.C. 1452.

CHAP XXVII ach 26.33; 36 1, 11 Jos.17 3.

28. \*\*E Le.18.6;25.25. \*\*A ch.35.29.

cch. 14. 35; 26. 64,65; De. 3.28; 31.7,8,23 34. 9. Ex. 17.9. ch.13.8 16;14.6,30. q Ge. 41. 38. Ju.3. 10 11.29.1 Sa. 16.13,14

7 This is not merely the spirit of wisdom, or the spirit of inspirit. The Spirit. The Spirit. The Spirit of salieady descended upon him deader of the people was an official consecration by the laying on of the hands of Moses.

r 1 Ch. 29, 23, 25, ch. 11, 27, 28, 1 Sa. 10, 6, 9. De. 34, 9, 10, Jos, 1, 16 2 Ki, 2, 10, 15.

2 kL2.70.75

8 'Thou shalt put of thine honour upon thine honour upon the property of the prop d Ex. 32.11. 2 Sa. 14. Ps. 109.13. Pr. 13.9. 8 Heb. diminished. e Ex.25.22. ch.15.34. Le.24.12. f ch.36.2. Ps.68.5. Je. 49. 11. Jos. 17. 4. Ga. 3.

s Jos.9.14. Ju.1.1;20. 18. 1 Sa.23.9; 28.6;30.7. Ex.28.30.

t De. 3. 28; 31.7, 8,14 23. Is.48.16;55.4,

CHAP. XXVIII. α Le.i.-vii.xxiii.;21 6,8.Mal.1.7,12.Ep.5.2. 1 Pe.2.5.He.13.15,16.

b Heb. a savour of my rest, Ge.8.21. Le.

1.0.

1 The Israelites were now about to enter Paise with the same close that under the new circumstances in which they would there be placed the same close attention to the letter and forms of the ceremonial law which wilderness, would not now be required. To remove any such impression the leading commands were given afresb, and some new and more precise instructions were added.—P

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh, in the wilderness of Zin.

15 ¶ And Moses spake unto the Lord,

16 Let<sup>m</sup> the Lord, the God of the spirits<sup>6</sup> of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

18 ¶ And the Lord said unto Moses, PTake thee Joshua the son of Nun, a man qin whom is the spirit,7 and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And 'thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.8

21 And he shall stand before Eleazar the priest, who shall sask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congrega-

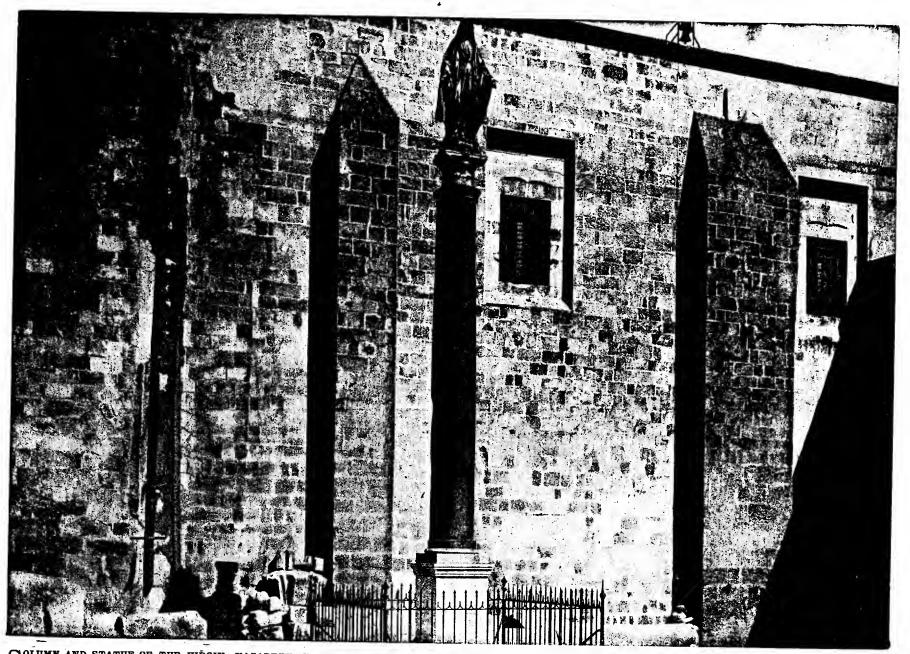
23 And he laid his hands upon him, and gave him a charge; as the Lord commanded by the hand of Moses.

# CHAPTER XXVIII.

1 The Lord's offerings are to be observed. 3 The continual burnt-offering. 9 The offering on the sabbath, 11 on the new moons, 16 at the passover, 26 in the day of first-fruits.

ND the Lord spake unto Moses, saying, 2 Command the children of Israel, and say unto them, aMy offering, and my bread for my sacrifices made by fire, for ba sweet savour unto me, shall ye observe to offer unto me in their due season.<sup>1</sup>

3 ¶ And thou shalt say unto them, This is the offering made by fire which we shall offer



OLUMN AND STATUE OF THE VIRGIN, NAZARETH—NEAR THE SITE OF THE HOME OF JOSEPH AND MARY. [Numbers, xxviii and xxix.]—In the twenty-eighth and twenty-ninth chapters of Numbers we have the round of sacrifice daily, weekly, monthly, and annually drawn out in its fullness and symmetry. The sacrifices of the Old Testament combined regularity with variety; there was some sacrifice for every day, and for every week in its seventh day, and for every month in its first day, and for every

year in its seventh month. Through these and their great festivals, all the interests and events of life were embraced, showing that the whole of life was to be consecrated to God. So Christ, who summed up all this meaning in His own life, died for us that it might be possible for all to make a perfect self-surrender to God. We give, to illustrate these two chapters, the column and statue of the Virgin at Nazareth, in the city of our Lord's boyhood.

y Ex. 23. 16; 34. 22 De.16,7-11. Ac. 2. 1. 1 Co.16.8. Le. 23. 15-21. Joel 2.28-32.

2 ver.11,19.

a Le.16.15.ch.15.24 Ro.8.2.2 Co.5.21. 1 Per 2.24;3.18. Is.53.1-6, 11

without spot, day by day,2 for a continual burntoffering.

4 The done lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even:3

5 And a tenth part of an ephah of flour for a meat-offering, mingled with the fourth part of an hin of beaten oil.

6 It is a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord.

7 And the drink-offering thereof shall be 4.5 He. 2. 41.42.Ga.4. the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Land of to be poured unto the Lord for a drink-offering.

8 And the other lamb shalt thou offer hat even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the Lord.

9 ¶ And on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof.

10 This is the burnt-offering of every sabbath, besides the continual burnt-offering, and his drink-offering.4

11 ¶ And in the beginnings of your months ye shall offer a burnt-offering unto the Lord; twom young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth-deals of flour for a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour for a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour, mingled with oil, for a meat-offering unto one lamb, for a burnt-offering of a sweet savour, a sacrifice made by fire unto the Lord.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt-offering of 14 And their drink-offerings shall be half an hin unto a lamb: this is the burnt-offering of every month throughout the months of the year.

very month throughout the months of the year.

15 And one °kid of the goats for a sin-offering unto the Lord shall be offered, besides the ontinual burnt-offering, and his drink-offering.

16 ¶ And<sup>p</sup> in the fourteenth day of the first tooth<sup>5</sup> is the passover of the Lord.

17 And<sup>q</sup> in the fifteenth day of this month the feast: seven days shall unleavened here. ing unto the Lord shall be offered, besides the continual burnt-offering, and his drink-offering.

month<sup>5</sup> is the passover of the Lord.

is the feast: seven days shall unleavened bread

A.M. 2552. B.C. 1452. 2 Heb. in a day.

d Ex.29.39. Ezc. 46, 13-15. Col. 2, 17. Jn. 1, 29. Re.13.8. 1 Pc. 1, 19, 20. Pr.8.23. He.9, 26,

8 Heb. between the two evenings.

e Le. 2. 1. ch. 15. 4. Ex. 29.40. In. 6. 35, 53-57: Ga. 2, 20.

FEx. 29. 38-42. Am. 5. 25. Le.6. Ep. 5. 2. Is. 42. 21. Ro 12. 1. 1 Pe. 2.5. He. 13. 15, 16.

g Ex.29.40. Jn. 4.10, 14:6.53-56;7.37-39. Ro. 5.11.

n ch.15.2-15.

o Le.16.15.ch.15.24. Ro.8.3.2 Co.5.21.1 Pe. 2.24.15.53.6,11,12.

# Ex.12.2-11, 43-49. De.16.1.Le.23.5-8.ch. 9.3. Eze.45.21. 1 Co.5.

5 These various seasons of offering to God are well worthy of special note. They are, (1) Daily, morning and evening, ver. 4-8. (2) Veckly, an additional burnt-offering adding burntoff fering are burntoff fering are burntoff fering and evening sacrifice, ver.9, to. (3) Month-by. when, at every new-moon, eleven animals were sacriment animals were sacriment and the sacriment of

CHAP. XXIX.

è ver. 10.

a Le. 23.24.25.ch. 10.
10. Ezr. 3.6. 1 Ch. 15.28.
PS.81.1-3;80.15. Ro. 10.
14-18; 15. 16,19; 10. 15,
18. Ep. 3. 8, 9. Ac. 1.8.
Mar. 16, 15. Mar. 16.15.

1 The seventh of the sacred year, but the Arst of the old or civil year. On it, too, the jubilee was celebrated every seventh and every fiftieth year, on the roth of the month, being the great day of atonement.—P.

2 This is the seventh of the seve

2 This is the only one of the monthly feasts during which all service work was

19 But ye shall offer a sacrifice made by fire, s ver.11,27. Eze. 45 for a burnt-offering unto the Lord; two young / ver.3, 9, 11, 31; ch. 29,2,8,13, &c. Ex.12.5. Le.1 3;22.19-25. Lu.1, 35,2 Co.5,21, 1 Pe.2,22, He.7,26. bullocks, and one ram, and seven lambs of the first year: they shall be unto you without 2 ver. 10.

x Le 23.8. Ex. 13.5 He.4.9;12.22-24;10.25 Is.52.1,2. 20 And their meat-offering shall be of flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat for a sin-offering, to make an atonement for you.

23 Ye shall offer these besides the burntoffering in the morning, which is for a continual burnt-offering.

Co.10.8. Le. 23. 15-21. Joel 2.28-32.

6 That is, the seven weeks which they were to morrow the morrow Le. 23. S. A. after the first of 24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the Lord: it shall be offered "besides the continual burnt-offering, and his drink-offering.

25 And on the seventh dry ye shall have an holy convocation; ye shall do no servile

26 ¶ Also vin the day of the first-fruits, when ye bring a new meat-offering unto the Lorn, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the Lord; \*two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram;

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 And one akid of the goats, to make an atonement for you.

12. It is observable that there is not so much as one peace of the control of the 31 Ye shall offer them besides the continual burnt-offering, and his meat-offering, (they shall be unto you without blemish,) and their drin! offerings.

# CHAPTER XXIX.

1 The offering at the feast of trumpets, 7 on the day of afflicting their souls, 12 and on the eight days of the feast of tabernacles.

ND in the eseventh month, on the first day A of the month, ye shall have an holy convocation; ye shall do no servile work:2 it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the Lorn. tone you

thority nor emblem atic analogy by which this conjecture can be supported; though certain of the Jewish rabbins consider it as pointing to the gradual diminution of the nations, until all shall have come under the rule of Messian and there will be a shall have come the shall be a shall be a shall be a shall be a shall have come under the rule of Messian and there will be a shall be

greater things of re ligion supersede our attention to the little, Mat.23.23.—C.

/ Le.23.36. Jn. 7. 37 Mat. 28.1; 25.30-34. 46 Ps. 47.5,6. He. 1.3; 4.9 10. Is. 11. 10; liv. lx. Re 11 IS: 7.0-17; xxi. xxii Eze. xi. -xiviii,

9 This is called the

- 4 And one tenth-deal for one lamb, throughout the seven lambs;
- 5 And done kid of the goats for a sin-offering, to make an atonement for you:3
- 6 Besides the burnt-offering of the month, and his meat-offering, and the 'daily burntoffering and his meat-offering, and their drinkofferings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the Lord.
- 7 ¶ And gye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: 4 ye shall not do any which they were delivered from bond-work therein. 5 work therein:5
- 8 But ye shall offer a burnt-offering unto the Lord for a sweet savour; hone young bullock, one ram, and seven lambs of the first
- year; 'they shall be unto you without blemish:

  9 And's their meat-offering shall be of flour mingled with oil, three tenth-deals to a bullock, and two tenth-deals to one ram,

  10 A several tenth-deal for one lamb, throughout the seven lambs;

  11 One's kid of the goats for a sin-offering; besides the "sin-offering of atonement and the" the sacrificant with the sac
- besides the "sin-offering of atonement, and the continual burnt-offering, and the meat-offering ch.28.19. [ch.28.19. ] of it, and their drink-offerings.
- 12 ¶ And on othe fifteenth day of the seventh month ye shall have an holy convocaon; ye shall do no servile work, and ye shall been a feast unto the Lord seven days.

  13 And ye shall offer a burnt-offering, a cerifice made by fire. of a sweet savour unto tion; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days.
- sacrifice made by fire, of a sweet savour unto the Lord; Pthirteen young bullocks,6 two rams,
- the Lord; \*\*pthirteen young bullocks, 6\* two rams, and fourteen lambs of the first year; they shall be without blemish:

  14 And their meat-offering shall be of flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals

  14 And their meat-offering shall be of flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals

  15 All the shall be of flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals asset, and four constant of the shall be to each ram of the two rams,
- 15 And a several tenth-deal to each lamb of the fourteen lambs;
- 16 And gone kid of the goats for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.
- meat-offering, and his drink-offering.

  17 ¶ And on the second day ye shall offer twelver young bullocks, 7 two rams, fourteen lambs of the first year, without spot:

  18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, is a safe guide; the property of the shall be according to their number, is a safe guide; the property of the shall be according to their number, is a safe guide; the property of the shall be according to their number, is a safe guide; the property of the shall be according to their number, is a safe guide; the property of the shall be according to their number, is a safe guide; the property of the shall be according to their number, is a safe guide; the property of the shall be according to their number, is a safe guide; the property of the shall be according to their number, is a safe guide; the property of the shall be according to th

A.M. 2552. B.C. 1452. | A.M. 2552. B.C. 1452. d Le.16.25, ch.15.24; 28.15, 22.30; ver. 11, 16, 19, 22, 25, 28, 31, 34, 38, Ga.4.4, Ro.8.3, 18, 53, 4, -6, 11, 12, 2, Co. 5, 21, 1 Pe.2.24; 3, 18,

Pen. 24(3).18

3 The special offering of this feast consists of only energy of the feast consists of only energy of the feast control o

e ch. 28.11-15. fch.28. 3-8. Ex. 29. 38-42. Le.6.9.

g Le. 16.29,30,31;23. 27. Ac.27.0. Ps. 35.13. 1 Co. 9.27. Zec. 12.10. Ro. 6.6. Ga. 5.24. Lu. 13.3.5. 4 With fasting .- P.

& ch.15, 3-12; 28.11-14,20,21; ver.3,4 Jn.6, 32-58. Ga.2.20,

l ver. 5,6. m Le. 16. 3-34. He. 7-27;9.12-15, 26, 28; 10. 10,12,14,20. Da. 9. 24,

# Ezr. 3.4 ver. 2,8,36; ch 28. 11,19 27. He.7. 27,9.12-15,26,28; 10.10,

q ver.5,6 \* He. 7. 18,19; 8 13; 10. 1. Da. 9.24. He.10.

s ch. 15. 3-12. Le. ii.
De. 12. 8. ver. 3.4.9.10,
14. 15. Perhaps the
gradual decrease of
the bullocks denoted
the gradual abolition
of the ceremonies

two rams, fourteen lambs of the first year, without blemish:

- 21 And their meat-offering, and their drinkofferings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner;
- highly probable that the bulleck as the emblem of labour, Pr. 13. 4, being the motion of the bulleck as the emblem of labour, Pr. 13. 4, being the factor of the bulleck as the state of the labour and the offerers that every day of sacryfice to load was dimmishing their amount of labour, and bringing them nearer to rest in God. Some hard in the sacrifice to shall dow forth the gradual disappearance of the Jewish dispensation, but there appears neither authority nor emblematic analogy by which 22 And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.
  - 23 ¶ And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year, without blemish:
  - 24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner;
  - 25 And one kid of the goats for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year, without spot:

27 And their meat-offering, and their drinkofferings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner;

28 And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

8 It is worthy of special remark, that is clear remark, that is clear remark, that is clear remark remarks and increase reasts there is a see feasts there is a remark remark remarks and increase remarks rem 29 ¶ And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year, without blemish:

- 30 And their meat-offering, and their drinkofferings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner;
- 31 And one goat for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.
- 32 ¶ And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year, without blemish:
- 33 And their meat-offering, and their drinkofferings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner;
- 34 And one goat for a sin-offering, besides the continual burnt-offering,8 his meat-offering, and his drink-offering.
- Exe. xi-xiviii.

  9 This is called the great day of the feast, 19, 7, 37, yet the sacrifices were fruer than upon any other of the feast, well serve to mich the Israelites not to trust to the multitude of their sacrifices for pardon, peace, growth of the feast of th 35 ¶ On the teighth day ye shall have a Solemn accombly 9 ve al all

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner;

38 And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These things ye shall do unto the Lord in your set feasts, "besides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drinkofferings, and for your peace-offerings.2

40 And Moses told the children of Israel, according to all that the Lord commanded

# CHAPTER XXX.

1 Vows are not to be broken. 3 The exceptions of a maid's row, 6 of a wife's, 9 of a widow's, or of her that is divorced.

ND Moses spake unto the cheads of the A tribes concerning the children of Israel, saying, This is the thing which the Lord hath correspond ourselves to no forest such and so It.

- 2 If a man 'vow a vow unto the Lord, or wear an oath to bind his soul with a bond; he hall not break² his word, he shall do according all that proceedeth out of his mouth.

  3 If a woman also vow a vow unto the iord, and bind herself by a bond, being in her other's house in her youth, 3

  4 And her father hear her vow, and her ond wherewith she hath bound her soul, and 2 If a man 'vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break2 his word, he shall do according to all that proceedeth out of his mouth.
- LORD, and bind herself by a bond, being in her father's house in her youth;3
- bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

  5 But if ther father disallow her in the day to it.
- 5 But if ther father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and the LORD shall forgive her, because her father disallowed her.

2 Le. 23.38; 7.11; 22 23. ch.6. 21; 18.11, De. 16.10,16,17; 12. 6. 1 Co. 10.31. Ro.12.1,2;15.16, 1 Pe. 2.5. He. 13.16.

1 Or, offer.

2 It should be noted that no amount of free-will or voluntary offerings could absolve any individual from the regular and personnel of the product of the pr

x ch.12. 7. He.3.2. 1 Co. 4. 2. Mat. 28. 20. 1 Co. 11.2,23.

CHAP. XXX.

De. 1. 13, 14. Ex. 18.

b Is. 8. 20. De. 5. 32; 11.32;12.32. Mat.28.20.

c Ge.28.20. ch. 21. 2. e.27.1-29. Je. 4.2. Ec. -4.5. De.23.21, 22. Pr.

2 Heb. profane.

e In vows or pro-missory oaths, a per-son, as it were, pledges his soul for the performance of the things vowed or sworn.

8 A daughter un-

married, and resident with her father, and a wife bound by the law of her husband, may have any vow set asside by the and the her father of husband, her father of husband, her father of husband, her father of husband, her father of husband, her father of husband, her father of husband, her father of husband, her father father of husband, her father f

4 Heb. her wow! were upon her.

f Lu. 2. 37. Ro. 7. 2. Le.21.7. Ps. 50. 14; 66. 13.14;116.16-18.

# Ep.5.23.1 Co.11.3 8,9.1 Pe.3.5,6.

h ver.5,8,12.Le.5.1 20.17-20.Ge.4.13.

5 Boothroyd translates it 'his iniquity,' which seems the true seems, for if the wife intended to the work of the

6 ¶ And if she had at all an husband, when she vowed,4 or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard it, and held his peace at her in the day that he heard it; then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

- 8 But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive
- 9 ¶ But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

- 11 And her husband heard it, and held his peace at her, and disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand.
- 12 But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the Lord shall forgive her.

13 Every vow, and every binding oath to afflict the soul, sher husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them.

15 But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity.5

for this last day, and indicating at the same time, through the gradual diminution in the number of sacrificial oxen, the gradual decrease in the festal character of the seven festal days' (Keil). P.]

Ver. 39. [The annual sacrifices enjoined at the public charge were, according to these chapters of repetition: goats 15; kids 21; rams 72; bullocks 132; lambs 1101: in all, 1241. In addition there were vast numbers of sin, trespass, and peace offerings, by individuals together with the astonishing number of lambs offered at the passover. When Cestius, the Roman governor, sought the number of visitants at Jerusalem, the priests answered that the lambs killed were 256,500. C.]

REFLECTIONS.—In these numerous and complex oblations, and their often-repeated occasions, I remark the insufficiency of the Jewish ceremonies. Yet I cannot but behold and admire the one oblation of the

God-man, his endearing excellences and qualifica- by the Holy Ghost, and in time and eternity is enjoyed Prophet, Priest, and King, and bis heart-captivating relations to God and men; let me consider his infinitely diversified but necessary states of humiliation and exaltation, his delightful labours of love in undertaking for us, assuming our nature, obeying and suffering in our stead, rising from the dead, ascending to glory, appearing in the presence of God as our advocate, and returning to judge the world, to complete and carry to the highest our eternal salvation; while I admire all his fulness, natural or communicative, as lodged in him for sinful men. Let me behold the ten commandments as a broken covenant of works fulfilled, magnified, and made honourable for me, in having the Lawgiver himself its obedient subject, fulfilling at once both its pre-

in full right of marriage, law, and sonship, and in the most delightful possession. Thus the spirituality, selfexistence, infinity, eternity, unchangeableness, independency, greatness, wisdom, power, holiness, justice, goodness, and truth of the most High, the great Jehovah, are vindicated from all reproach, all the injury done to them by sin is fully resented, and themselves glorified to the highest; and in consequence hereof they all appear smiling and breathing forth unbounded love and mercy to sinful men—to sinful me. Thus a redeeming Godhead, in all his persons, period tions, purposes, works, fulness, and property, is offered to, bestowed on, enjoyed, and to be for ever enjoyed, by rebellious men-by rebellious me-us my Ar

16 These are the statutes which the Lord

The Midaanites are spoiled.

16 These are the statutes which the Lord commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

CHAPTER XXXI.

1 The Midianites are spoiled, and Balaam slain. 13 Moses is wroth with the officers for saving the women alive. 19 How the soldiers, with the officers for saving the women alive. 19 How the soldiers, with the region and spoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation of the effects unto the treasury of the Lord.

AND the Lord spake unto Moses, saying. 1

2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and a let the Lord of Midian.

4 Of every tribe a dhousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered, out of the thousands of Israel, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. 3

7 And they warred against the Midianites, as the Lord commanded Moses; and the crawfill the males.

NUMBERS XXXI.

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CHAP X

fulfilment thereof no way interfere with any relative of draught from unequal numbers is farther intended by God's command? If it be replied, the ordinary doubty God hates robbery for burnt-offering, and pays to inculcate the important lesson, that all real honour death of children is natural. The answer is easy: Let therefore all my vows be well considered and important. Let them proceed from a serious consulting with Jesus Christ, as my father and husband, in solumn prayer and careful searching of his word. In all my religious concerns let me pay the strictest regard to relative duties; and having opened my mouth unto the Lord, never dare to go back again from my vows.

CHAPTER XXXI. [Ver. 2. This is one of the passages against which infidelity has uttered its fellest and fiercest assaults. We may not pollute the page, nor the reader's eye, with it foul speeches. But we may ask the *infidel*, Do you believe God to be the moral Lawgiver and Ruler of the world? If you deny, we cease to argue with the madness of atheism. But if God be acknowledged as the Lawgiver and Ruler, then has he not a right to enforce his own laws by appropriate penalties? Nature, as it is called—though surely nature is but another name for the will, laws, and government of God—nature has often swept away by earthquake, pestilence, or famine, her tens and hundreds of thousands; yet surely nature has not been arraigned for the deed! Why then should God be arraigned at the bar of proud and unholy infidelity for punishing a wicked people by the hand of man? No sane man will accuse God, under the name of nature, in the one case, and none but a hopeless infidel will accuse him

under his real name on the other. C.] Ver. 5. [The muster of the army

NUMBERS XXXI.

8 And they slew gthe kings of Midian, besides the rest of them that were slain, namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: "Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took all the women of Midian captives,4 and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, both of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, wwent forth to meet them without the camp.

14 And Moses was "wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.5

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, pthese caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of

God and his truth, and therefore it was necessary that every tribe should have an equal opportunity of exhibiting those qualities and securing those honours. See Jn. 12. 26.-Note, What an admonition does this equality of array suggest to churches! Some are few in number, and poor in worldly resources, but as God requires every one of his tribes to send its thousand to the war, so does he require each of his churches to make equal sacrifices to provide for his service, and equal exertions to bear witness to his truth. And true it is, for our encouragement, there are churches whose fewness in number, and poverty of means, have neither damped exertion nor denied success. C.]

Ver. 7. [Not all the males of the whole nation, as appears from Ju. 6. 7, but of the 'garrisons of the cities and castles,' ver. 10, by whom and their accomplices they had formerly been seduced, ver. 16, and were now opposed. And these the Lord commanded them to slay for sins, that when individualized still continue in these countries to be punished with death, and which instead of being diminished in atrocity by being nationalized, as was the case with the Canaanites and

what in this case is nature but the result of certain organic laws? and what are organic laws, but the result of God's will? So that we arrive, in spite of infidelity, at the point of God's will in the one case, and command in the other. If the infidel deny that death is the result of God's will, then he becomes an atheist, with whom it is generally vain to argue: for he who is mad enough to deny the being and government of a God, is certainly not sane enough to comprehend any rational argument. See Ps. 14. 1. The infidel' who in this case accuses the 'God of the Jews,' accuses, at the same time, the 'God of nature,' whom infidels, in general, pretend to acknowledge and worship, and whom, therefore, even upon their own principles, they dare not openly condemn. The sentence against the males is against the perpetuation of a wicked community; the sentence against the women is in condemnation of lewdness, seduction, and idolatry. C.]

Ver. 18. [The assertion that Moses, in this verse, permitted the people to retain the 'women children' for concubines is one of the most monstre as that frontless infidelity has ever had the hardihood to pronounce. Midianites, became by their universality the more abominable in the sight of a holy God. See the horrible catalogue, Le. 18. 21–27, and the sentence of the righteous Judge, ver. 24–30. C.]

Ver. 14. [From the omission of any reference to Judge against every form of oppression, and magnetic protected against every form of oppression, a For, not to speak of other parts of the law already promulgated, as Ex. 20. 14; Le. 19. 20, the restrictions, De. 21. 11-14, will sufficiently demonstrate that the direction in the text was merely a permission to hold them as bond-women, a class who were amply

Peor, and there was a plague among the congregation of the Lord.6

Peor, and there was a plague among the congregation of the Lord.

17 Now therefore qkill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women-children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day.

20 And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood.

21 And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the Lord compelled to so by the spirit of God: but he advised as ystem of law, and money food in the salves of the law which the Lord compelled to so by the spirit of God: but he advised a system of law, and money food in the salves of the law which the Lord compelled to so by the spirit of God: but he advised a system of law, and in the lead, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye

23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean; nevertheless it shall "be purified with the water of separation: and all that abideth not the fire, ye shall make go through the water.

seventh day, and ye shall be clean, and afterward ye shall come into the camp.

both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:3

27 And divide the prey into "two parts; between them that took the war upon them, who went out to bettle and heteral like the state of the transfer of the state of the transfer of the went out to battle, and between all the congre-

went out to battle, and between all the congregation:

28 And levy a \*tribute unto the Lord of the men of war which went out to battle; one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take it of their half, and give it unto Eleazar the priest, for an heave-offering of the Lord.

30 And of the children of Israel's half thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which beep the charge of the taber. all manner of beasts, and give them unto the list unsacrable riches.—C. 1936.22.8.15a.30.

Levites, which bkeep the charge of the taber-

A.M. 2552. B.C. 1452. A.M. 2552, B.C. 1452.

1 Co. 9. 10-14. Ga. 6. 6 1Ti. 5.17.

5 It appears that in after-times the kings were wont to appropriate the spoil, or a common practice among the this was a common practice among the chiefs of other nations is well known to every one at the common practice among the chiefs of other nations is well known to every one at the common tendent of the common to the common tendent of the common tendent programment of the common tendent of the common tendent of the common tendent of stratel, and his strict obedience to the Lord's commands are conspiration. cuous on every occasion. We have had opportunity of remarking this in many instances.—I.

d ch. 18. 21-24. De. 12.17-19. 1 Th. 5.12.13 Lu.10. 1-8. 1Co.9.7-14 Ga.6.6.1Ti.5.17. 6 Heb. hand,

e Ps.72.14;116.15. jn. 18.9;17. 12.

7 The Israelitish army consisted of that iz 2000 men a mere handful when opposed to the people of Midian. Yet, when the officers made a muster of the troops; after their return from their return from their production of the troops; after their struck them as so decisive an evidence of God's interposition, that, out of the choice of God's interposition, that, out of the officer of the control o virgins. r ch. 5. 2; 19. 11-19. Ge.17.13,14. Ge. 17. 13, 14.

s Ge. 35. 2. Ex. 19. 10.
ch. 19. 9, 14, 16, 22. Re.
21. 8. Lu. 12. 3, 5.

9 Heb. instruments
or vessels of skin.

FPs. 116.16-18;50.14 66. 13,14; 107.1,8,15,22 CXXXVI.CXIV.-CL

13.ch.19.19. 2 Heb. of the cap.

RATAVICALV.-CL

8 Heb. Found.—
[Penetrated with grattude for the singular success that had arrived for the singular success that had arrived for the singular success that had success the success that had success they had found among the spoil; an example that has been widely imitated among the nations that had been widely imitated among the nations that had been widely imitated among the nations that had been widely imitated among the nations that had been widely imitated among the nations of them to the gods, by whose assistance they supposed they had attained them, and the soldiers, out of their portions, of their portions, described in the success of their success of the success of th 26. 27. Is. 18.7. Pr. 3.9.

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man, by lying with him.

36 And the half, which was the portion of them that went out to war, was in number three hundred thousand, and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves were thirty and six thousand, of which the Lord's tribute was threescore and twelve.

39 And the asses were thirty thousand and five hundred, of which the Lord's tribute was threescore and one.

40 And the persons were sixteen thousand, of which the Lord's tribute was thirty and two

41 And Moses gave the tribute, which was the Lord's heave-offering, unto Eleazar the priest; as the Lord commanded Moses.

42 And of the children of Israel's half, which Moses divided<sup>5</sup> from the men that warred,

43 (Now the half that pertained unto the congregation was three hundred thousand, and thirty thousand, and seven thousand and five nundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them dunto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge,6 and there elacketh not one man of us.7

50 We have therefore brought an Joblation for the Lord, what every man hath sgotten, of jewels of gold, chains, and bracelets, rings,

19. s Is.1.4 Mat.23.33.

was sixteen thousand seven hundred and fifty shekels.9

nekels.9
53 (Fori the men of war had taken spoil, independent of the spoil of the s every man for himself.)

every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a kmemorial for the children of Israel before the Lord.

CHAPTER XXXII.

1 The Reubenites and California for the children of the Reubenites and California for the Reubenites and California for the children of the Reubenites and California for the children of the Reubenites and California for the children of the Reubenites and California for the children of the Reubenites and California for the children of the Reubenites and California for the children of the Reubenites and California for the children of the Reubenites and California for the children of the Reubenites and California for the children of the California for the children of the California for the children of the California for the children of the California for the children of the California for the children of the California for the children of the California for the children of the California for the children of the California for the children of the California for the children of the California for the children of the California for the children of the California for the children of the California for the children of the California for the Ca

# CHAPTER XXXII.

1 The Reubenites and Gadites sue for their inheritance on the east side of Jordan. 6 Moses reproveth them. 16 They offer him conditions to his content. 33 Moses assigneth them the land. 39 They

ions to his content. 33 Moses assigned by them the land. 39 They offer him conquer it.

Now the "children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of bace; and the land of Gilead, that, behold, 'the place; and the land of Gilead, that, behold, 'the place was a place for cattle: 2

2 The children of Gad and the children of Reuben came and spake unto Moses and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Shebain, and Nebo, and Beon,

4 Even the country which the Lord shebourd for cattle, and thy servants have cattle.

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

6 And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall 'ye sit here?

7 And wherefore "discourages" ye the heart of the children of Israel, is the land.

9 For "when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them.

10 And the "Lord's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, Pfrom twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have

unto Isaac, and unto Jacob, because they have!

A.M. 2552. B.C. 1452. A.M. 2552. B.C. 1452.

CHAP. XXXII.

a Ge.29.32; 30.11; 46. 9,16.ch 26.5-7,15-18. b ch.21.32. Jos.13.25.

5 Now, says the objection of the distribution of the distribution of the distribution of the distribution of the Reubentions of

12 Save Caleb the son of Jephunneh the 9 ch. 14.24,30; 26.65. De.1.36. r ch.14.33;26.64. De. 2.14,15. Eze. 20.15. Ps. 78.33;90. 8,9. He.3.17-10. Kenezite, and Joshua the son of Nun: for they have wholly followed the Lord.

13 And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.<sup>5</sup>

15 For if ye turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, "We will build sheepfolds here for our cattle, and cities for our little ones:

17 But \*we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.7

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance:

19 For we "will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan

20 ¶ And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the Lord; then afterward ye shall return, and be eguiltless before the Lord, and before Israel; and this land shall be your possession before the  ${f Lord}$ 

23 But bif ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out.8

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.



NTRANCE TO THE AMPHITHEATRE, PUTEOLI—NEAR WHERE ST. PAUL LANDED IN ITALY. [Numbers, xxxii:23.]—"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." There is no truth better illustrated by the ruins of ancient cities than the one contained in the verse we quote above. In Egypt, in Assyria, in Greece, in Italy, the ruins of great cities teach in mute silence the truth that the sins of nations find nations out and the sins of individ-

uals find individuals out. Before as are the melancholy runter of a great theatre that stood in Puteoli. Here men and beasts contended for one another's lives for the gratification of a depraved populace. This whole region overlooking the Bay of Naples is now practically deserted. It has been well said that there is no statute of limitation in regard to the debt of sin. Wherever a people disregard the plain laws of God written in nature and in the constitution of their own lives they must pay the penalty of a fearful doom.

man armed for war, before the LORD to battle, as my lord saith.

s my lord saith.

28 So concerning them Moses commanded leazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will ass with you over Jordan, every man armed to the son of the children Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

dren of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle before the LORD,9 and the land shall be battle before the Lord, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the Lord hath said unto thy servants, so will we do:

32 We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours.

31 And the children of Gad and the children of Manasch in some of Manasch in some of Manasch in the said unto thy servants, so will we do:

32 We will pass over armed before the Lord into them, than even to them to the think to the think to the think to the them and can.

32 We will pass over armed before the Lord them, than even to them the think to the them and can.

33 And the children of Gad and the children of Manasch in some of Manasch in the tribe of Manasch in the tribe of Manasch in the them and can.

34 And the children of Gad and the children of Manasch in the them and can.

35 We will pass over armed before the Lord them the tribe of Manasch in the tribe of Manasch in the them and can.

36 And the children of Gad and the children of Ma

our inheritance on this side Jordan may be ours.

33 And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh1 the son of Joseph, the kingdom of Sihon king of the If Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round bout.

34 ¶ And the children of Gad 2built Dibon, and Ataroth, and Aroer, 35 And Atroth, Shophan, and Jaazer, and ogbehah, 36 And Beth-nimrah, and Beth-haran, fenced ities; and folds for sheep.

37 And the children of Reuben built Hesh-Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

and Ataroth, and Aroer,

Jogbehah,

cities; and folds for sheep.

37 And the children of Reuben built \*Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah; and gave other names unto the cities4 which they builded.

39 And the children of "Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it.

40 And Moses gave "Gilead unto Machir "Half of it, De. 3. the son of Manasseh; and he dwelt therein.5

d De. 3. 12-17. Jos.

e cb.21.24-33.

2 'Built,' rather rebuilt, for it appears from ver. 38 that these were ancient towns.—C.

fch.21.30;33.45,46.

2 Dibon is still dis-

g De.2 36 Is.17.2. h ver. 1, 3. Is. 16.9.

i ver. 3. Is. 15.6. & ch. 21.27. Is. 15.4.

JEx.23.13. Ps. 16. 4. Ge.26.18. 4 Heb. they called by names the names of the cities.

m Ge. 50, 23, ch. 26, 29;27.1; 36.1. De. 3, 15, Jos. 17.1. Ju. 5, 14, ver.

5 At the time of

the exodus Gilead was divided into two parts:—one, south of the Jabbok. belonged to Sihon the Amorite, and was aliotted to Gad. The other, lying between the rivers Jabbok and Hieromax, belonged the rivers Jabbok and Hieromax, belonged to Og king of Ba-shan, and was con-quered by and al-lotted to the half tribe of Manasseh. A portion of this northern section of A portion of this northern section of by the was captured by the was captured by the was captured by the was captured by the was captured by the was captured by the was captured by the was captured by the was captured by the was a state of the was stated and was stated by the was stated by the was stated by the was a stated by the was the w

o De. 3.14. Ju. 10. 3,4 Jos. 13. 30.1 Ch. 2.21,22. 1 Ki. 4.13.

CHAP. XXXIII.

a De. 12.9. ch. 14.33. Ac. 14.22. Ca. 3.6;8.5.

b Ex. 12.37,38,51;13

cch.9.17-23.

1 Several names of places occur in the places occur in the places of Exo definition 1 Several names of

d Ge.47.11.Ex.1.11; 12 31,37,38.

e Is. 52. 11. Mi. 2.13. Ps. 105.38.

fEx. 12.12,23,29-34. g Ex.12.12;18.11. Is. 19.1. Re.12.8.

A Ex. 13.20. i Ex.14.2,9.

₽ Ex.14.21,22,29;15.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

# CHAPTER XXXIII.

1 Two and forty journeys of the Israelites. 50 The Canaanites are

THESE are the journeys of the children of Israel, which went forth out of the land of Egypt with their barmies, under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the Lord: and these are their journeys according to their goings out.1

3 And they departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their firstborn, which the Lord had smitten among them: gupon their gods also the Lord executed judgments.)

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they heparted from Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they 'removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched

9 And they 'removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

people are in hardships and need our assistance: But how wise to improve past experiences, as means of preventing future iniquities. Yea, it is prudent to remove every monument of idolatry, lest it should entice us to offend. A holy indignation against sin, in whatpeople are in hardships and need our assistance! But

z ch. 20 23-29. De. 32.50;10.6.

a cb.21.1-3. Ju.1.16, 6 ch.21.4.

6 Or, heaps of Ab

arim. d ch. 32.34. Eze. 6.

e ch. 22. 1; 25.1; ver

c ch.21.10-20.

- 11 And they "removed from the Red sea, and encamped in the wilderness of Sin.
- 12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.
- 13 And they departed from Dophkah, and encamped in Alush.
- 14 And they removed from Alush, and encamped at "Rephidim, where was no water for when were the people to drink.
- 15 And they departed from Rephidim, and pitched in the 'wilderness of Sinai.'
- 16 And they premoved from the desert of Sinai, and pitched at Kibroth-hattaavah.<sup>3</sup>
- 17 And they departed from Kibroth-hattaavah, and qencamped at Hazeroth.
- 18 And they departed from Hazeroth, and pitched in Rithmah.4
- 19 And they departed from Rithmah, and pitched at Rimmon-parez.
- 20 And they departed from Rimmon-parez, and pitched in Libnah.
- pitched at Rissah.
- pitched in Kehelathah.
- pitched in mount Shapher.
- and encamped in Haradah.
- pitched in Makheloth.
- encamped at Tahath.
- pitched at Tarah.
- 28 And they removed from Tarah, and pena, Delian, Deli pitched in Mithcah.
- in Hashmonah.
- encamped at Moseroth.
- 29 And they went from Mithcah, and pitched in Hashmonah.

  30 And they departed from Hashmonah, and neamped at Moseroth.

  31 And they departed from Moseroth, and itched in Bene-jaakan.

  32 And they represent from Department of the peculiar is place was included in the days of Solomon, and having become transit port for much of the eastern commence, I Ki. 9.

  31 And they departed from Moseroth, and itched in Bene-jaakan.

  32 And they represent from Department of the peculiar is place was included in the days of Solomon, and having become, and having become, and having become, and having become, and having become and having become and having become and having become in the days of Solomon, and having become and having become and having become trained and having bec pitched in Bene-jaakan.
- encamped at 'Hor-hagidgad.
- 32 And they removed from Bene-jaakan, and neamped at 'Hor-hagidgad.

  33 And they went from Hor-hagidgad, and itched in Jotbathah.

  34 And they removed from Jotbathah, and neamped at Ebronah.

  35 And they departed from Ebronah, and they departed from Ebronah, and neamped at 'Ericon or bor. pitched in Jotbathah.
- encamped at Ebronah.

- m Ex.16.1-31. # Ex.17.1-16;19.1.
- o Ex.xix.-xl. Le.1. xxvii.ch.i.-x.
- o hx.xix.-xi. Le.1xxvii ch.1-az.
  2 In this account of the Hebrew march, there are three stages not recorded in Exodusia These are 'the excappment at the excappment at the control of the third of third of the thi
- 507 All the stations from Kach and a control of the ₱ ch.11.4-34. 3 That is, the graves
- q ch.11.35; xii. rch.xiii.xiv.
- 4 Greenfield de-scribes Rithmah as near Kadesh-barnea, and the Pictorial Bible identifies them. and pitched in Libnah.

  21 And they removed from Libnah, and bitched at Rissah.

  22 And they journeyed from Rissah, and bitched in Kehelathah.

  23 And they went from Kehelathah, and bitched in mount Shapher.

  24 And they removed from mount Shapher, and they removed from mount Shapher, and they are moved from Haradah, and bitched in Makheloth.

  25 And they removed from Haradah, and bitched in Makheloth.

  26 And they removed from Makheloth, and bitched in Makheloth.

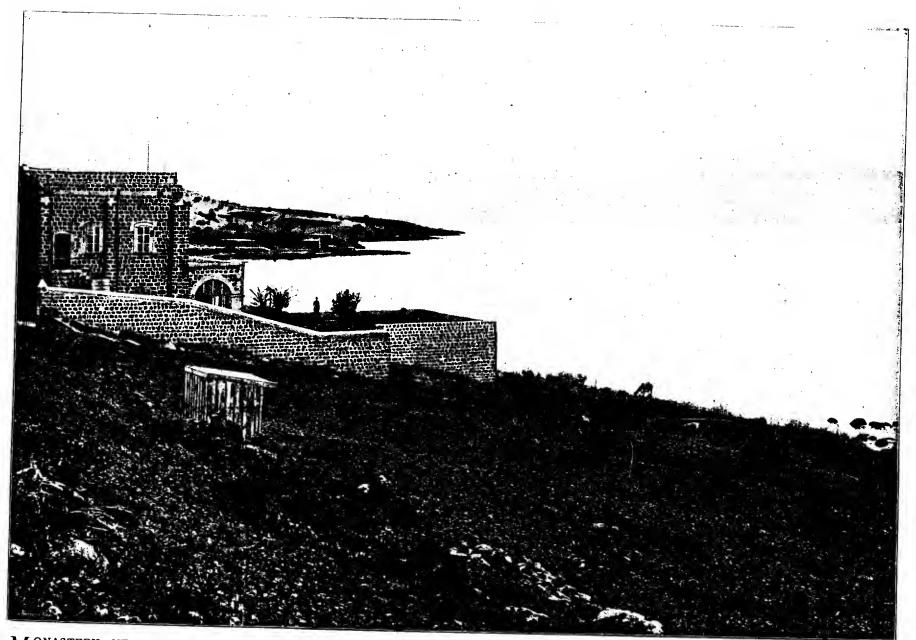
  27 And they departed from Tahath, and bitched at Tarah.
  - s De. 10. 6, 7. Ge.36. 27.1 Cb.1.42.
  - # De. 2, 8, 1 Ki. 22, 48;9.26.
- Abanim's, in the border of Moab. Two more stages brought them to the banks of the Amon, on cross-series of the Amon, on cross-series of the Land of the Amontes. The wilderness was now left behind, but the wan-derings had not yet drawn to a close the country west of the Jordan Hearts were fixed upon Cannan the country west of the Jordan ann—the country west of the Jordan the work of the Jordan the Lasiest road. They wished to enter a safest road a safe to the Jordan was conquering the work of the Jordan was conquered, and two tribes settled there.—P.

  J. Mournful Shitf Mournful Shit tim, ch. 25.1-9. Jos.2 .8 Whether this snumeration contains the entire, or only the principal movements and encampments, is unknown. Analogy would lead us to conclude that it records not the various daily marchings, but merely the departures and encampments. Moses does indeed give a contain the contained of the level, but history of the level; but history of the level; but history is not his object. Providence and redemption are his object, and history is the means by which his grand object is attained.—C. g De.7.2.Jos.11.12. 8 Whether this enu # De.7.2. Jos. 11. 12.

  # Ex. 23. 24, 31-33;
  34.12-17. De. 7 3-5,16,
  25; 12.2.3.30.31; 20.161839.3. Jos. 23.7.

9 Boothroyd trans-

- A.M. 2552. B.C. 1452. and pitched in the wilderness of Zin, which is x ch.20.1;97.14;33.3. Kadesh. y ch.20,21-23;21.4.
  - 37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.
  - 38 And Aaron the priest went up into mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.
  - 39 And Aaron was an hundred and twenty and three years old when he died in mount Hor.
  - 40 And aking Arad the Canaanite, which dwelt in the south, in the land of Canaan, heard of the coming of the children of Israel.
  - 41 And they bedeparted from mount Hor, and pitched in Zalmonah.
  - 42 And they departed from Zalmonah, and pitched in Punon.
  - 43 And they departed from Punon, and pitched in Oboth.
  - 44 And they departed from Oboth, and pitched in Ije-abarim,6 in the border of Moab.
  - 45 And they departed from Iim, and pitched in Dibon-gad.
  - 46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.
  - 47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.
  - 48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan *near* Jericho.
  - 49 And they pitched by Jordan, from Bethesimoth even unto Abel-shittim, in the plains
  - 50 ¶ And the Lord spake unto Moses in the plains of Moab, by Jordan near Jericho,
  - 51 Speak unto the children of Israel, and say unto them, gWhen ye are passed over Jordan into the land of Canaan;
  - 52 Then ye shall hdrive out all the inhabitants of the land from before you, and destroy all their pictures,9 and destroy all their molten images, and quite pluck down all their high
  - 53 And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.



MANY OF HIS WONDERFUL WORKS. [Numbers, xxxiv:11.]—"And the border shall descend and shall reach unto the side of the sea of Chinnereth eastward." We give this view of the monastery near Bethsaida, because it stands upon the side of the sea of Chinnereth, now called the Sea of Galilee. This monastery is near the city of Bethsaida, one of the towns in which Christ performed so

many of his wonderful works and one of the towns upon which he pronounced a woe. We are looking here toward the east. We see the upper Gadarene country there beyond the Sea of Galilee, and the gradual falling of the country as it slopes toward the sea on the north. Tourists stop here and find good accommodations in this monastery. According to prophecy, it really has been more tolerable for Tyre and Sidon than for this place.

m ch.13.21, Ju.3.3.2 Ki.14.25, 2 Sa, 8 9, Am. 6.2. Eze, 47, 10, 17, 20.

# Ezc. 47. 17, per-haps En-hazor, Jos. 19.37.

\$ 2 Ki. 23, 32; 25, 20, 21. Je. 39. 5,0;52.7.

6 Heb. shoulder.

q De.3.17. Jos.11.2 9.35. Mat.14.34. Jn.6

7 Sea of Tiberias, or Lake of Gennesa-ret, where our Lord performed so many of his miracles.—C.

τ Ge.13.11. Jos.3.13 2 Ki.5.10. Mar.1.5,9.

s Ge. 14. 3; 19. 24,28 Jos. 3. 10, 14. 2. ver. 3.

o Eze.47.18.

more ye shall give the more inheritance,1 and to the fewer ye shall give the less inheritance:

the fewer ye shall give the less inheritance:

every man's inheritance shall be in the place
where his lot falleth; according to the tribes of
your fathers ye shall inherit.

55 But if ye will not drive out the inhabit-

ants of the land<sup>3</sup> from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land 55 But if ye will not drive out the inhabitwherein ve dwell.4

56 Moreover, it shall come to pass, that 'I

shall do unto you as I thought to do unto them.

CHAPTER XXXIV.

1 The borders of the land. 16 The names of the men which shall divide the land.

AND the Lord spake unto Moses, saying,

2 Command the children of Israel, and say unto them, "When ye come into the bland of Canaan, (this is the land that shall fall unto solution in the land to come the land that shall fall unto solution in the land that shall fall unto solution in the loss of the land that shall fall unto solution in the loss of the land that shall fall unto solution.

CHAPTER XXXIV.

1 The borders of the land. 16 The names of the men which shall dispute the land.

AND the Lord spake unto Moses, saying,

2 Command the children of Israel, and service the land that shall fall unto solution.

Solution is the land that shall fall unto solution.

CHAPTER XXXIV.

1 The borders of the land. 16 The names of the men which shall dispute the land.

AND the Lord spake unto Moses, saying,

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with the coasts thereof,)¹

3 Then 'your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border shall be the utmost coast of the desalt sea eastward.

4 And your border shall turn from the south to the ascent of 'Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to 'Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon.

5 And the border shall fetch a compass from Azmon unto the 'river of Egypt, and the goings out of it shall be at 'the sea.³

6 And 'as for the western border, ye shall even have the great sea\* for a border: this shall be your west border.

7 And this shall be your north border: from the wilder and the great sea\* for a border.

7 And this shall be your north border: from the wilderness of waller and the great sea. The Mediterrane and the great sea for a border: from the south of the border shall fetch a compass from the sacent of Akrabbim to the form the sacent of Akrabbim to the form the south of the border shall be at 'the sea.³

6 And 'as for the western border, ye shall even have the great sea\* for a border: this shall be your west border.

7 And this shall be your north border.

your west border.

7 And this shall be your north border: from le great sea ye shall point out for you mount for.

8 From mount Hor ye shall point out your

8 From mount Hor ye shall point out your

1 Solution of the state of the great sea ye shall point out for you mount

A.M. 2552. B.C. 1452. | A.M. 2552. B.C. 1452.

CHAP. XXXIV.

ver.3. fch. 13. 26; 20. 1; 33.

9 The eastern border has several weaknown landmarks. Riblah on the Orentes: Ain, the great fountain of the Orentes a few miles west of Riblah; the Sea of Chinnereth or Galilee; the Sah or Dead Sea. The eastern border, therefore, beginning at Kuryerein

border, therefore, bong ginning at Karos. Was drawn west by south across the plain to Riblah, thus kexcluding the territory of Damascus, Thence it turned due south, down the valleys of Coele-Syria and the Supper Jordan and them followed the supper Jordan and them followed the supper Jordan to the Sea. The whole country east of the Jordan was thus excluded from the land.—P.

# ch.1.5-16; 13.4-16. 1 Ch.xxvii.

border unto "the entrance of Hamath; and the found Mount Hor in the land of Moab, on the south-east; how then is it the north boundary? The Hebrew, hor-ha-hor, signifies in the land of Moab, but another of the same name in Lebanon.—C. goings forth of the border shall be to Zedad.

9 And the border shall go on to Ziphron, and the goings out of it shall be at "Hazarenan: this shall be your north border.

10 And ye shall point out your 'east border from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to PRiblah, on the east side of Ain; and the border shall descend, and shall reach unto the side<sup>6</sup> of the <sup>q</sup>sea of Chinnereth<sup>7</sup> eastward.

12 And the border shall go down to 'Jordan, and the goings out of it shall be at the salt sea: this shall be your land,8 with the coasts thereof round about.§

13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-

8 Not all your land granted, but what should now be divided by lot, ver. 13.— 14 For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received their inheritance, and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half-tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sun-rising.

16 ¶ And the Lord spake unto Moses, saying,

17 These are the names of the men which shall divide the land unto you; \*Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men are these: Of the tribe of Judah, \*Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son

REFLECTIONS. —It is useful to remember and | the eastern or Pelusic branch of the Nile; but ver. 12 | home. Besides, it is a gross mistake that the greatness record God's providences, for the after direction or comfort of ourselves and others in future trials and temptations; for this world is but a waste howling wilderness, and the condition of churches and saints therein always changing and unsettled. - But the believing recollection of God's dispensations will enable us cheerfully to pass on, while we discover how he preserves his people in all, and sets their mercies and judgments the one over against the other,—guides them with his counsel while here, and afterwards brings them to glory! But dangerous and infectious is intimacy with wicked men, and with the unfruitful works of darkness! Carefully then ought professors of the towards Hor ha-Hor, 'the great m

seems to fix the name Salt Sea to the Dead Sea, into which Jordan empties itself. C.]

Ver. 4. [A trifling and well-authorized change in the translation by Boothroyd completely reconciles this description with the geographical features of the country, and with history. 'Your south border shall wind to the ascent of Akrabbim, and pass on to Zin, and thence extending to the south of Kadesh-barnea, and from Azmon the boundary shall wind about to the river of

Egypt.' C.]
Ver. 9. [The Mediterranean was the western border.

of a nation depends upon its extent of territory. The most distinguished nations, both in ancient and modern times, have been cooped up in narrow territorial limits. And be it remembered, the great drama of providence, in which Israel still acts so conspicuous a part, is not yet closed. He was a Jew, according to the flesh, who will yet claim 'the heathen for his inheritance, and the utmost ends of the earth for a possession.' C.]

REFLECTIONS.-It is necessary to bring our mind to our lot, since God sets the bounds to it: and, though a small portion of this world may be allotted On the north the border commencing at the sea ran to the people of God, yet is that small portion

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These are they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.1

# CHAPTER XXXV.

1 Eight and forty cities for the Levites, with their suburbs, and measure thereof. 6 Six of them are to be cities of rejuge. 9 The laws of murder. 31 No satisfaction to be taken for murder.

AND the Lord spake unto Moses in the A plains of Moab, by Jordan near Jericho, saying,

2 Commanda the children of Israel, that they eight yards. give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them. round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.1

and for their goods, and for all their beasts. And the suburbs of the cities, which ye all give unto the Levites, shall reach from the for the protection of the city and outward a thousand cubits? shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits2 round about.

5 And ye shall measure from without the city on the east side two thousand cubits, <sup>3</sup> and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And camong the cities which we shall a secretions of city on the east side two thousand cubits,3 and

6 And camong the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add<sup>5</sup> forty and two cities.

a ver.17-28. Jos. 19.

1 The tribes are not mentioned here in such order as they were at their first numbering (ch. 1. 5, 6, &c.), or at their second (ch. 26, 5, &c.); yet wreat exactness second (ch. 26, &c.);
yet great exactness,
and a particular direction of God, may
be noted in their
placing here, a they
ing to their situation
which they had afterwards in the land of
Cannan; as if Moses
foresaw who should
be next neighbours

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> CHAP. XXXV. B.C. 1451.

a ver. 8. Jos. 14. 3, 4; 21.2. Eze. 45. 1, 4, 5; 48. 9, 10, 13. 1 Co. 9. 10, 13, 14. Ga. 6. 6. 1 Ti. 5, 17. Ge,

1 For their oxen and beasts of burden, for their possessions in sheep and goats, and for all their animals of every kind.

P.

δ They had the suburbs, to the breadth of 608 yards on every side, for barns, stables, gardens, &c.; and the other, of 1216 yards breadth, for cornfields, vineyards, pasture grounds, &c. Comp. Ezc. 48.8–22.

8 One thousand two hundred and sixteen yards,

4 The cities of re-fuge among the Israelites were widely different from a person involun-tarily. They were necessary, because the old patriarchal law still remained in force, viz. that the nearest akin had a

o ver. 21, 31. De. 19.

A.M. 2553. B.C. 1451.

d Jos. xxi. 1 Ch. 6 e Ge.49.5. De.33.8,9.

FEx. 16.18. ch. 26.54; 33 54.2Co 8.14.Ga.6.6. 1 Ti. 5.17. 6 Heb. they inherit. g ch.15.2.De.19.2-Jos.20.2,3.Ex.21.13.

A Ex 21.13. De.19. 10;4.41-43.

7 Heb. by error. 1 ver.22,23 Jos.20.3 5.De.19.4,5.

8 Magistrates of the city where the man was, ver.12. Jos. 20.6.

k Jos. 20. 3,5,6,9. De. 19. 6, ver. 25. The arenger of blood was the nearest kinsman of the personslam. The congregation before which the mansayer strates of the the man pertained to which the slain man pertained.

man pertained.

J These cities were conveniently situated so as to be accessible to the various districts of the land, and west seam that the warmade for the man slayer's easy and safe fleeing thither. The roads that led to them were kept in good repair; and that lie might not miss the might not miss the might not miss the might not miss the might not miss the might not miss the might not miss the might not miss the might not miss the might not miss the might not miss the might not miss the might not miss the might not miss the might not miss the might not be a might not the safe of the middle of the miss of the sail of our blessed Lord, the only refuge provided for perishing sinners to flee to 'from the wrath to comet'. To them there seems to be aliasion in the 6. 17, 18,—1.

1 That is, on the east of the Jordan. If Israel conquered more countries after the settlement of the tribes, they were to appoint three additional cides of refuge, and the settlement of the country of the settlement of the settlement of the country of the subject of this verse.

Davidson.

2 Three cities of refuge on the east of the Jordan, and three on the west, which was Canaan proper.

P.

/ Jos.20.7.8.De.19.8, 9; 4. 11-13. Ex. 12. 49. Le. 19. 34. ch.15.15,16,

m Ex. 12. 49. Ga. 3. 28. Col. 3. 11. Ju. 6. 37. Ro.3.29,30.1Ti.1,13.

# Ex. 21. 12, 14. ver. 17-23, 30,31,33. De. 19. 12. Ge.9.5,6. Le.24.17. 8 Heb. with a stone of the hand.

p De. 19. 11. 1 Sa. 24 11. Lu.4.29; 11 54. Ac. 23. 21. Ge.4.5,8. Pr. 26, 24. ver.16.

7 So all the cities which ye shall give to the Levites shall be dorty and eight cities: them shall ye give with their suburbs.

8 And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.6

9 ¶ And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, gWhen ye be come over Jordan into the land of Canaan,

11 Then by shall appoint you cities to be cities of refuge for you; that the slayer may flee thither which killeth any person at unawares.7

12 And they shall be unto you cities for refuge, from the avenger; that the manslayer die not, until he stand before the congregation in judgment.8

13 And of these cities which ye shall \*give: six cities shall ye have for refuge.9

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of 2refuge.

15 These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them; "that every one that killeth any person unawares may flee thither.

16 And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone,3 wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

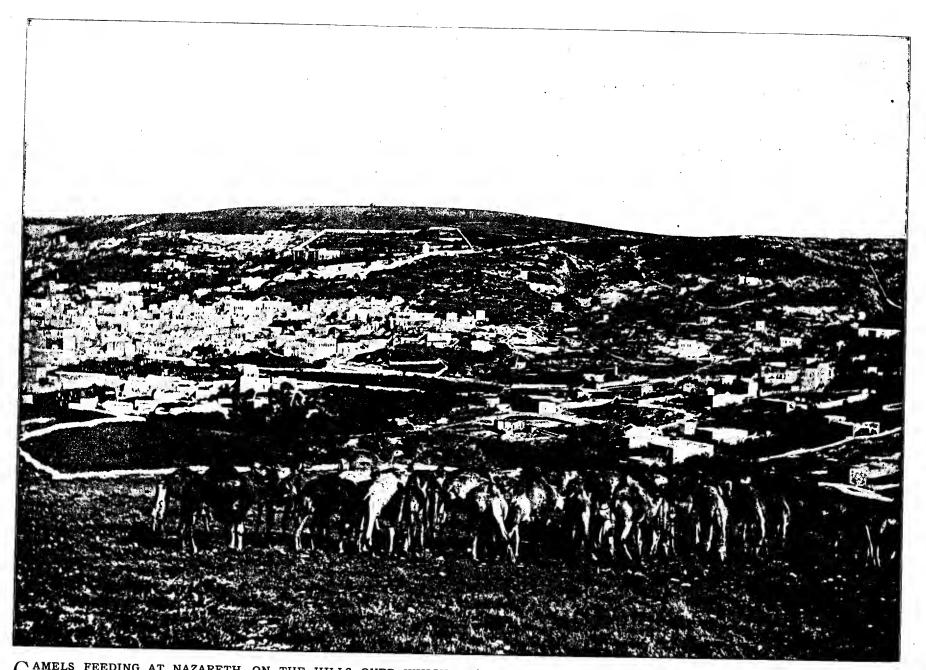
18 Or if he smite him with an hand-weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

19 The 'revenger of blood himself shall slay the murderer: when he meeteth him, he shall slav him.

20 But pif he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand,

5 Heb. above them



AMELS FEEDING AT NAZARETH—ON THE HILLS OVER WHICH CHRIST WALKED. [Numbers, xxxv:9-34.]—We give here a picture taken from a scene in Nazareth, the city of our Savior, to illustrate the cities of refuge referred to in the thirty-fifth chapter of Numbers. The cities of refuge may hardly be considered a type, but they constitute an illustration of Christ as the sinner's

refuge. The cities of refuge were near every portion of the land, and Christ as the Son of God is near us all. Within the cities of refuge there was no condemnation, and so there is no safety for sinners except in Christ. To leave the city of refuge was to meet destruction, so we cannot go away from Christ but at the peril of our hopes. These camels were being taken from Syria into Egypt.

that he die: he that smote him shall surely be put to death; for he is a murderer: the reput to death; for he 28 a murderer: the re-venger of blood shall slay the murderer when state of blood shall slay the murderer when he meeteth him.

he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait;

23 Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm;

24 Then the congregation shall judge between the slayer and the revenger of blood, according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood,

5 Exp. 22. De. 76.6.

slayer out of the hand of the revenger of blood, and the congregation shall restore him to the 15.4 Phi. 3.9 Re. 14 city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest,3 which was anointed with the holy oil.

priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest:

priest: but after the death of the high priest the slayer shall return into the land of his pos-

the slayer shall return into the land of his possession.

29 So these things shall be for a \*statute of judgment unto you, throughout your generations, in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the "mouth of witnesses: but one witness shall not testify against any person to cause him to die.5

31 ¶ Moreover, "ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death.

32 And ye shall take no satisfaction for him

33 And ye shall take no satisfaction for him

34 Figure 1. 2. 12.

35 Go., Ex. 2. 12.

36 Or, 'atonement,' which is possible to this within the cause of the law strictly forbids. Along the

A.M. 2553. B.C. 1451.

13. 4 Heb. no blood shall be to him.

tch.27.11. u De. 17. 6; 19. 15. Mat. 18. 16. 2 Co. 13. 1 He. 10. 28. Jn. 8. 17.

y Ps. 106. 38. Je. **3.** 2, 9. Mi. 4.11.

8 Heb. there can be no expiation for the land.

CHAP. XXXVI. a ch.27.1; 26. 29; 32.

*b* ch. 27. 1-7; 26. 52-55;33-45-Jos.17.3,4.

1 It must have dedren, who were of another tribe by the father's side, which alone was considered in this case, and n the mother's.—I.

2 Heb. unto who they shall be.

3 The jubilee though ordained for preserving estates in the families to which they originally per-tained, will not, in this case, help us.

c Lc.25.10.

d ch.27.7.

whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; 'he shall not be guilty of blood: 4

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest: but after the death of the high priest: but after the death of the high priest: but after the death of the high priest: but after the death of his possession.

29 So these things shall be for a \*tstatute of udgment unto you, throughout your generations, in all your dwellings.

30 Whoso killeth any person, the murderer dhall be put to death by the "mouth of witnesses: but one witness shall not testify against and yers of the status of the shall be surely put to death.

31 ¶ Moreover, "ye shall take no satisfaction of for the life of a murderer, which is guilty of death;" but he shall be surely put to death.

32 And ye shall take no satisfaction for him

25 Interval of our definition with such a prejudic continuation of the death of the high priest with the shall be surely put to death.

31 ¶ Moreover, "ye shall take no satisfaction of for the life of a murderer, which is guilty of death;" but he shall be surely put to death.

32 And ye shall take no satisfaction for him

25 Interval of our definition with the read of our definition and priest train of our definition of the life of a murderer, which is guilty of death;" but he shall be surely put to death.

33 And ye shall take no satisfaction for him

26 Interval of the death of the high priests with the state of the train of our definition and priests and other tribe. In the tribes and counter tribe, the tribes and counter tribe. It is the priest of the tribes and counter tribe. It is the water to the shall be the priests and the priests and the priests and the priests and the priests.

36 The form the life of the priests and the priests and the priests and the priests and the priests and the priests and the priests and the priests and the pri

that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye are; for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I 'dwell: for I the LORD dwell among the children of Israel.

## CHAPTER XXXVI.

1 The inconvenience of the inheritance of daughters 5 is remedied by marrying in their own tribes, 7 lest the inheritance should be removed from the tribe. 10 The daughters of Zelophehad marry their

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, bThe Lord commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received:2 so shall it be taken from the lot of our inheritance.

4 And when the jubilee3 of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of Israel, according to the word of the Lord, saying, <sup>a</sup>The tribe of the sons of Joseph hath said well.

6 This is the thing4 which the Lord doth

acquittal through his grace, Mat. 25, 34, 40. (3) There tion, Ro. 4. 25, we enter into possession of the earnest were cities of refuge on both sides of Jordan, so the of the Spirit, 2 Co. 5. 5, and abide in faith, waiting for that none be punished but upon sufficient examination sinner finds Christ a refuge on earth, as he will find the adoption, the redemption of the body, Ro. 8. 23. him his glory in heaven, Jn. 14. 1-3. (4) These cities were not only for Israel, but for the stranger and sojourner: so is Christ a refuge for Jew and Gentile, Ro. 2. 10, and all who follow him count themselves strangers | promotes the edification of his people! Often, for salvation to the unbelieving and impenitent, the un-

REFLECTIONS.—What care God takes to arrange his ministers in the church and world as best that his ministers should be suitably provided for the

that none be punished but upon sufficient examination and full proof; and that none be punished with death for anything done contrary to his intention. But what a lively type of Jesus are these cities of refuge! What murder of God-of Christ-of our souls-of our neighand pilgrims on the earth, He. 11. 13. (5) These cities that purpose, as in the case of the Levites, he turns a ments—we commit ignorantly and in unbelief! and if curse into a blessing. At the same time it is his will death overtake us loitering in our sins, we must perish

command concerning the daughters of Zelophehad, saying, Let them marry 5 to whom they think best; only to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children

- 7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

  8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

  9 Neither shall the inheritance remove from one tribe to another tribe; but every one of the

A.M. 2553. B.C. 1451.

- 5 Heb. be wives, c Gc.24.57.58. f Heb.cleave to the, &c., ver. 9.1 Ki.21. 3. 1 Co.14.33,40.Col.2.5. f I Ch.23.22. 6 This law is here made general al

was confined to heir-esses of land, others possessed merely of movables might marry into any tribe.

h Le. 24, 12, ch. 15, 34; 27.7-11. Ex. 39.42; 40 16.

i ch.27.1. Jos.17.3. 8 Heb. to some that were of the families #ch.xxvi.xxxvi.Le. 27.34;7-37,38; xx.46; x3. 59;24-54-57;15.3x-33.  tribes of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even has the Lord commanded Moses. so did the daughters of Zelophehad:

- 11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers'
- 12 And they were married into the \*families of the sons of Manasseh the son of Joseph; and their inheritance remained in the tribe of the family of their father.
- 13 These kare the commandments and the judgments which the Lord commanded, by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan near

prudent to foresee difficulties, that we may avoid them: | fitable to acknowledge the Lord in all our ways; for | superiors, is necessary and becoming. But, whatever and in laws, covenants, and other affairs, to have every often he defers his directions till men perceive the point so fixed that no disorder or dispute may arise in necessity of them: and a ready obedience to his com-

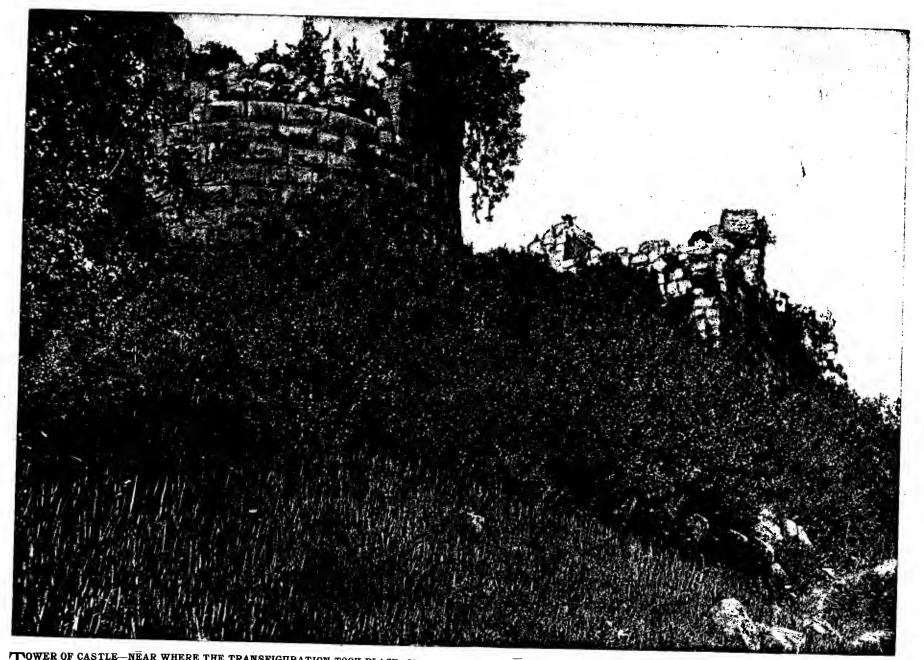
after-times, But let us remember that it is most pro- mand and will, when known, yea, even to those of our to their inclination.

power parents have in the marriage of children, none ought to be forced into marriage connections contrary

# THE FIFTH BOOK OF MOSES, CALLED

# DEUTERONOMY.

This book is so called because it contains a repetition of many laws formerly delivered. It records the history of Israel doring one month before Moses' death, and another after it. Here we have scarcely any new history but what relates to Moses' renewal of the covenant between God and Israel, his charge to Joshua, and his death. Never, except in ch. 31. 14-21, and 34. 4, is God exhibited as speaking to Moses or the Israelites as in the three preceding books. But Moses, just going to leave them by death, in the most affecting manner rehearses to them what God had done for them; and the laws which he had given them, with several explications and additions. This rehearsal was extremely necessary and kind. (1) Many of the laws in respect of their matter, and all of them in respect of their Author and intent, were very important and worthy to be again and again inculcated. (2) The weakness of the Israelites made it necessary that the laws which immediately concerned them should be represented separately from those which concerned the priests and Levites. (3) The persons to whom these laws had been originally published were now almost all dead, and a new generation was grown up, to whom God would have his laws repeated by Moses himself, that, if possible, it might make a lasting impression upon them. (4) They were just going to take possession of Cansan; it was therefore proper that they should be expressly admonished of the conditions upon which they were to hold it. In this, his last speech and dying words, (1) Moses gives a summary rehearsal of what events had happened to them in the wilderness, ch. i. ii. iii.; 9. 7-29; 10. 1-7. (2) He rehearses the moral laws which had been given from Mount Sinai; and, by a variety of motives, drawn from the kindness of God towards them, and from the danger of disobedience, charges and calls upon them to obey them, iv.-xi. (3) With a mixture of moral institutes he inculcates manifold ceremonial and judicial observances: some of which, as of extirpating false prophets and idolatrous cities; making battlements round the roofs of houses; expiating uncertain murder; taking down hanged malefactors in the evening; punishing of rehellious children; distinguishing apparel of the sexes; marriage of captive women and wives of deceased brethren; of divorcing of wives and trial of virginity; of runaway servants, &c., had not before been plainly established, xii.-xxvi. (4) To enforce obedience to these laws, he charges them to surrender themselves solemnly to God at Ebal and Gerizzim as his dutiful servants, who regarded his blessings, and stood in awe of his curses. He solemnly announces the blessings annexed to their obedience, and denounces the curses which would befall them if disobedient, xxvii.-xxxi. (5) After encouraging Joshua his successor, and leaving a song for the people, warning them of their future sins, miseries, and deliverances, and a testamentary benediction for their encouragement, he views the promised land from Mount Pisgah, where he dies, and is buried by God, and lamented by the Israelites, xxxi.-xxxiv.



TOWER OF CASTLE—NEAR WHERE THE TRANSFIGURATION TOOK PLACE. [DRUT., i:7.]—Reference is made in this verse to Lebanon, and we give a picture of the great Subeibeh Castle, which stands about three miles above Cæsarea Philippi, at the foot of Mount Hermon, which belongs to the general Lebanon range. The top of this castle is 2,300 feet above the Mediterranean Sea and 1,000 feet above the town of Cæsarea Philippi. This is, perhaps, one of the largest castles in the world, and certainly the most

massive fortification in all Syria. It is capable of accommodating a whole army, and stands here by the roadside overlooking the boundary between Syria and Palestine. Standing on the top of the tower, we are in sight of Dan, which is just below us, and which marked the northern limit of the Holy Land. This castle is in a state of remarkable preservation, which is probably owing to the quality of the stone, which is very compact and hard as adamant.

Israel,3 according unto all that the LORD had given him in commandment unto them;

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare<sup>5</sup> this law, saying,

6 The Lord our God spake unto us in Horeb, saying, Ye have dwelt glong enough in this mount:

7 Turn you, and take your journey, and ago to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the unto Lebanon, unto the great river, the river of it. The west side Euphrates.

8 Behold, I have set? the land before you:
go in and possess the land 'which the Lord
sware unto your fathers, Abraham, Isaac, and
Jacob, to give unto them, and to their seed
after them. 8 Behold, I have set the land before you:

9 ¶ And I spake unto you<sup>8</sup> at that time, saying,\* I am not able to bear you myself alone:

10 The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

11 (The Lord God of your fathers "make you a thousand times so many more as ye are, and "bless you, as he hath promised you!)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing the popule consented to the unique the popule consented to the thing the popule consented to the thing the popule consented to the thing the popule consented to the thing the popule consented to the thing the popule consented to the thing the popule consented to the thing the popule consented to the thing the popule consented to the popule consented to the thing the popule consented to the popule consented to the popular tributes the popular

which thou hast spoken is good for us to do.

15 So I took the chief of your tribes, wise nien, and known, and made1 them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time,

A.B. 2533. B.L. 1434.
and Deceasiny. As the verse stands, it can be easily underscood by throwing. The stands of the stands of

3 It is important here to observe, that in this book, with a few exceptions, as ch. 31. 14; 34.4. JEHOVAH does not speak as a revealer, but Mosse as an inspired expositor.—C.

e Nu.21, 21-35, ch. 2, 26-37;3.1-11, Jos. 12, 2-6;13.10-12, Ne. 9, 22, Ps. 135, 11;136, 19, 20,

4 Hebrew, 'beyond Jordan.' See note on ver.1.—P.

divine direction, to enforce, and more fully to explain where necessary, those laws, moral and ceremonial, which were recorded in the previous books—P.

Ex. xix. to Nu. x A Gc. 15, 18-21, Ex. 23,31, Nu. 34,3-12.

6 Heb. all his

7 Heb. given. i Ce.12 7; 13. 14, 15; 15. 16;17.8;26.3,4;28.13, 14;35.12.

3 Not unto you, whom now I address, but unto you, who were in existence at 'that time.'—C.

/ Gc.15.5,6:22,17;28. 14.Ex.12.37.Nu.16.51. m 2 Sa.21,3. Ps. \$15.

и Ge.22.17;26.4.Ех. ø 1 Ki.3.8,9.2 Co.11. 26, Ex.18.18. Nu.11.24 # Ac. 1.15,23;6.3,5,6. Ex.18.25.

9 Heb. grive. q Ex.18.25.ch.16.18. 1 Heb. gave.

edge faces 5 Ex.18.22.21

# ch.8.15;32.10. i 10.12. je.2.6.

were the most power ful of the tribe which inhabited Ge which inhalited Genaman at the time of the exodus. The had conquered near ly the whole countries of the Jordan and they held more than and they held more than and they held more than a trongholds of the west, from Kadesh on the south te Lebanon on thooth. The mountain of the Ausorities there signifies the mountain chain a Radesh.—Park

y ver.8,21, Nu.13,30 14.8,9, ls.41.10, 43.1,2 ch.31.7,8,23;20.1,3,4

4 It was their doubting of God's promise that made them incline to send spices.—The suggestion to send spice in the suggestion to send spice unanated from the people; Moses approved of it, he then asked souncel of it, he then asked sounced it. In the narrative in Nu. 13, 12, 12, the sanction and appointment of God are alone recorded.

z Nu.13.2-25. Jos.: a Nu.13.23-27.

\$ Since the spies turned, they did not proceed in the route ordinarily given in the maps, for that represents them as pursuing directly the previous line of march.—C.

δ Nu. 14. 1-3. ls. 63 10. Ac.7.51. c ch.9.28.Nu.14.1-3 Ex.16.3.

Ex. 6.3

6 Unbelief gives two Characters to God, according to its God, according to its God, according to its God, according to its God, according to its God, according to the God, and th

and equally blesses him, and trusts him and trusts him whether he give or take away.—C.

A.M. 2553- B.C. 1451. | saving, "Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

17 Ye shall not respect persons<sup>2</sup> in judgment: but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will

18 And I tcommanded you at that time all the things which ve should do.

19 ¶ And when we departed from Horeb, we went through all that great and "terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadeshbarnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites,3 which the LORD our God doth give unto us.

21 Behold, the Lord thy God hath set the land before thee: go up and possess it, as the LORD God of the fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before 'us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying 'pleased me well: and I ook twelve men of you, one of a tribe:

24 And athey turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give

26 Notwithstanding bye would not go up, but rebelled against the commandment of the Lord your God.

27 And ye murmured in your tents, and said, Because the Lord hated us, he hath

two scriptural examples as our guides, viz. 2 Ki. 23. 2; Ne. 8.1-8; 2 Cr. 34. 30, in which we find 'all the people, great and small,' assembled to hear the reading of the law; both 'the men and the women, and all that could hear with understanding; and considering the great extent to which a strong human voice, with a distinct enunciation, and in a still assembly, may be heard; and remembering that Moses might continue each day

CHAPTER 1. [Ver. 1. Unto all Israel. Taking | Moses spake 'in the plain;' i.e., as the Hebrew has it, the Arabah, or great valley which intersects Palestine. This Arabah lay 'over against' the Red Sea; it began at the Gulf of Akabali, and extended from it in a straight line to the Dead Sea and Sea of Galilee. It lay between Paran on the west, and Tophel, a town of Edom (now Tufileh), on the east. Three other places are enumerated along its borders, in order to define more fully its extent. P.]

Ver. 7. [The terms employed in this verse are either proper names, or descriptive appellations, intended to define the country given in covenant-promise to the Israelites :- 'The mount of the Amorites (eastern and central Palestine); in the Arabah (plain of Jordan); in the Mountain (hill country of Judah); in the Shephelah (plain of Philistia); in the Negeb (country along the south border of Palestine); by the shore of the sea the land of the Canaanites (Phœnicia); and Lehanon,' &c.

brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have discouraged? our heart, saying, dThe people is greater and taller than we; the cities are great, and walled up to heaven; and, moreover, we have seen the sons of the Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The Lord your God, which goeth before you, he shall fight for you, gaccording to all that he did for you in Egypt before your eyes;

31 And hin the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing 'ye did not believe the Lord your God,

29 Wheek want is the gour brethren patience always gradual patients are great, and walls which call this wild saround break against the Arabs, who startly deal the way of plunder except on horseback. The way of plunder except on horseback. The way of plunder except on horseback. The way of plunder except on horseback. The way of plunder except on horseback. The way of plunder except on horseback. The way of plunder except on horseback. The way of plunder except on horseback. The way of plunder except on horseback. The way of plunder except on horseback. The way of plunder except on horseback. The way of plunder except on horseback. The way of plunder except on horseback. The way of plunder except on horseback. The way of plunder except on horseback. The way of plunder except on horseback. The wall thirty-two feet from the grounds is sort of wall wall without any grate; in the way find walls without any grate; in the way find walls without any grate; in the way of plunder except on horseback. The wall demand the way of plunder except on horseback. The wall demand the way of plunder except on the grounds and the way of plunder except on the way of plunder except on the way of plunder except on the way of plunder except on the way of plunder except on the way of plunder except on the way of plunder except on the way of plunder except on the way of plunder except on 28 Whither shall we go up? our brethren

33 Whok went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day.

34 TAnd the Lord heard the voice of your words, and was wroth, and sware, saying,

35 Surely' there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give "the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord.9

37 Alson the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 But Joshua the son of Nun, which \*standeth before thee, he shall go in thither: encourage him; for he shall cause Israel to inherit it.

39 Moreover, pyour little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and 15,10,R0,9,13. Is 7.

d Nu.13.28-33. ch.9. 1,2;2.10. Ju.1.10.

e ver.21. Is.41.10,14, 15;43.1,2.Ro.8.31.

f Ex. 14. 14,25. Ne. 4. 20. ch. 3.22; 20. 4. Is. 31.

# Ex.vii.-xiv.Ps.78. 11-13,43-51; 105.24-36, Ne.9,9-21,

h Ex. xv. xxxiv Is. 63.9-14. Hos.11 3. Nu. xi. Ac.13.18. Ne. 9.12-22. Eze.20.10-22.

i Ps. 78. 22; 106. 24. He.3.12,18,19.

& Ex.13.21,22;40.36, 37. Nu.10.33, 34. Eze. 20.6,10. Ne.9.19. Ps.78. 14;105.39.

l Nu.14.23,24,29; 32. 8,13.ch.2.14,15. Ps.95. 11.He.3.8-19.

m Jos. 14.8,9,14.

9 Heb. fulfilled to go after.—[This promise was fulfilled on the subsequent division of the country by lot. See Jos.xiv.—P.]

n Nu.20.12;27.13,14. ch.3.26;4.21;34.4. Ps. 106.32,33.

ο Ex.17. 9.10, 13. ch. 3.28: 31.7,14. Nu.27.18 -23. Jos.1.1-8.

CHAP. II.

a ch.1.40.Nu.14.25.
b Nu.21.4.
l See note ver. 4.
c ch.1.6;ver.7,14.
d ch.23.7.Nu.20.14.
Ex.15.15. Ge.xxxvi. r
Ch.1.35-54.

evil, they shall go in thither, and unto them will 7 Nu.14.25. Ezc.20. 18. r Ps. 78. 34-37. Nu. 14.39.40. Pr. 19. 3. Le. 20.14.18,23,27. Ro. 8.7, 8. Je. 17.9. 5 Nu.14.42. Ho. 9.12. 15. 50, 1.2/8.9,10. 6 Nu. 14.44. Je. 17. 9. Ro. 8.7. 18.03. 10. Ac.7. 51. give it, and they shall possess it.

40 But as for you, qurn you, and take your journey into the wilderness, by the way of the Red sea.

41 Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the Lord said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but 'rebelled against the commandment of the Lord, and went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and "chased you, as bees do,2 and destroyed you in Seir, even unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye vabode in Kadesh many days, according unto the days that ye abode there.

# CHAPTER II.

1 The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 16 nor with the Ammonites: but Sihon the Amorite was given up to be subdued by them.

THEN we aturned, and took our journey into the wilderness by the way of the Red sea, as the Lord spake unto me; and we bcompassed mount Seir many days.

2 And the Lord spake unto me, saying,

3 Ye have compassed this mountain clong enough: turn you northward.

4 And command thou the people, saying, <sup>d</sup>Ye are to pass through the coast of your brethren the children of Esau, which dwell in

appointed while Jethro was still at Sinai, Ex. 18. 27, but | crediting God's promise and care, we obstinately lean | the seventy after Jethro was gone, and Hobah his son remained, Nu. 10. 29, and after the camp had moved from Sinai, Nu. 10. 12. Between the accounts of the appointment of the rulers of thousands, &c., in Exodus and Deuteronomy there is evident difference, but no contradiction. Jethro suggests referring the decision to God, Ex. 18. 23; God directs, and Moses submits the matter to the people's approval, and the rulers to their free election. C.]

REFLECTIONS.—It much becomes aged ministers, from time to time, to remind their people of the

to our own understanding; and when we readily credit everything said in opposition to God's record, and disregard every encouragement to believe it! And men's wilfulness frequently manifests itself in such diversified contradictions to God's will! The most eminent saints share along with the wicked in their temporal miseries. And often they are forced to weep for their sufferings who would not weep for their sins. But, alas! to no purpose is weeping when the door of mercy is once shut. It is but the sorrow of the world, which worketh death.

of gigantic stature. The different names by which they were called-Rephaim, Emim, Horim, Anakim, Zamzummim, and Avim-were either descriptive epithets, or the inventions of different races of men. The Caphtorim were better known as Philistines. Caphtor was probably a province of Egypt. P.]

Ver. 26. [Does not Moses, by his words of peace, act disingenuously with Sihon, when he knew, if he believed his own record, that he was about to take possession of Sihon's kingdom? No; he acted in perfect sincerity. He required an act of courtesy, of kind-

Seir, and they shall be afraid of you: take ye A.M. 2553. B.C. 1451. good heed unto yourselves therefore.

ood heed unto yourselves therefore.

5 Meddle' not with them; for I will not save ye in the betaken as a single mountain around which the israelize continuous. give you of their land, no, not so much as a

give you of their land, no, not so much as a footbreadth; because I have given mount Seir unto Esau for a possession.

6 Ye shall buy meat of them for money, that ye may drink.

7 For the Lord thy God hath blessed them in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and

through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the Lord said unto me, Distress not the Moabites, 3 neither contend with them in the foot.

2 Heb. even to the trending of the sole of the foot. battle: for I will not give thee of their land for a possession; because I have given "Ar4 unto the children of Lot for a possession.

10 The "Emims dwelt therein in times past, a people great, and many, and tall as the Anakims;

11 Which also were accounted giants, as the Nu. 21.15.25,26.2Ch. Anakims; but the Moabites call them Emims.5

12 The Horims also dwelt in Seir before time; but the children of Esau succeeded them,6 when they had destroyed them from before them, and dwelt in their 'stead; 'as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, said I, and get you over qthe brook8 Zered: and we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 For indeed the hand of the Lord was spice were sent out. against them, to destroy them from among the host, until they were consumed.

e Ep.5.15. Col. 4. 5. Mat.5.16.

fch.23.7.2 Ch.20.10. Ro.12.18 Ge. 36.8 Jos.

g Nu. 20. 19. ver.28. Mat. 7. 12. Ro. 13. 8. Phi.4.8.

h Ge. 30.27; 39.5; 24. 35;12.2.ch.8.2,3.

i Jn. 10.27 Ps. 31.7;1 6.Am. 3.2.

k Nu. 20. 21, 22; 33, 35, 36. Ju. 11 18. 1 Ki. 9, 20, 2 Ki. 14. 22; 16.6.

8 Or, use no hos tility against Moab.

m ver.18. Nu.21.13. 15,28.Is.15.1.Ju.11.18

4 Ar was both the name of a town and of a country, as Baby-ton was the name both of a city and an empire.—C.

n Ge.14.5;36.24. Nu.

5 See note on Ge. 14.5.—P.

øver. 22. Ge.14.6;36. 20-43. 1 Ch.1.38-54. 6 Heb. inherited

7 Or, room.

# Nu. 21, 21-35, ver. 26-36; ch. 3, 1-17. Jos. vi.-xxi. q Nu.21.12;33.45.

6 Or, valley. \* Nu.13.26. ch. 1.19,

9 That is, from the first visit to Kadesh-barnea when the

s ch. 1. 34, 35, Ps. 78, 33;90.3,4, Nu.14.28-32; 32.11,13;26.64,65, Eze. 20.15. He. 3.8-19.

A.M. 2553. B.C. 1451.

# ver.9. Is.15.1. Nu. 21.13,28. Ju.11.18. x ver. 5,9. Ge. 19. 38 2 Ch. 20. 10.

1 See note on Ge 6 2.—€.

y Perhaps the same as the Zuzins, Ge.14, 5, ver.10,11; ch 1,28; 3, 11, Nu.13,22,33.

2 Thinkers, plot-ters of wickedness.—

z ver 12. Ge. 36. 20 43.1 Ch.1.38-54. a Jos. 13. 3. 2 Ki. 17.

& Ge.10,19.1 Ki.4.24

c Am. 9 7. Je. 47. 4. Ge.10.9,14. 3 The expulsion

and succession of these now obscure people, of whom we possess but the name. jossess but the name, conveys the same lessos with the rise and fall of the might; est empires, whose fates fill the pages of the same fall of the might; est empires, whose fates fill the pages of history. There is a lesson of mortality upon the gravestone of the unknown stranger, as intelliging the to reason as the departed friend. The one may awaken more emiotion, but gives no louder warm gives no louder warm.

gives no louder warm ing, than the other But as men read monumental inscriptions for curiosity or amuscument, so do nations often study history. They see the causes in inxury or effenting, but seld on think, and if told, will not readily admir, that to 'forgettenia's of Cord are for the cause in inxury or effenting, but seld on think, and if told, will not readily admir, that to 'forgettenia's of Cord are for the cause in inxumission to 'the Son' lies the safety and stability of kingdoms, Ps.0.17; 2.10. While Mose instability of kingdoms, Ps.0.17; 2.10. While Mose instability of kingdoms, Ps.0.17; 2.10. While Mose instability of kingdoms, Ps.0.17; 2.10. While Mose instability of kingdoms, Ps.0.17; 2.10. While Mose instability of kingdoms, Ps.0.17; 2.10. While Mose instability of kingdoms, Ps.0.17; 2.10. While Mose instability of the cause of the cause of the ford the cause of the ford in rescuing 'the chief of sinners' from the snare of the devil, 2 T1.2.26.—C.

4 Heb. begin, pos sess.

d ch.11.25;28.10.Ex. 23.27.Jos.2.9-12:10.10. Ps.105.38;48.6.

€ Jos.13.18;21.37.

5 Kedemoth was town on the eastern border of Moab, and the pasture grounds around it were called 'the wilderness (midbar) Kedemoth.'

f Ju. 11. 19. Nu. 21. 21,22;20.17-19.ver.6.

16 ¶ So it came to pass, when tall the men of war were consumed and dead from among the people,

17 That the Lord spake unto me, saving,

18 Thou art to pass over through "Ar, the coast of Moab, this day.

19 And when thou comest nigh over against the children of Ammon, \*distress them not, nor meddle with them; for I will not give thee of the land of the children of Ammon any possession, because I have given it unto the children of Lot for a possession.

20 (That also was accounted a land of giants:1 giants dwelt therein in old time; and he Ammonites call them <sup>y</sup>Zamzummims;<sup>2</sup>

21 A people great, and many, and tall as the Anakims; but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead, even unto this day:

23 And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)3

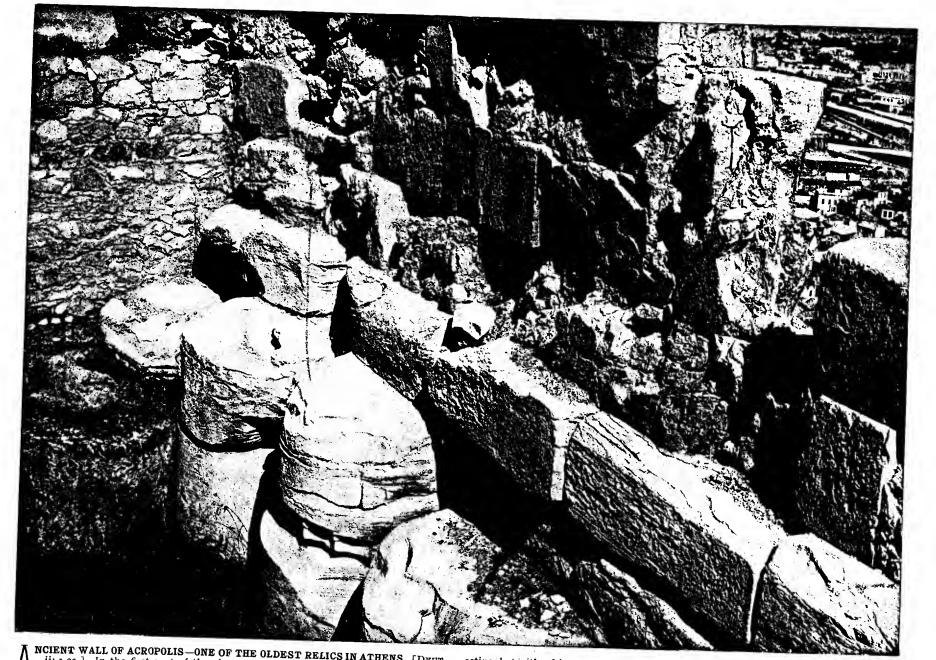
24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land; begin4 to possess it, and contend with him in battle.

25 This day will I begin to put the dread of thee, and the fear of thee, upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 And I sent messengers out of the wilderness of Kedemoth<sup>5</sup> unto Sihon king of Heshbon with words of peace, saying,

27 Let' me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; only I will pass through on my



NCIENT WALL OF ACROPOLIS—ONE OF THE OLDEST RELICS IN ATHENS. [DRUT., ii: 1-23.]—In the first part of the above chapter we have some account of international relationships. A careful study of the Old Testament Scriptures reveals the truth that while the Hebrews were God's peculiar people they were not His only people. All peoples were His, and every nation contemporary with the Jews was raised up for some specific purpose. Greece was far away over the Mediterranean Sea from Pal-

estine, but with a history contemporaneous with that of the Hebrews after their entrance into the promised land under Joshua. The heroic period of Greek history is said to date from B. C. 1400 to B. C. 1200. We give in the above picture an illustration of an aucient, rugged, and ragged relic of the old wall built on the northern side of the Acropolis in Athens. It is interesting thus to view from the tandpoint of Jewish history 1400 B. C. a scene in

29 (As the children of Esau which dwell in A.M. 2553. B.C. 1451. Seir, and the Moabites which dwell in Ar, did the Edomites and Moabites which dwell in Ar, did the Edomites and Moabites sold them

Seir, 6 and the Moabites which dwell in Ar, did unto me,) until I shall pass over Jordan, into the land which the Lord our God giveth us.

30 But \*Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, 7 and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

31 And the Lord said unto me, Behold, I have begun to 'give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then\* Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the Lord our God delivered him before us, and we smote him, and his sons, and all his people.

\*\*The admension of Moabites with displaying the did not permit then a passage through their country, ch. 23-34.

\*\*It appears that Moabites with displaying the did not permit then a passage through their country, ch. 23-34.

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\*\*It appears that the displaying their country, ch. 23-34.

\*\*It appears that the did not permit then the passage through their country, ch. 23-34.

\*\*It appears that the did not permit then the passage throu

all his people.

34 And we took all his cities at that time, and 'utterly destroyed the men, and the women, and the little ones,8 of every city; we left none to remain:

ourselves, and the spoil of the cities which we

36 From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the Lord our God delivered all unto us.

ivered all unto us.

37 Only punto the land of the children of Amron thou camest not, nor unto any place of the ver Jabbok, nor unto the cities in the mountains, and unto whatsoever the Lord our God forbade us.

1 The story of the conquest of of kins of Bashan. 11 The size of his bed. 12 The distribution of the conquered lands to the two tribes and half. 23 Moses' prayer to enter into the land. 26 He is permitted to see it.

THEN we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle

out against us, he and all his people, to battle at Edrei.

2 And the Lord said unto me, bFear him t: for I will deliver him, and all his people, d his land, into thy hand; and thou shalt do not him as thou didst unto chim sing of the morites, which dwelt at Heshbon.

3 So the Lord our God delivered into our discussions of the large of not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

the ancient and modern history of Europe could furnish many examples.—C.

\* Nu.21,23.Ex.4.21. Jos. 11.20. Ju. 11.20. 7 See note on Ex.4. 21.—C.

27.28.

8 Heb. every city of men, and women, and women, and ittle ones. m Nu.31.9,11.ch.20. 14.Jos.8.27;11.11,14.

n ch. 3. 12; 4. 48. Jos. 13.9. Nu.21.24; 32.34. 2 Sa. 24. 5. Is. 17. 2. 1 Ch.

5.8.

o Jos. 1.5. Nu. 13. 30;
14. 8, 9. Ps. 44. 3. Ko. 8.
31. Is. 41. 10, 15, 15.

o ver. 5, 9, 19. Ju. 11.
15. ch. 3. 16. Ge. 32. 22. q ch. 12, 32; 4.2; 5.32; 11, 32, Mat. 28, 20, 1 Sa.

CHAP, III.

They went still northward on the east of Jordan. a Nu. 21. 33, &c. ch.

# Nu.32. 33-42. Jos 12.2-6;13.9-12.

1 Hebrew, 'beyond Jordan,'—P.

& ch.4. 49. Jos. 13.5-

2 Salchah lay on the summit of a conical hill at the southern extremity of the mountain range on the south-east border of Bashan. Edrei lay about forty miles to the morth-west a projecting point of Argoh. Both cities still exist. but Salchah is deserted, and

l Rephaim, Ge. 14.5

\$ Or, 'remnant of Rephaim,' a tall, athietic, and warlike race.—C. m 2 Sa.23.26. Je.49. 2.Eze.21.25.Am.1.14.

4 It was sixteen feet and a half long, the stand a half long, and the stand wonderful exploits of Og still live in an exaggerated form in the traditions of the East. The Hebrew 'iron bedstead' may mean 'sarcophagus of iron-coloured baisht.' Thousands of these exist in the country. That off form on the stand ow in the museum of the Louvre, is a good example of their form and character.—F.]

n Jos. 13. 8-32; 12.6; 22.7-10. Nu. xxxii. Ju. 5.15-17. 2 Ki. 10. 33. 1 Ch.5.26.

o 1 Ch.2,22, Nu. 3: 41.42. Jos.13.13. 2 Sa

5 Bashan-havoth-jair must not be confounded with the Havoth-jair mention-ed in Nu. 32. 41. The latter were in Gilead, the former in Bashan. That they were distinct and far apart street in the significant of the signifies of the signifies of any kind, whether tents, mud huts, or stone houses called Bashan-havoth-jair appear to have been signified to the signifies of any kind, whether tents, mud huts, or stone houses. The towns called Bashan-havoth-jair appear to have been 5 Bashan - havothappear to have been identical with the threescore great cities of Argob (comp. 1 Ki. 4 13), of which Kenath was one.—P.

# Nu. 32. 39, 40. Jos 13.29-31;17.5. q Nu.32.33-38.

hands Og also, the king of Bashan, and all his people: and we smote him, until none was left to him remaining.

4 And we took 'all his cities at that time: there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities were fenced with high walls, gates, and bars, besides unwalled towns a great many.

6 And we Jutterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time, out of the hand of the two kings of the Amorites, hthe land that was on this side Jordan,1 from the river of Arnon unto mount Hermon;

9 Which Hermon the Sidonians call Sirion, and the Amorites call it Shenir;)

10 All' the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei,2 cities of the kingdom of Og in Bashan:

11 For only Og king of Bashan remained of the remnant of igiants;3 behold, his bedstead was a bedstead of iron: is it not in "Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.4

12 ¶ And<sup>n</sup> this land, which we possessed at that time from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the

13 And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshur and Maachathi, and called them after his own name, Bashan-havoth-jair, unto this day.5

15 And I gave Gilead unto Machir.

16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border,

how could Moses tell where the hedstead was? With



NTRANCE TO TIBERIAS. [Deuteronomy, iii:17.]—"The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdoth-pisgah eastward." The Chinnereth referred to in the 17th verse of the third chapter of Deuteronomy is Lake Galilee which we see through this gate of entrance into the city of Tiberias. Herod Anticas was the founder of the city of Tiberias. Through him Roman luxury was introduced into the northern part of Palestine, which extends from the sea of Tiberias to the sources of the Jordan

near Cæsarea Philippi. He surrounded the palace which he built in Tiberias with the dwellings for his court, with amphitheaters, bath houses, and temples. Josephus that in order to make room for all his buildings he was under the necessity of There is a tradition that Christ refused to enter Tiberias because it was built upon the graves of the dead of his country.

even unto the river Jabbok, which is the A.M. 2553. B.C. 1451 border of the children of Ammon;

17 The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain and the plain and the sea of the plain and the plain and the sea of the plain and the plain and the plain and the sea of the plain and t sea of the plain, even the salt sea, tunder Ashdoth-pisgah eastward.6

18 ¶ Åndu I commanded you at that time,

18 ¶ And I commanded you at that time, saying, The Lord your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all that are meet for the war. 19 But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you,

20 Until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan: and then shall ye return every man unto his possession, which ye "return every man unto his possession, which I have given you.

21 ¶ And J commanded Joshua at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest.

your God he shall fight for you.

23 ¶ And I besought the LORD at that time, saying,

24 O Lord God, thou hast begun to show thy servant thy agreatness, and thy mighty hand: for what God is there in heaven or in earth that can do according to thy works, and according to thy might?

25 I pray thee, let me go over and see bthe good land that is beyond Jordan, that goodly mountain, and Lebanon.8

26 But the Lord was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get 'thee up unto the top of Pisgah,' and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

t Or, under the springs of Pisgah, or the hill, Nu. 20, 20, Jos

# Nu.32. 20-24. Jos. 1.12-18; 4.12, 13; 22. 1-

7 Heb. sons of

x Jos.22.4.Nu.32.22,

y Nu.27.18-23. Ps.9. 10. 1 Sa. 17.35,37. 2 Ti. 4. 17, 18. 2 Co. 12. 8, 9. Phi.4.6.

a ch.11.2 Ex.15.11. Ps. 35.10;86.8;147.5;92. 5;89.8;145.4 Ex.18.11. Je. 10.6; 32.18,19. 2 Sa.

b Eze.20.6. Ez. 3. 8. ch.11.11,12;8.7-9.

8 When these words were spoken Moses stood in the deep valley of the Arabah west of the forman then appeared to him like a vast chain of mountains, and away on the far distant northern horizon rose the pale blue summits of Lebanon. What could banon. What could be with the fore the formal the far distant northern horizon rose the pale blue summits of Lebanon. What could be with the fore fresphit for the fore fore words, 'Let me go over and see this goodly mountain (Palestine) and Lebanon Y—P.

c Nu.20.12;27.14.Ps. 106.32,33.ch.1.37;4.21.

d 2 Co.12.8,9. He.13.

e Nu.27.12. ch.34.1-4;4.21,22.

9 Or, the hill.

CHAP. IV. a Le. 19.37; 20.8; 22. 31. ch.7.12; 11. 13; 15.5;

28.13;27.9.

g Nu.22.1;25.1;33.48,

δ Ex.xx.-xxiii. Le.i. -xxvii. Nu. v. vi. xv. xviii.xix.&c.

c Ge. 12, 7; 13, 15; 1; 18.Ex.3.8; 12,25. Le.13 34; 23, 10;25,2. Nu.15,2 ch. 2, 29; ver.21, 40; ch 11.17,31; 12.1,10; 15.4 7;16.20;17.14.

d ch.5.1. Ro.2.13;10, 5. Ga.3.12. Le.18.5.ch, 12.32. Jos. 1.7,8. Pr. 30. 6. Re. 22.18,19. Mat. 15. 9;5.18,

95:818.

In this chapter the practical lessons deducible from the foregoing recapitulation of their history are here enforced upon the Israelites; and the rule by which they are to be guided is the revealed will of the they are to be guided in the consciences of men, and from which nothing is the they are to be taken away.—I.

e Nu.25.1-9;31.3,7,8, 17. Jos. 22. 17. Ps. 106. 28-30.

f (h. 10.20; 13.4. Jos. 22.5; 23. 8. Ru. 1.14.16. Ac. 11. 23. Ro. 12. 9. Eze. 9.4.6. Is. 26. 20; 3. 10. Ps.91.9, 10. Job 5.19, 29;22.29.

g Job 28.28. Ps. 19.7 111.10; 119.98, 99. Pr. 1 7;4.5.7; 2.2, 5,6. 2 Ti. 3 15. Mal. 3.12,

A 2 Sa.7. 23. Ps.46.1 145.18; 148.14. Is. 55. 6 41.10; 43.1,2. He.10.22 13.5,6. Ja.4.8. Ro.8.31.

2 In the sense of place, God is equally near to all men; but in the sense of known to all men; but in the sense of known to all men; but in the sense of known to all men; but in the sense of known to the limit of the limit of the affections—loving him as our God, in the depth of the affections—and living in him, and to him, as the living Cod, in this sense God is near only to those in the limit of less, and have 'fellowship with the Father and his Son,' and who, still on earth, have yet their 'conversation in heaven.—C.

3 Heb. 'for what

8 Heb. 'for what nation so great, which hath gods near to it as JEHOVAH our God (is to us) in all that we ask of him?'—P.

*i* Ps. 19. 7-9; 147. 19, 20. 2Ti.3.16,17. Ex.xii. -xxxi. # ver.15,23. Pr.4.21-23:3.1,3.ch.7.18;8.2;32. 7.Ps.105.5;77.11.

/ch.6.7; 11.19.Ps.78, 5.6.Pr.22.6.Ep.6.4.Ge. 18.19.1s.38.19,

this people, and he shall cause them to inherit the land which thou shalt see. 29 So we abode in the valley over against Beth-peor.

and strengthen him; for he shall go over before

CHAPTER IV.

1 An exhortation to obedience. 41 Moses appointeth the three cities of refuge on the east side of Jordan.

TOW therefore chearken, O Israel, unto the statutes, and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

2 Yed shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the 1commandments of the Lord your God which I command you.

3 Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.

4 But ye that did cleave unto the Lord your God are alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7 For what nation his there so great, who hath God so nigh2 unto them, as the Lord our God is in all things that we call upon him for?3

8 And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons:

10 Specially the "day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that

they shall live upon the earth, and that they A.M. 2553. B.C. 1451. may teach their children.

- 11 And ye "came near, and stood under the mountain; and the mountain burned with fire unto the midst4 of heaven, with darkness, clouds, and thick darkness.
- 12 And the Lord 'spake unto you out of the midst of the fire: ye heard the voice of the words, Pbut saw no similitude; only ye heard a voice.5
- 13 And he <sup>q</sup>declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two stables of others. tables of stone.
- time to teach you statutes and judgments, that me to teach you 'statutes and judgments, that might do them in the land whither ye go for to possess it.

  15 ¶ Take' ye therefore good heed unto purselves, (for ye taw no manner of similitude)

  15 ¶ Take' ye therefore good heed unto than water; but the purselves are the properties of the earth is heavier than water; but the purselves are the properties of the earth and the earth, and the earth ye might do them in the land whither ye go over to possess it.
- yourselves, (for ye 'saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire,)
- 16 Lest ye "corrupt yourselves, and make you a graven image, the similitude of any figure,

- a graven image, the similitude of any figure, the likeness of male or female,

  17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

  18 The likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

  19 And lest \*thou lift up thine eves unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven shouldest be driven to worship them, and serve them, which the Lord thy God hath divided them (ice very form of its large, cod was shouldest be driven to worship them, and serve them, which the Lord thy God hath divided them (ice very form of its large, cod was shouldest be driven to worship them, and serve them, which the Lord thy God hath divided them (ice very form of its large, cod was seen and the large of any form or semblance whatso ever. —P.

  \*\*TKIS 51. Je. 11.4.\*\* unto all nations under the whole heaven.8
- 20 But the Lord hath taken you, and brought you forth out of "the iron furnace," even out of Egypt, to be unto him a people of inheritance, as ye are this day.
- 21 Furthermore, the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land bwhich the LORD thy God giveth thee for an inheritance;
- 22 But I must die in this land, I must not go over Jordan: but ye shall go over, and 30, Am. 3.2 He. 12.0possess that good land.
- 23 Take theed unto yourselves, lest ye forget the covenant of the Lord your God, which

24.17. ch.5.23. Ne.9.13. He.12.18.21.

4 Heb. heart. o ver. 15, 33,36; ch.5, 4. Ex.19.18; 20.1-19;24. 10,17. He.12,19.

ver. 15. Is. 40, 18.
 Ac. 17.29. Ex. 20.22,23.
 Jn. 4.24. i Ti. 1.17;6, 16.

5 Heb. save a voice. q ch. 5.1-22. Ex 20.

1-17:24.12;31.18; 34.28. Ne.9.13,14.

r ver. 1. Ex. xxi. -

s ver.9,23. Jos.23.11. Je.17.21. Mal.2.15.

x ch. 17. 3. 2 Ki.2r. 3; 17. 16. Am. 5.25, 26. Job 31.26, 27. Je. 8.2.

#### 7 Or, imparted.

Sun worship has been common in ail heathen countries, and subordinately

yıKi, 8. 51. Je.11.4. Ex. 13. 14; 1. 11. 14. Ps. 81. 6; 68. 13. 1.e. crnel bondage,

bondage.

9 An image that renders it highly probable that the purification of iron from the ore had been practised in Egypt, and that the Israel. the same than the israel at the same than the same t

z ch.9.26,29; 32.9; 7. 6; 14.2. Ex.19.5,6. Ps 28.9;33.12;135.4. Tit.2. 14.1 Pe.2.9. Ge.17.7.

a ch.1.37; 3.26; 31,2. Nu.20,12; 27,13,14, Ps. 106,32,33. ð ver. 1. Ge. 17.8.

A.M. 2553. B.C. 1451.

e ch. 9. 3; 5. 9; 32. 22. Ps.21.9,10;78.21. Is.33. 14;27.4; 42.8. Je.21.12, 14. Zep. 1. 18. Na. 1.2. He. 12. 29. Ex.20.5;34.

1 This awful image of a fire that consumes, is contrasted with the furnace that merely purifies! Hear, ye unbelievers, lest he 'consume you in a moment. —C.

fch.31.16-18; 32.14 21. Ju.2.8-15, 2 Ki.17 7-23. Ne.0.26. Eze.16 15-43;20.28,31;xxiii.

\$ ch. 30.18, 19; 31. 28; 32.1. Is. 1.2. Je. 2.12; 6. 19; 22.29. Eze 36.4. Mi. 6.1.2. h. Le. 26, 14-39. ch. 8. 19; 28. 15-68; 29.18-28; 30.19; 31. 16, 17; 32. 19-20.2 Ki. xvii. xxii. xxv. i ch. 28.64. Le. 26.33 Ne. 1.8. Lu. 21.24.

& ch.28.36,64. Je.16 13.Ac.7.42.1 Sa.20,19. 13.Ac.7.42.1 Sa.26.19.

I Ps.115.4-7:135.1517. Je.10.3-9. Is.45.20.
46.7;44.9-19;40.19.20.
m.ch. 30.1-10.2 Ch.
15.15. Ne.1.9. Je.20.12.
Am.5.4,6.8,14.15. Zec.
2. 3. Mat. 7.7.11. Mar.

n Le.26.38-45. 1 Ki. 8. 40-53. Ge.17.7. Zec. 13.9. 2 Heb. have found

thee. o Ex.34.6,7. No.1.5. Ps.80.5, 15; 103. 11, 17, 145.8;130.7. Nu.14.18. 45-4-12; 78. 46-12; ch. 14:18. \$\mathcal{P}\$ Le. 20, 40-45; ch. 30.1-10; 32, 36-43; 7. 9, 12: 1 Ki. 8, 46-53; Ps. 111.5.2 Ki.13.23; ls. 54: 10;49-15, 10; 9 Job 8. 9. Ps. 44, 1; 145-4-12; 78.3-6.ch.32.

7. r ch. 30. 4. Mat. 24 31. Mar. 13.27.

FEX.20.1933.20.ch.
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r ch.7.19; 11. 2-4; 26 8; 29.3. Ex.3 10; 6.0; 9 20, 27; 10.7; 12.30. Ps. 78 12, 48-53; 105, 20-30 136, 10-15. Jos. 24, 5-7. 20,21. Eze,20.0,

he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee.

24 For the Lord thy God is a consuming fire, even a jealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger;

26 I scall heaven and earth to witness against you this day, that bye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

27 And the Lord shall 'scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead vou.

28 And there kye shall serve gods, the work of men's hands, wood and stone, which 'neither see, nor hear, nor eat, nor smell.

29 But "if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul.

30 When "thou art in tribulation, and all these things are come upon thee,2 even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For othe Lord thy God is a merciful God,) he pwill not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32 ¶ For ask now of the days that are past, which were before thee, since the day that God created man upon the earth; and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

33 Did ever people shear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go and take him a nation3 from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretchedout arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto the at - 1 1

n ch. 3. 10, 17; 34. 1 Jos.13.20.

CHAP. V.

a ver. 23; ch. 29. 10; 31.1. Ex.20.19. Jos. 23.

a ver. 23; ch. 20, ro; 121.1. Ex.20.19, Jos. 23, 2224.1.

I How could 'all list cel,' even limiting the phrase to all balles from twenty bear the period of

2 Heb. keep to do

c Ex.19.5,6; 24.8.ch 1.23.

d Ge.17 7-14. ch.29. 10-15. Ga.3.17,21. He. 8.9. Ps.105.8,10. Je.50.

b ch.4.1.

mightest "know that the Lord he is God; there is none else beside him.

36 Out\* of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And  $^{y}$ because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thee, greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

39 Knowa therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath:

there is none else.

40 Thou shalt bkeep therefore his statutes, and his commandments, which I command thee this day that it may go well with the and his commandments.

is day, that it may go well with thee, and ith thy children after thee, and that thou layest prolong thy days upon the earth, which le Lord thy God giveth thee, for ever.

41 Then Moses assured three cities on his side Jordan, toward the sun-rising;

42 That the slayer might flee thither, which should kill his poighbour unaverses, and heard. this day, that it may go well with thee, and with thy children after thee, and that thou mavest prolong thy days upon the earth, ewhich the Lord thy God giveth thee, for ever.4

this side Jordan,5 toward the sun-rising;

should kill his neighbour unawares, and hated him not in times past; and that, fleeing unto one of these cities, he might live:

43 Namely, Bezer in the wilderness, in the 1ch.6.7.71,38,80. plain country of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan,

in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.<sup>6</sup>

44 ¶ And this is the law which Moses set before the children of Israel:

45 These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt;

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And this is the law which Moses set before the children of Israel should be controlled the modern town of Sait, said but the modern town of Sait, said but the modern town of Sait, said but the modern town of Sait, said but the modern town of Sait, said but the modern town of Sait, said but the modern town of Sait, said but the modern town of Sait, said but the modern town of Sait, said but the modern town of Sait, said but the modern town of Sait, said but the special control of the children of Israel sait of the Sait said but the modern town of Sait, said sait of the special control of the children of Israel sait of the sait they were come forth out of Egypt:

47 And they possessed his land, and the grant Le 27.34 Nu do f Og king of Rocker land, and the Nu do land to the Nu do l land to Og king of Bashan, two kings of the Amorites, which were on this side Jordan, tothe last side of it, ver.47. ward the sun-rising;

48 From Aroer, which is by the bank of the

A.M. 2553. B.C. 1451. | A.M. 2553. B.C. 1451.

u Ps.83.18:58.11. ls. 45.5. Mar.12.29,32.ch. 32.39.Ex.18.11. 2 Sa.7.

x Ex. 19.9, 19; 20. 18, 22; 24, 10, 17, Ne. 9 13, He. 12. 18, ver. 12, 15, 33.

9 ch.7.7.8 Ex.30.13 3.0-8; vii.-xiv.2 Ch.16. 9. Eze.20.5-22. Ps.105. 6-12.24-38; 78. 12.13.43 -54: 130.10-20. ver. 34. 15.03.7-13;51.9-11.

z ch.7. 1; 9, 1, 2. Ex. 33. 27-31; 34. 11. Nu. xxi. Jos. vi. xxi. Ps. 44. 2; 78. 55; 68. 12; 80. 8,9. 105.44.130.21,22. Ne.9. 24,25.

a r Ch.28.9. ch.30.1. Jos.2.11. Da.4.35. ver. 35.Ps.46.19.Is.40.9.

b Le.26.1-13. ch.28. 1-14;5.16. Ps.19.11; 31. 11-15. Is.1.19; 3.10. Je. 22.15. Mat.6.33. - Co.4. 17,18. Ep.t.3. 1 Ti.48. He.11.20.1 Co.15.58.

c ver.1.Ge.17.8.

f 1 Ki.4.13; 22, 3,4,6 12.2 Ki.8.28;9.1,14.

3 7 he full meaning appears to be — Not with our fathers who our fathers who our fathers who can be seen to be a seen to b e Ex.20.22; 33.11; 19. 9,19. Nu.12.8. ch.4.12, 15, 33.36. Ne. 9. 13, 14. He.12.18,19. ver.22,24

-26. f Ex. 20.18, 19,21; 10. 16. Ga. 3.19. He. 12.18-21.ver. 24-27. g Ex. 20. 2, &c. Le. 26.1.ch.6.4. Ps. 81.10. d Nu.35.9-15.ch.19. -8.Ex.21.12. 5 Hebrew, 'beyond Jordan, —P.

4 Heb. servants.

h Ex.20.3. 1 Jn.5.21. Mat.4.10. i Ex. 20.4-6. Le. 26

t. Ex.34.7; 20.5. Na 1.2.ch.4.24.He.12.29. / Je. 32. 18. Jn.15.15. ver.31; ch.8.2; 28.1-14. Le.26.1-13.

Le. 26.1-13.

5 The mercy of God is held out as a motive to obey the law of God, though the law inself holds out no mercy to the transpressor. In the to them as their the deemer, and it is only in this view that a sinner can yield it obedience. The mercy of God is here proposed in the control of the contr tudes to the third and fourth generation, but to successive generations to the end of time. The Lord's dealings with the posterity of Abraham, who believed his word, loved him, and kept his commandments, illustrate this promise.—/.

m Ex. 20.7. ch.6.13 Je.4.2. Ja.5.12. Mat.5. 33.Le.19.12. # Ex.20.8-11; t6.22-26;31.13-17;35.2. Is.58.

i Nu.21.24. ch.1.4;3. o Ge.2.2. He.4.4.Ne. 13.15. Le.25.44. Is.58. eastward, even unto the sea of the plain, under the \*springs of Pisgah.

## CHAPTER V.

1 A commemoration of the covenant in Horeb, 6 the ten command-ments. 22 At the people's request Moses receiveth the law from God.

ND Moses called "all Israel," and said unto  $m{A}$  them,  ${}^{b} ext{Hear}$ , O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do <sup>2</sup>them.

2 The LORD our God made a covenant with us in Horeb.

3 The Lord amade not this covenant with our fathers, but with us, even us, who are all of us here alive this day.3

4 The Lord talked with you face to face in the mount, out of the midst of the fire,

5 (I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 ¶ Ig am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.4

7 Thou<sup>h</sup> shalt have none other gods before

8 Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: \*for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

10 And showing mercy unto thousands of them that love me, and keep my command-

11 Thou<sup>m</sup> shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

12 Keep<sup>n</sup> the sabbath-day to sanctify it, as the Lord thy God hath commanded thee.

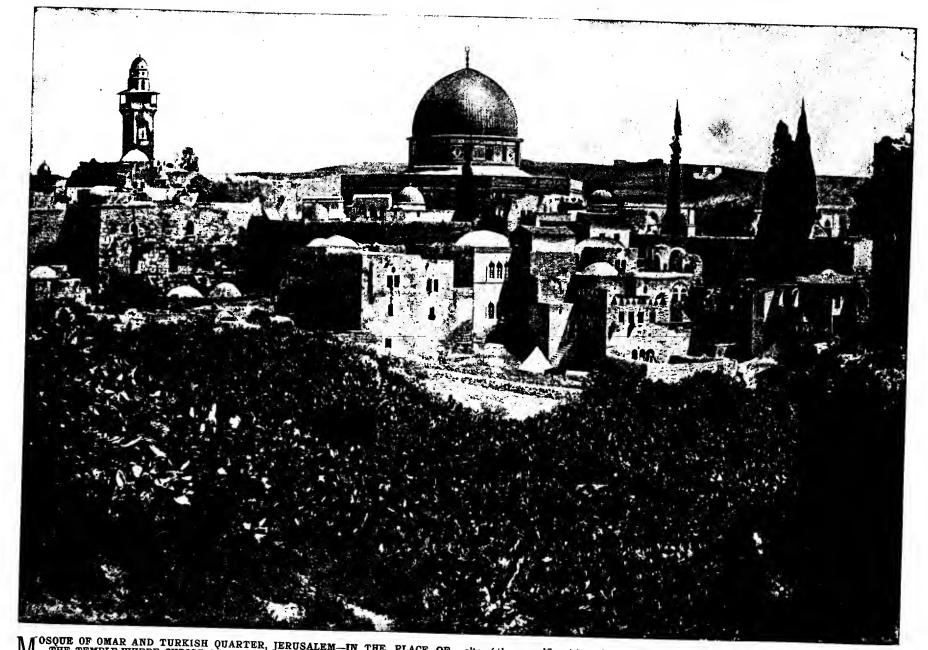
13 Six days thou shalt labour, and do all thy

14 But the seventh day is the 'sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor pthy stranger that is within thy gates; that



IRJATH JEARIM—WHERE THE ARK OF THE COVENANT RESTED IN THE HOUSE OF ABINADAB. [Deut., v. 22.]—"These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more; and he wrote them in two tables of stone and delivered them unto me." We give here a picture of Kirjath Jearim because when the ark of the testimony was brought from Bethshemesh it rested in this place in the house of Abinadab. The immeasurable distance of the religion of Israel

from that of surrounding nations may be determined from the fact that the Israelite bowed himself before a holy place in which God was represented in His law and as revealing Himself as holy and just and demanding corresponding traits in His people. The Egyptian bowed before a shrine also, but when that which was contained in it was disclosed it was seen to be a cat or a crocodile or some animal lower in nature than man. The Israelite looked above him, the Egyptian looked beneath himself.



OSQUE OF OMAR AND TURKISH QUARTER, JERUSALEM—IN THE PLACE OF THE TEMPLE WHERE CHRIST TAUGHT. [Deut., v: 33.]—"Ye shall walk in all that it may be well with you, and that ye may prolong your days in the land which ye shall possess." We give a picture here, as illustrating the results of failing to observe God's law, the Mosque of Omar, a Mohammedan place of worship standing on the very

site of the magnificent temple built by the people of God. Every Jew and every Christian who makes a visit to Palestine resents in his own feelings the presence of an alien people in the land of the Hebrews and of Christians. But we are all forced to admit that this land would have belonged to Jews and Christians forever had they been to the ten commandments and to the Son of God, the embodiment of the ten commandments in living form.

A.M. 2553. B.C. 1451.

h Ex. 20.22,26; xxi.-xxxi. Le i.-xxvii. Nu. i.ii.-vi.viii.ix.xv.xviii. xix.xxviii.xxix.&c

i ch.12.32; 4.1,2.5,6 11. 32; 17. 11, 20; 28.1 Jos. 1.7. Pt. 4.27.

& Ps.119.6;19 11. Lu 1.6. Ro. 2. 12. 1 Co. 15 58.1 Ti.48 ch.41,2,40

CHAP VI. a ch.4.1.40,45; 5.31. Le.27.34.Nu.36 13.

23;33.26,

God brought thee out thence through a mighty hand, and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath-day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commanded thee; 'that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thout shalt not kill.

18 Neither shalt thou commit adultery.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

22 These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone, and delivered them unto me.

and he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders;

24 And ye said, Behold, the Lord our God hath showed us his glory, and his greatness, and web have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should we die? for this great fire will consume us. If we heard the voice of the Lord our God any more, then we shall die.

26 For awho is there of all flesh that hath heard the voice of the living God speaking out.

26 For who is there of all flesh that hath heard the voice of the living God speaking out

heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

27 Go \*thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it. and we will hear it, and do it.

words, when ye spake unto me; and the Lord

• Heb. add to hear. d Ge.6.12. Is. 40.6. ch. 4.33. Jos. 3. 10.1 Th. 1.9. Je. 10. 10. ver. 24.25. e Ex. 20.19;19.8, 19. ch. 18.16, 17;33. 2,4 He. 12.19. Jn. 1.18;3.13;8.28. Ca. 3.19. Ac. 7, 38, 53.

g ch. 32.29;4.9. Ps. 81 13. ls. 48. 18. Je. 4.14;6.8 44.4 Mat. 23.37. Pr. 4

23:33.26.

I The verse may be translated thus: who will growt that their will grow that their may be such a heart in them! as much as if he had said. Not withstanding all their professions, they refuse to receive such a heart from me: how then can they produce it of themselves, or derive it from another source?—C.

petition and comment appropriately intro-duces the word 'field,' as the people were now about to enter the promised land.—

7 On comparing Ex. xx. with De. v. there appear such varieties in the fourth, fifth, and tenth command-

1. Commandments:
These include all things ordered permitted, or prohibited, whether they be things moral, cermonial, or evangelical.—Statutes. These include the delineas descriptions, the command of th outward and visible signs represent in-ward and spiritual grace.—*Pudgments*. These include God's purposes, determina-tions, and decisions, in regard to actions past, as the monitions to present duty, and the exemplars of judgments to come.——C.

2 Heb. pass over.

b ch.10.12,20;13.4;4. 1, 2, 9, 40; 5 16, 33. Ps. 111.10 Pr.16.6. Mat.4.

c ch. 5.16; 22.7. Pr. 3. 2. 1 Pe 3. 10. 1 Ti. 4.8. Ps. 34.15.

d ch.4.1,5,6,40; 5.33; 8.1.Ge.12.2;15.5;22.17; 26.4; 28.14. 2 Sa.24.9. 2 Ch.17.14-18,

erCh. 8.6. Mar 12. 20. Je. 10.6-11. ls.42.8; 45.22. 1 Jn.5.20. Jn.17.

fch.10, 12, Mat. 22, 37, Mar. 12, 30, Lu. 10, 27, 1 Ti. 1.5, Pch.11.18, Ps.37.31 40.8(119.11, Pr.3.3/7.3 Is.51.7.2Co.3.3.

h ch.4.9;11.19, Pr.6.
22,23;22.6. Ac.8,28. Ps
78.4-8. Ge.18.19, 1s.38
19. Ex. 12, 20,27;13. 8,
14,15. ver. 20-25,

3 From a word that signifies to reterate, repeat, do the same signifies to reterate, repeat, do the same thing again. This is a superior of the same children had answered admirably in a scriptural examination, a stranger imquired by what mystery they ahad misself to the same children had answered admirably in a scriptural examination, a stranger imquired by what mystery they had ments? The answer was most instructive, By having the same thing repeated to them perhaps five hundred times.—C.

said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: 'they have well said all that they have spoken.

29 Ohg that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!1

30 Go say to them, Get you into your tents

31 But as for thee, stand thou here by me, and I will hspeak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

32 Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall kwalk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

## CHAPTER VI.

1 The end of the law is obedience. 3 An exhortation thereto. 20 What they are required to teach their children concerning it.

JOW these are the acommandments, the IN statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go2 to possess it:

2 That thou mightest befear the Lord thy God, to keep all his statutes, and his commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life; and that 'thy days may be prolonged.

3 ¶ Heard therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel; 'The Lord our God is one

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And gthese words, which I command thee this day, shall be in thine heart;

7 And thou "shalt teach" them diligently

These words.



OSQUE EL-AKSA, WITH BASIN—WHERE OUR SAVIOR HELD THE CONVERSATION WITH THE LAWYER. [Deut., vi: 4-10.]—Upon one occasion the law. The language our Savior used in replying to this lawyer is found in this sixth chapter of Deuteronomy between the fourth and tenth verses. We give a picture of the Mosque el-Aksa which stands upon part of the grounds once occupied by the temple, and

is doubtless near the spot where our Savior stood when he held the conversation with the lawyer. The language used in this part of Deuteronomy is made more sacred because it was quoted by our Savior during his temptation in the wilderness. The Mosque el-Aksa is not far from the Mosque of Omar. North of the Gothic porch of the mosque is a marble fountain called the cup, and beneath this fountain is a very large reservoir or basin into which it is said the water from the Pools of Solomon were once conveyed.

unto thy children, and shalt talk of them when A.M. 2553. B.C. 1451. A.M. 2553. B.C. 1451. thou sittest in thine house, and when thou walkest by the way, and when thou liest down, Exchange Ach. 11.20. 15.30.8. Ach. 11.20. 15.30.8. Ext. 27.4 Hab. 2.2.

- and when thou risest up.

  8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine cases.

- thine hand, and they shall be as frontlets between thine eyes.

  9 And thou shalt \*write them upon the posts of thy house, and on thy gates. \*

  10 And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildedst not;

  11 And houses full of all good things, which thou filledst not; and wells digged, which thou diggedst not; vineyards and olive-trees, which thou plantedst not; "when thou shalt have eaten, and be full;

  12 Then beware lest thou forget the Lord, which thou forget thee forth out of the land of the state of they bind upon one rain a little upon one rain a l

- which brought thee forth out of the land of Egypt, from the house of bondage.<sup>5</sup>

  13 Thou "shalt fear the Lord thy God, and serve him, and shalt swear by his name.<sup>6</sup>

  14 Ye 'shall not go after other gods, of the gods of the people which are round about you;

  15 (For" the Lord thy God is a jeelous the proper was a jeelous to the proper with the addition of the word only the copte and was in the Serving of the people which are round about the Copte and Wigner Charlest Williams as it was in the Serving of the copte and was in the Copte and Wigner Charlest Williams as it was in the Serving of the Williams as it was in the Serving of the Williams as it was in the Serving of the Copte and Williams as it was in the Serving of the
- 15 (For<sup>p</sup> the Lord thy God is a jealous God among you;) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

  16 ¶ Yeq shall not tempt the Lord your God, as ye tempted him in Massah.
- God, as ye tempted him in Massah.
- 17 Ye shall diligently keep the commandments of the Lord your God, and his testimolicity to refy monies, and his statutes, which he hath com-
- and possess the good land which the LORD
- and possess the good land which the Lord sware unto thy fathers;

  19 To \*cast out all thine enemies from before thee, as the Lord hath spoken.

  20 ¶ And \*when thy son asketh thee in time to come, \*saying, What mean the testi
  21 \*\*Characteristics\*\*

  22 \*\*Lord \*\*Lord hath spoken.\*\*

  23 \*\*Lord \*\*Lord hath spoken.\*\*

  42 \*\*Lord \*\*Lord hath spoken.\*\*

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derived from a word that implies future; include those ordinances that had reference to some future circumstance, beyond, or above their present exhibition. Thus the tables of stone are called 'tables of testimony,' as not only pointing will be a some supplies of the stone of t x ch. 26. 5-9. Ex.i.ii. v.-xiv. Ps. 105. 25-38: 78. 42-55; 135. 8-12; 136. 10-21. Ne. 9. 9.10. Je.32.20,21.ch.4.34.

y Ps.91.8; 58.10. Ex 6.6,7. z Ex.3.8.ch.4.37.38 ver. 10, 11;ch.7.7, 8; 8, 5;ver.10,11.

7,8.

2 Ceremonial righteousness is here
meant—a righteousness which consisted
in fulfilling the requirements of the
Mosaic law. By so
doing the Israelite
was entitled to the
privileges of his religion, and as a reward for it he was to
promised possessions
in Canaan.—?

CHAP. VII.

1 Heb. evil.

a ver.1,17,18. Job35.
8. Pr.9.12. Ro.6.18.22.
1s.3.10. Ps.19.11. Mat.
6.33.1 Co.15.58. 1 Ti.4.
8. Tit.3.8.

b Le. 18. 5. Eze. 20.
11. Mat. 19. 17. Ro. 10. 5,
6. Ga. 3. 12. Ja. 2. 10. Ps.
119.6. 1Co. 15. 58. 2Ti. 4.
7,8.

a Nu. 15. 2. ch.31.2 9.1-3; 11.23-25. Ge.15 18-21. Ex.23.27-31; 34 11,24. Ac.13.7. Ps.44 3 78.55;136.18-22;135.11 12;105.44.ver.20-24.

12:105.44.ver.20-24

1 7en materias are enumerated in Ga.s. 18-21: and it is not surprising if in the course of about 400 years, some of them should have changed their names by absorption into greater tribes, or changed their dwellings by expulsion or emigration. Such events are constantly taking place in the history of nations.—C.

b ver. 10. 23, 24; ch.

b ver. 16, 23, 24; ch. 20,16,17. Ex.22, 20; 23. 32,33;34,12-16. Nu. 33. 53,55. Jos. 6, 17;8, 24; 10. 13,40; 11.11, 12; 6,25; 9. 15. Ju. 1, 24, Ps. 106, 34.

c Ju. 3. 6, 7; 14. 2, 3. Ezr. 9. 1, 2. Ne. 13. 23, 25. 2 Co. 6. 14 Ge. 6. 2. 2 Unless they became proselytes to the worship of JEHO-VAH.—C.

VAH.—C.

d Ex. 34. 15, 16, Ne.
13.26.1 Ki.11.2,4,9.

e Ex. 20. 5, Ju. 2.112013-7,8; 10.0, 7, ch. 32.
15-27; 6. 15; 4. 24-26;8.
19; 30. 17, 18; 29.18-27;
31.10-18.

fch. 12. 2, 3. Ex. 34. 13; 23. 24. 2 Ki. 18.4;23. 0,14. Nu. 33.52. ver. 25.

monies,9 and the statutes, and the judgments, 9 'Testimonies'— derived from a word which the Lord our God hath commanded

- 21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the LORD brought us out of Egypt with a mighty
- 22 And the Lord showed signs and wonders, great and sore,1 upon Egypt, upon Pharaoh, and upon all his household, before our eves;
- 23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.
- 24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.
- 25 And bit shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded 2us.

#### CHAPTER VII.

1 All communion with the seven nations of Canaan is forbidden for fear of idolatry, 6 for the holiness of the people, 9 for the nature of God in his mercy and justice, 17 for the assuredness of victory which God will give over them. 25 Images must be wholly destroyed.

THEN the LORD thy God shall bring thee VV into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;1

- 2 And when the Lord thy God bshall deliver them before thee, and thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them:
- 3 Neither 'shalt thou make marriages' with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.
- 4 For they dwill turn away thy son from following me, that they may serve other gods: 'so will the anger of the LORD be kindled against you, and destroy thee suddenly.
- 5 But thus shall ye deal with them; 'ye shall destroy their altars, and break down their

is beyond question. Hear Simeon Ben Joachi, 'Come | the lasting welfare of his church. What an important | and west of the Jordan. Canaanite is sometimes used yet they are all one, and joined together in one, and are not divided from each other.' C.]

REFLECTIONS.—Godliness is profitable for all

and see the mystery of the word Elohim. There are | and laborious work ought we to make of the religious three degrees, and each degree is by itself alone; and | education of our children and servants! It is very necessary to instruct them in the knowledge of God's the latter sense it is employed here. The Perizzites remarkable appearances for his church, as well as in the doctrinal principles or laws of revelation.

as a generic name for the whole descendants of Canaan; sometimes as the special name of the Phœnicians. In were not of the same race as the others. They were y Is. 41. 10, 14-16. Mar. 5. 36. He. 13. 6. Ro. 8. 31. Ps. 78.11,42-51. ch. 4. 34. Ex. vii.-xiv.

xiv.

# Ge.15.14. Ex. 3.8;
6.1,5-7; vii.-xiv.ch.11.
2-4;10.21. Jos.24.5-7. 1
Sa. 12. 8. Ne. 9. 10, 11.
Ps.78.11,42-51;105.2738. Je. 32. 20, 21. Eze.
20.69.

9 See note on ch. 4.

b Ge.17.1; 18.14. Je 30.17,27;20.11.\Sa.4.7 8. Ps.89.7; 47-2; 66.3,5 45.4 ch.10.17. Ne. 1.5 414.

c Ex. 23. 29, 30. Jos 15.63. Ju.2.21-23;3.1.

2 Heb. pluck off.

images,3 and cut down their groves, and burn A.M. 2553. B.C. 1451. A.M. 2553. B.C. 1451. their graven images with fire.

6 T For thou art an holy people unto the order the Lord thy God hath chosen the lord the lord thy God hath chosen are to be a maried and the lord thy God hath chosen are to be a maried and the lord thy God hath chosen are to be a maried and the lord thy God hath chosen are to be a maried and the lord thy God hath chosen are to be a maried and the lord thy God hath chosen are to be a maried and the lord thy God hath chosen are to be a maried and the lord thy God hath chosen are to be a maried and the lord thy God hath chosen are to be a maried and the lord the lord the lord thy God hath chosen are to be a maried and the lord the lord the lord thy God hath chosen are to be a maried and the lord thy God hath chosen are to be a maried and the lord the lord the lord thy God hath chosen are to be a maried and the lord the lord thy God hath chosen are to be a maried and the lord the lord thy God hath chosen are to be a maried and the lord the lord the lord thy God hath chosen are to be a maried and the lord the lord the lord thy God hath chosen are to be a maried and the lord the lo Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The Lord hdid not set his love upon you, nor choose you, because ye were more in number than any people; (for ye were the fewest of all

people;)4

- 8 But 'because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.
- 9 ¶ Know therefore that the Lord thy God, ch. 5. 10. Ex. 20.6. Ge. 17.7.P.S. 205.8.10. he is God, the faithful God, which keepeth covenant "and mercy with them that love him and keep his commandments, to a thousand generations:
- 10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.
- 11 Thou shalt therefore \*keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.
- which I command thee this day, to do them.

  12 ¶ Wherefore it shall come to pass, <sup>5</sup> if <sup>p</sup>ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

  13 And he <sup>q</sup>will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

  14 Thou 'shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

  15 And the Lord this day, to do them.

  26 \*\*R.9.1415.26.\*Ps.

  26 \*\*All diseases, as the progressive the 'wages of sin.'

  3 \*\*All diseases, as the progressive the 'wages of sin.'

  3 \*\*All diseases, as the progressive the 'wages of sin.'

  4 \*\*More termed second mate, food, clothing, mate, food, clothing, mate, food, all these lies that righteous judgments of a dill its, notions of a still singular these, though mediately produced by the still and which he sware unto thy fathers to give there shall not be male or female barren among you, or among your cattle.

  15 And the Lord the same the same in the same in the progressive the the progressive were the immediate follows.

  26 \*\*Roll its 25 \*\*All diseases, as the progressive termed second mate, food, clothing, mate, food, clothing, mate, food, clothing, mate, food, clothing, mate, food, clothing, mate, food, clothing, mate, food, all these lies that righteous judgments of and still is, noted all these termed second all these termed second and states in the same termed second and states lies that righteous judgments of and still is, noted and still is, noted and still is, noted and still is, noted and still is, noted and still is, noted and still is, noted and still is, noted and still is, noted and still is, noted and still is, noted and still is, noted and still is, noted and still is, noted and still is, noted and still is
- you, or among your cattle.
- 15 And the Lorp will take away from thee all sickness, and will put none of the evil sickness, and will put none of the evil diseases of Egypt, which thou knowest,6 upon thee; but will lay them upon all them that hate
- thee.

  16 And thou shalt "consume all the people which the Lord thy God shall deliver thee; the consumer the consumer that the consumer the consumer that the consumer that the consumer the consumer that the con

8 Heb. slatues or pillars.

h Ro.9.11-15,18, 21; 11.6. 1 Jn.3.1; 4.10. Ps. 115.1.

4 Abram was called alone; and when God confirmed his covenaut, Ge 12, 1-2; 15, 12, he had no children and in 200 years after his posterity, according to the promise, amount but to 70 persons, Ge. 46.27.

i cli.4.37;9.4,5;10.15, 1 Sa.12.22, 2 Sa. 22, 20, Ps.44.3.Zep.3.17.Mat. 11.26,

11.20, & Ex.32.13. He.6.17, 18. Ps.105.9.42. Ge.17, 7.8; 22.17; 26. 4: 28. 13-

/ Is.49.7.1 Co.1.9;10. 13.2Co. 1. 18. 1 Th. 5. 24. 2 Th. 3.3. 2 Ti. 2.13. He.11.11;10.23. 1 Jn. 1. 9. Tit. 1.2.

# ch.32.41.Pr.11.31. Is. 65. 6. Na. 1.2. Eze. 18.4. Ps. 21.8,9;90.7,8; 68.1,2,21.

o ch.4.1,9; 6, 1; 5, 32, 33; 8.1; 10, 12, 13; 11, 32; 12, 32. Tit.3.8. Mat.28, 29, 1 Sa.15, 22, 1 Co.15.

5 Heb. because.

# Le.26.3-13. ch.28. 1-14; ver. 8.9. Ps. 105. 8, 9. Mi.71. 20. Lu. 1. 72, 73.1 Ti.4.8.1 Co.15.58.

q ver. 7. Jn. 14.21,23. ch.28.4. Pr.20.7. Ex.23. 25. Ps.11.7;1.3; 144.12-

15. \*\* ch.28.1-14. Le.26. 3-13. Ex. 23.25,26. Ps. 144.12-15. \*\* Ex.9.14; 15.26. Ps. 105.37.ch.28.27,60.

3 The population of Syria and Palestine the present time of Syria and Palestine the present time of the present millions, i.e. about equal to the number of the Israelites at the exodus; and now more than three-fourths of the country lies desolate. Many parts of it are instead with william of the country when the crops, the flocks, and even sometimes upon the people. Were it not for the rifle some districts would be almost uninhabitable. In the country would have been diversely a rangement, therefore, that the ancient inhabitants were expelled by little and little; for had they been driven out at once, at a period when more abundant than now, and when the rifle was unknown, the occupation of the country would have been almost an impossibility—P. 4 Heb. before the

t Ge.12.3. Ps. 37. 12-

d ch.2. 15; 8. 20. Ex. 14.24. Jos. 10.24;12.7,9-24;1.5.ver.16. ech. 12.3. Nu. 33.52. Ex.23.24; 32.28; 34.13. Jos. 7.1, 21. 1 Ch.14.12. Is.30.22.ver.5.

f Jos.6.17,19,24; 7.1 ch.13,17. Le.27,28,29.

# ch.8.17. Nu. 13.32. Jos.17.16. Mat.15.31. CHAP. VIII. a ch.4.1-3;6.1-3, Ps. 119,4.6; 19, 11, 1 Co.15, 58, Mat.6.33, 1 Ti. 4, 8, Tit. 3, 8, Is.3.10; 1, 19,

7 See note on ver.

nations are more than I; how can I dispossess had rebelled against him had degraded humanity to spread were continuing to spread moral corruption over the earth; any one who will reflect on these things must admit that the command here given was righteous, and that the reason assigned for it was sufficient.

18 Thou "shalt not be afraid of them; but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt:

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the Lord thy God brought thee out; so shall the Lord thy God9 do unto all the people of whom thou art afraid.

20 Moreover, the Lord thy God will send the hornet1 among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the Lord thy God is among you, ba mighty God and terrible.

22 And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.3

34—C.

a Ex. 23.28-30. Jos. 24.12.

1 A species of wasp, about an inch in length, strong and voracious. Instances of whole nations being driven out by the state of the strong driven out at a strong driven out and in particular Aclian makes mention of the Phaselians, a people descended from the Canaanites, being driven out of their country by wasps.—Bochart, Hieroa. lib. ii. c. 13.—C.

b Ge.171.1814 [e. 23 But the Lord thy God shall deliver them unto4 thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

### CHAPTER VIII.

An exhortation to obedience in regard of God's mercy and goodness

LL athe commandments which I command A thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers.

2 And bthou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

4 Thyd raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

7 For the Lord thy God bringeth thee into a good land; a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, 17,38,28,74,11.He.12. 17,31,12,105.5 17,38,28,74,12. knewest not, neither did thy fathers know; that

- 8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oilolive<sup>2</sup> and honey;
- 9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a hland whose stones are iron, and out of whose hills thou mayest dig brass.3
- 10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.
- 11 Beware<sup>k</sup> that thou forget not the Lord thy God, in not keeping his commandments, and

- thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

  12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

  13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

  14 Then thine heart be "lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage."

  18 And when thy urb is the same that the same that the same that the same that the same that the great s bondage;
  15 Who "led thee through that great and the book of the valley of Egynt produced no parall 175." of bondage;

A.M. 2553. B.C. 1451.

d Ne.9. 21. ch. 29. 5.

22.11.R0.3.22.—C.

£ Pr. 3. 11, 12. J05 5.

7,118.2 Sa.7.14 Herz.

5-10. Ps. 80. 32; 94. 12.

Re. 3.19.

£ Ex.18.20. Ps. 25. 4;

102. 12. Ch.6. 31.

£ ch.6. 10, 11, 11. 10,

11. Ps. 104. 11, 15. 5.

10. 12. 2 Ch.6. 31.

£ ch.6. 10, 11, 15. 5.

11. Ps. 104. 10, 11; 55. 9.

10. 13. Ex. 3.8. Ezc. 20.

6. Ne.0, 22. 25. Ne.9.22-25. 2 Heb. of olive-trees

foil. 4 ch.33.25 Job 28.2. i ch.6.11,12. Ps. 103. 2; cv. cxxxv. cxxxvi. Mat.14.19,20. 2 Ch.17. 5,6. 1 Th.5.18.1 Ti.4.5.

a Shortly, ch.1.23; 1.28

1 Not actually to pass over Fordan this day,—for Moses spond on the formal thin day,—for many the formal things over formal the formal things over formal things over formal things over formal things over formal things over formal things over formal things over formal things over formal towards the Red Sea and around Moun Seir, they were this day directed to be gin preparations for

gin preparations for passing over, and taking possession of the cities and lands of Canaan.—C.

b ch. 1, 28; 3, 5; 2.10. b ch. 1, 28; 3, 5; 2.10, 105, 14, 1; 15; 11, 22; 15, 14, Nu. 13, 22, 28, 33, σ Ex. 2, 20, 33, 14-17; 34, 9, Nu. 14, 9, ch. 4, 24, He. 12, 29, Na. 1, 2, 15, 27, 4; 3, 14; 30, 27, 30, σ Ex. 23, 29, 30; 34, 11, ch. 7, 1, 2, 16, 15, 41, 10, 15, 16 Ro. 8, 31, Pr. 21, 20

the same

CHAP. IX.

a Shortly, ch.11.23;

terrible wilderness, wherein were ofiery serpents, A.M.2553. B.C. 1451. lel. All these, as ex-hibitions of beauty, stimulants of indusand scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

- 16 Whop fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end;
- 17 And thou esay in thine heart, My power, and the might of mine hand, hath gotten me this wealth.
- 18 But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.
- 19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.
- 20 As the nations which the Lord destroyeth before your face, so shall ye perish;4 because ye would not be obedient unto the voice of the LORD your God.

## CHAPTER IX.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

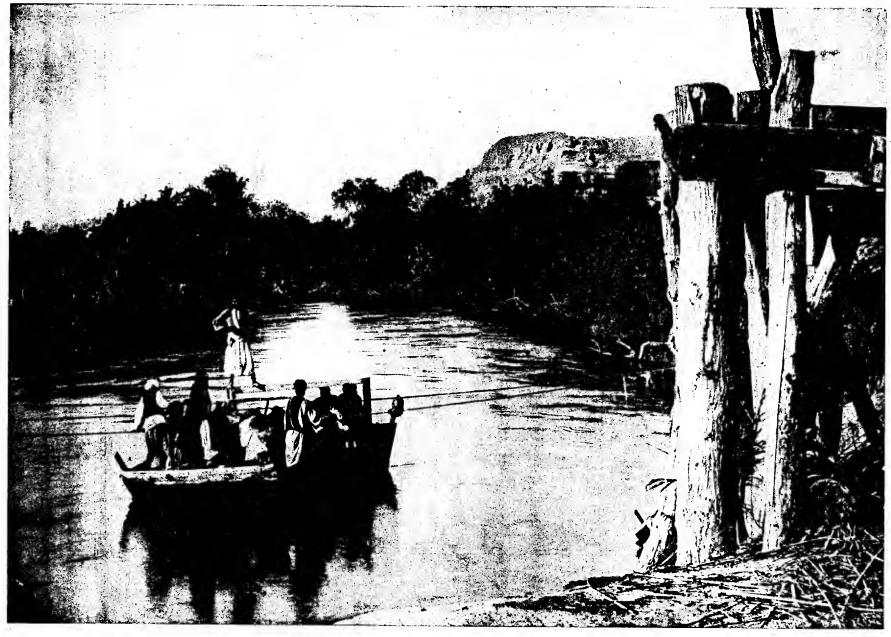
HEAR, O Israel; Thou art to pass over Jordan athis day, to go in to possess nations greater and mightier than thyself, bcities great, and fenced up to heaven;

- 2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak?
- 3 Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he dshall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.
  - 4 Speake not thou in thine heart, after that

kind, even with respect to their life or death; they may submit whatever they have into the hands of his justice. It is dangerous to contract marriage or cultivate intimacy with wicked persons, particularly such as are of a false religion; and absurd is the expectation, that by such means we shall convert them, when God hath warned us that they will corrupt and seduce us. The faith of God's free love and mercy in keeping and redeeming us most graciously constrains | this statement is evidenced by the productive powers to holy obedience; and what profit and pleasure is of all countries where the gospel even comparatively there in the faithful service of God! the most difficult | prevails, when contrasted with the 'parched land' of duties are easily performed when we attempt them in the 'rebels' against God, Ps. 68.6; and still farther, with God amidst a fig. of earthly enjoyments! for

Ver. 3. [By every word that proceedeth out of the mouth] of the Lord doth man live. Our Lord quotes these words in answer to the temptation of Satan Mat. iv., exciting him to command 'stones to be made bread.' They contain three important facts: (1) That man is naturally supported by food. (2) That the production of food, and the power of digestion and nutrition, greatly and mainly depend upon the 'word of God.' The truth of

way, to lead men to Jesus, the tree of life. To mortify our pride-commemorate our peevishness-and render the wisdom, holiness, and mercy of God familiar, let us observe the frowns and smiles of God's providence towards us. Trials are as necessary as deliverances; nor can anything hinder God from supplying us in the greatest straits. If the enjoyment of an earthly Canaan, much more should the faith of the heavenly inheritance, animate to an earnestness in universal holiness and gratitude. But how difficult is it to maintain humility of mind amidst remarkable prosperity! or fellowship the faith of God's promised presence and assistance. when the power of conscience is taken into account in this purpose, let me ; ways remember that forgetful-



ROSSING THE JORDAN—THE SACRED RIVER OF CHRISTENDOM. [DEUT., ix: 1.]

—"Hear, O Israel; Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great, and feuced up to heaven."

We give here a picture of the natives crossing the Jordan in a ferry-boat. The manner of crossing illustrated above, however, was totally different from the way the children

of Israel crossed that river under the leadership of Joshua. They forded it. There are a great many fords in the river. Dr. George Adam Smith describes the Jordan as a rapid, muddy water with zigzag curves, and the depth varying from ten to twelve feet in the sixty-five miles of descent. The descent is 610 feet from the sea of Galilee and is sometimes over forty feet a mile. Jordan means down-comer.

the Lord thy God hath cast them out from

- the Lord thy God hath cast them out from before thee, saying, For my righteousness² the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee.

  5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and gthat he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob.

  6 Understand therefore, hthat the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. 3
- necked people.3
- 7 ¶ Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto
- Lord.

  8 Alsok in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you, to have destroyed you.

  15.1.

  3 That will neither for complete, not be guide the series. In other guide the series of completence to the rein. See Ge.23 have destroyed you. have destroyed you.
- 9 When I was gone up into the mount, to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty 1,1/Ex. 24. 12-18. ver. nights; I neither did eat bread4 nor drink water: ch.10.4/5.6-21.
- 10 And<sup>m</sup> the Lord delivered unto me two tables of stone, written with the finger of God: and on them was written according to all the words which the Lord spake with you in the mount, out of the midst of the fire, in the day of the assembly.
- 11 And it came to pass, at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the "tables of the covenant.
- covenant.

  12 And the Lord said unto me, "Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

  13 Furthermore the Lord spake unto me, saying, "I have seen this people, and, behold, it is a stiff-necked people.

  14 Let me, alone, that I may destroy them, and blot out their name from under heaven:

fGe. 15. 16. Le. 18. 25.ch. 18.9-14. 1 Ti.1.9, 10. Pr. 13 17. Is. 3. 11. Je. 2.17,19. Ro. 2.8,9.

g Ge.12.7; 13. 15; 15. 18;26.3,4; 28.13,14. Ro. 15.8.

h Eze, 36, 32, Ex. 32, 9:33, 3;34, 9, Ro. 5, 20, 21, ver. 4, 5, 13, Tit. 3, 5, Ps. 115, 1.

fch.32.5.6 Ex.14.11; 16.2;17.2 Nu 11.4;14.1 -4; xvi.; 20.2;21.5;25.3 Ne. 9, 16-18, Ps. 95, 8-11;106.7-33;78 8-58.1s. 63, 10. Eze, 20. 5-26 Ne.9.16-18.

& Ps. 106, 10-22, Ex. 32.4-10.Ne.9.18

# 1 Ki 8. 9. He. 9. 4. Nu. 10. 33. ch. 5.2–21.

σ Ex.32.7,8.Ge.6.11, 12.ch.32.5.

# Ex.32.9-12. ver. 6; ch.10.10;31.27.2 Ki.17. 14.

q Ex. 32. 10. Nu. 14. 11, 12. Je. 14.11. ch. 29. 20. Ps. 9.5; 119.118,119. Pr. 10.7.

# Ex.32.11,14,15. S Ex.19.18;20.18; 24.

4 Unlike most of the miraculous re-citals of Moses, for which we have the g ver. 18.

certain organic func-tions may be inue-funcly suspended, while the vital energy of the mass is still unimpaired. — Nove, This miraculous fast-ing is intended to afford a practical jilustration of the fact declared (ch. 8, 3, that 'man doth 3), that 'man doth not live by bread only, but by every word that proceed eth out of the mouth of the Lord.'—C.

19, 20, Ne.9, 18, Ac. 7, 40,41.

и Ex.32.19. Ps.69 9; 110.139. Ep.4. 26. Zec. 11.10.

5 Not as an act of passion or effect of presocation, but an emblem of the total breach of Gods covenant, which the leolo are the people had terrible pudgment to which they were righteously liable.—C.

x ver. 9. Ex.32. 31. 3 Sa. 12. 16. 2 Ch. 20, 18 Ps.106.23. Mat.4.1.

y Ex. 32. 11-14. Ps. 76. 7; 119. 120 Hab. 3. 16.Na.1 2-7.

z Ps.50.15; 91.15; 65 2; 34. 4, 6. Ex. xxxii xxxiii. He.12.29.

a Ex.32.2-4. He.12. 6. Re. 3.19. Ja.5.15,16. Job 42.8.Ge.20.17.

b Is. 31.7; 30,22;2,18-21.Ex. 32,20.

c Nu. 11. 1, 3, 5, 34 Ex.17.7. d Nu.13. 3, 26; 20. 32.18,37.ch.1.19,46.

e Nu.13,3;14,2-4;ch. 1, 32, 33, Ps. 100,24,25; 78,22,Is.63,10.

f ver. 6, 7. ch. 31. 27. Is. 63. 10, 31. Ac. 7.51.

Is. 63.10,31. AC.7.51.

6 The whole object of Moses in recounting the various acts of sin and reheimon on the part of the Israelitats to show them that to show them that to show them to any righteousness on their part that God was pleused to give them Canaan. Instead of reward they richly deserved punishment. That punishment was the proposed of the part of the country because of sin: and the Israelites were introductive.

Israelites were intro-duced into it in the richness of divine mercy.—P.

f ver. 18.

I From comparing
ver. 9 with ver. 18. 25,
some have concluded
that Moses fasted at
three several times,
forry days and forty
natentive examination of ver. 25 will
show that it is not a
three fasted at
three fasted at
the second (ver. 16), for it
does not say 'then,
the fast of the factor of the

h Ex. 32.9,11-13; vii. -xiv.; ver. 29. Ps. 74.1,2, 18-23. Nu. 14. 13-19. Jos.7.7-9.

the two tables of the covenant were in my two hands.

- 16 And <sup>t</sup>I looked, and, behold, ye had sinned against the Lord your God, and had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded you.
- 17 And I took the two tables, and cast them out of my two bands, and brake them before
- 18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger. .
- 19 (For <sup>y</sup>I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you.) But the Lord hearkened unto me at that time also.
- 20 And the Lord awas very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.
- 21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust; and I cast the dust thereof into the brook that descended out of the mount.
- 22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to
- 23 Likewise when the Lord sent you from dKadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice.
- 24 Ye have been rebellious against the Lord from the day that I knew you.
- 25 Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the Lord had said he would destroy you.
- 26 I hprayed therefore unto the Lord, and said, O Lord God, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob: look not unto the stubbornness of this people, nor to their wickedness, nor to their sin

plains of Moab. The route lay down the Arabah, and was consequently in or near that course which they had taken

on a previous occa-sion (see note on Nu. 33. 36). Some of the stations are the same;

brought them out to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.

#### CHAPTER X.

1 God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses' suit for the people. 12 An exhortation to obedience.

priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses' suit for the people. 12 An exhortation to obedience.

AT that atime the Lord said unto me, Hew the two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables, which thou breakest, and thou shalt put them in the ark.

8 In Expansion of Said to formation of their strong and unto the first, all always a man always a man and the special said to have built the temple, and thou shalt put them in the ark.

- breakest, and thou shalt put them in the ark.
- 3 And bI made an ark of shittim-wood, and
- 3 And bI made an ark of shittim-wood, and hewed two tables of stone like unto the first, and dwent up into the mount, having the two tables in mine hand.

  4 And he wrote on the tables, according to the first writing, the ten commandments, which the Lord prake unto you in the mount, out of the midst of the fire, in the day of the assembly:

  5 And JI turned myself and came down
- 5 And I turned myself and came down from the mount, and put the tables in the ark Lord commanded me.
- 6 ¶ And⁴ the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: \*there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

  7 From the need they journeyed up to Gud. 6 ¶ And4 the children of Israel took their
- 7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.
- 8 ¶ At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to
- of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day.

  9 Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him.<sup>5</sup>

  SI seems probable that the reason for the insertion of the way the day of the exact the lord of the exact the levies were the Levies were the Lord that have no allotted possions because they were the Lord insisters. The journey here noted was part of the final one from Kadesh to the

A.M. 2553. B.C. 1451. | A.M. 2553. B.C. 1451.

4 Ps.95.7; 100.3; 119.
94:135.4; Je.14.9; Ex.
32.1183.16;84.9;6.6;19.
5,6;i.-xiv. ch.4.9-34;7.
6,18,19; 14.2; 32.9; ver.
20,27.Ge.17.7.

CHAP. X. a ch.9.25-29. Ex.34.

6 Ex. 25. 10-16; 37.

Gudgodah is doubt-less Hor-hagidgad The whole narrative, however, is very ob-scure. It ought to be remembered that be remembered; that we have here only an outline of Moses; final address to Israel, Such isolated facts of history are mentioned as bore upon the object he had specially in view—to press upon then necessity of full obedience to the law.—P.

m Ex. 34. 24; 24. 18 ch.9.9.18. 6 Or, former days. n Ex.32.14,32,33;33. 17.ch.9.19.Ps.98.6;106.

c Ex.34.4.

d Ex.34.28.ch.9.10.

3 Heb. words.

g Ex.25.16; 40.3, 20 1 Ki.8.9.He.9.4.

scarcely dare deter-mine.

h Nu.20.22-28;33.38.

f Ex. xxix. Le. viii. x.Nu.iii.iv.viii.;16.9.

33;14.9.

fEx.34.29.

o Ex.32.34;33.1.

7 Heb. go in jou

ney.

p Mi.6.8. ch.6.5,13;
11,13,22, 1 Ti.1.5 Mat.
22,37.PS.119.4 Je.7.23.
1 Pe. 1.15,16. Tit. 2.11.
12,Lu.1.74,75.

g ch.4.1,40; 5.16,29 33; 6. 1, 3,18, 24; 7, 12-14. Pr.9.12. Je. 32.39.

#1Ki.8.27.2Co.12.2 Je.51.19. Ne.9.6. Is.66 1. Ps.115.16;24.1;89.11 I Ch.29.11.1 Co.10.26.

5 ch.7.7,8; 4.37. Ex 33.18. Ro.9.11-23. Ep 2.4-8. / Je 4.4.14. Ro.2.28. Col.2.11; 3.5. Ep.4.21-24.ch.30.6;9.6.

# Ex.18.11. ch.7.21. Ps.136.2-4. Jos. ch. 22. Da.2.47;11.36.1 Ch.16. 25,26. Re.17.14;19.16.

x 2 Ch.19.7. Job 34 19. Ac.10.34. Ro.2.11 Ga.2.6. Ep.6.9. Col.3 25.1 Pe.1.17.

y Ps.103.6; 68.5; 146. 7.9; 82.3. 1s.1.7. Je.49.

z Le.19.33,34 Ja.2. 15,16.1 Jn.3.17,18. Ex. 22.21;3.7.

a ch.6.13;13.4. Mat. 4.10. Lu.4.8. b Ex.15.2; i.-xx. Is.

12.2; 60.19; 64.3. Ps.22. 3.4; 106.22; 118.29. Je 17.14; 32.20,21. Nu.xi. xiv.xvi.xxi.ch.4.34;11. 1-7. C Ge. 46. 27. Ex. 1.5.

& Nu. 4. 15; 6. 23-26. ch. 1.38. Ac.7.14. d Ge. 15. 5. ch.1.10. Nu.26.51,62. Ne. 9.23. He.11.12. / Nu. 18. 20; 26, 61, Eze.44.28.ch.12.12;14, 27,29;18.1,2. Jos.13.14, 2214.0

8 This is mentioned 8 This is mentioned as a miracle of divine mercy. Notwith-standing all the sufferings and persecutions they endured in Egypt, God blessed them with such increase as had never been known. Moses employs every and power—threatis, appeals to patriotism, gratitude—for the purpose of inciting the people tolow and serve God.—P.

10 ¶ And mI stayed in the mount, according to the first time,6 forty days and forty nights; and "the Lord hearkened unto me at that time also, and the LORD would not destrov thee.

11 And the Lord said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the Lord thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul,

13 To keep the commandments of the Lord. and his statutes, which I command thee this day q for thy good?

14 Behold, the heaven, and the heaven of heavens, is the Lord's thy God; the earth also. with all that therein is.

15 Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you, above all people, as it is this day.

16 Čircumcise<sup>t</sup> therefore the foreskin of your heart, and be no more stiff-necked.

17 For the Lord your God is "God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.

18 He doth <sup>y</sup>execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He is thy braise, and he is thy God, that hath done for thee these great and terrible things which thine eyes have seen.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee das the stars of heaven for multitude.8

a most prevailing intercessor to stand in the gap to turn away the Lord's wrath and indignation from them.

CHAPTER X. [Ver. 6. Mosera. Biblical critics generally concur in rejecting ver. 6-9 as an interpolation originating in the mistake of some transcriber. colving a difficulty always to b

ticular place called Bene-jaakan, another name for Mosera. The difficulty supposed to arise from the at Jotbath, as here asserted, will he solved by recollecting that the special separation of Levi here recounted re to the disinheritance of the tribe wer of Unon

another name for Beeroth, and encamp in the par- | store for a people when God raises up faithful ministers and earnest wrestlers at a throne of grace! Marvellous indeed are God's returns of love for hatred-of separation of the tribe of Levi at Mount Sinai, and not | mercies for rebellion and provocation; and inexcusable, therefore, is disobedience to a God so great and gracious! But it is honourable and becoming to walk in



REEK CHURCH, NAZARETH—NEAR ST. MARY'S WELL. [DEUT., x:12-22.]—"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways and to love him, and to serve the Lord thy God with all thy heart and with all thy soul," etc. Above we have a picture of the Greek Church in Nazareth, the city of our Savior. This can be very aptly placed in connection with this portion of the Word of God concerning the importance of the Law, for without Jesus

Christ the Law cannot be obeyed, for "what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." The Greek Church in Nazareth is just above St. Mary's Well, where the Mother of Jesus often came to draw water.

A.M. 2553. B.C. 1451.

and uncertain time, duration, a degree, Still, t the seasons follow

the seasons follow:

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## CHAPTER XI.

1 An exhortation to obedience. 2 by their own experience of God's great works, 8 by promise of God's great blessings, 16 and by threatenings. 18 A careful study is required in God's words. 26 The blessing and curse is set before them.

THEREFORE athon shalt love the Lord 1 thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 ¶ And bknow ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm,

and, and his stretched-out arm,

3 And this miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how the made the water of the Red sea to overflow them as they pursued after you, and how the Lord hoth whole while misses of mercy and the made the water of the Red sea to overflow them as they pursued after you, and how the Lord hoth destroyed them unto this day.

Lord hath destroyed them unto this day.

\*\*Ench was at their chariots the which who and the water of the Red sea to overflow the misses of mercy and in the whole while misses of mercy and who will be a sea to overflow the misses of mercy and the misses of misses of mercy and the misses of misses of mercy and the misses of mercy and the misses of misses of mercy and the misses of misses of mercy and the misses of misses Lord hath destroyed them unto this day;

ord hath destroyed them unto this day;
5 And what he did unto you in the wilderses, until ye came into this place.

##Parts 12-16, los.
16,7,150,021105,021.
341,713,138.07,733
241,713,138.07,733
241,713,138.07,733 ness, until ye came into this place;

ness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance¹ that was in their possession,² in the midst of all Israel:

7 But your eyes have seen all the great acts of the Lord which he did.³

8 Therefore³ shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it;

9 And that ye hmay prolong your days in the land, which the Lord sware unto your atherent to give unto them, and to their seed, a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence we seen as the land of Egypt, from the land whence we seen as the land of Egypt, from the land of Egypt from the land of Egypt from the land of Egypt from the land of Egypt from the land of Egypt from the land of Egypt from the land of Egypt

may be strong, and go in and possess the land whither ye go to possess it;

the land, which the Lord sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot,4 as a garden of herbs:

11 But the land, whither ye go to possess | Liki g. 3 | lead 6 | Err. 5 | Sp. 33 | Right 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | See 1 | S it, is a land of hills and valleys, and drinketh character of the rain of heaven. water of the rain of heaven;

12 A \*land which the Lord thy God careth5 for: the leyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year.6

13 ¶ And it shall come to pass, <sup>m</sup>if ye shall the south they be

A.M. 2553. B.C. 1451.

CHAP, XI. a Lu.1.74,75 ch.10. 12:0 5,13;12,1. Le.8.35;

δ ch.4.9,23,36. c 1\_e.26.18. ch.8.2,3, 5i3 24i4-34,9.26.

d' Ex. vii. - xiv. Ps. 78. 11-15:105-25-38; 130 10 -15: Ne. 9.10; ch.; 15: 19: 105-24, 5-7; Ju. 10 11: 1 Saize 8: 18: 03: 0-14: Je. 32: 20;21; Ac.; 30;13:17;

o Ps. 104 14, 15, Joel 2.19,22,24. · Heb. give.

# ch. 4.9, 23; xiii.; 29. 18;8.19. He. 3.12; 2.1; 4. 1,13. Job 31.27. 1 Jn. 5. 21.

\* Ps. 119. 11. ch.6 8. Ex.13.9, 16. Pr.3.1;7.2, 3;6.20-23.

Constantly

w ver. o. Ex. 20, 12, ch.5.16.Pr.4.10. Ps.89. x ver.13.ch.4.2;6 1, 3. Mat 22.37; 4 10 Ac. 11.23 Tit.2.11,12.1 Ti. 4.8.

y Ex. 3. 8; 23. 27-31; 34.11,24. ch. 7. 1, 2, 22, 23;9.1-3.

z Jos. 1 3; 14, 9, Ge. 15, 18-21. Ex. 23, 23, 23; 34, 34-11-13 Ju. 2, 1-3 2 Ch.9.26 Nu.34.3-12, 1 Ri.4.21,24.

Ki.4.1.24.

§ The possession of the whole I and of the whole I and of primms are the I and of the I are th f ch.8 7-9; 6. 10. 11. Ge.27.28, Ex. 3.8, Eze. 20.6. Je.2.7. & Ps.65.9-13; 132.13, 14;87.2.3. Is.62.12. 5 Heb. seeketh.

a ch.2.25 Jos.1.5; 2 9:5.1.Ex.23.27. 6 In countries near the equator the sen-sons of wind and caun, and the sen-perfectly are thoust perfectly and their changes can be proposed at-ed with considerable certainty; as we ap-proach the north or the south, they be-6 In countries near 6 ch. 30, 15-20. Le xxvi.ch.xxvn.-xxxii. 9 For the meaning of a biessing and a curse, see notes on Ge.1.22,28, 2, 14, 17. hearken diligently unto my comandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul,

14 That "I will give you the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And 'I will send' grass in thy fields for thy cattle, that thou mayest eat, and be full.

16 Takep heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And then the Lord's wrath be kindled against you, and he ashut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

18 Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 Ands ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou tshalt write them upon the door-posts of thine house, and upon thy gates:

21 That your "days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 T For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him;

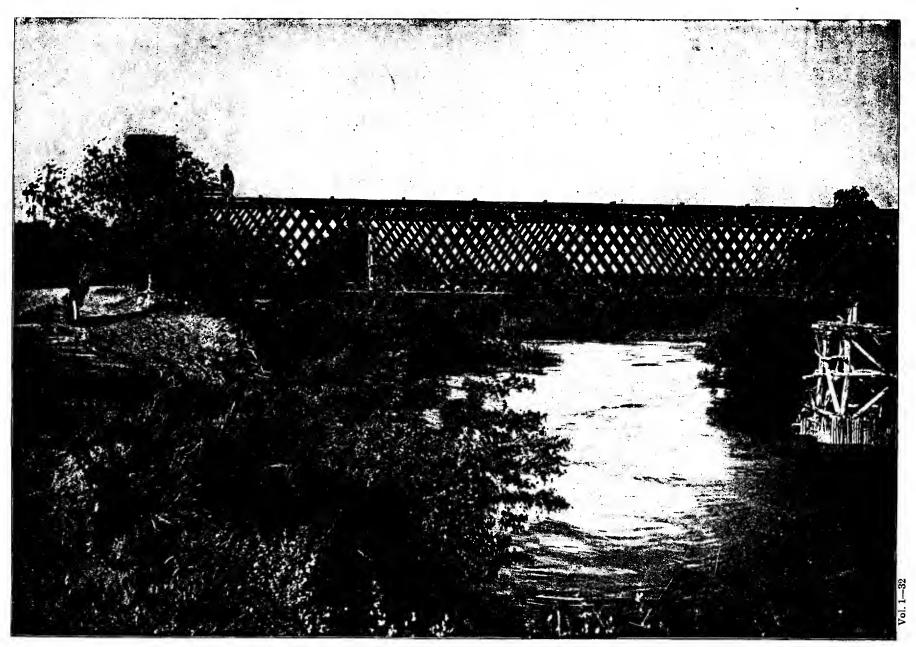
23 Then, will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.8

25 There ashall no man be able to stand before you: for the LORD your God shall lay the fear of you, and the dread of you, upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse;9

c ch.28.1-14. Le. 26 3-13 ls. 3 10; 1. 19 Ro. 2 7,10 l's 10 11 1 T1.4. 8,1 Ca.15 58. 27 Ac blessing, if we obey the commandparched soil, and prepared it for the sowing of the seed. | us which neither time nor age should ever efface. And Local



THE BRIDGE OVER THE JORDAN—NEAR WHERE THE JEWS SET UP IN DAN THE GOLDEN CALF. [Deut., xi:31.]—"For ye shall pass over Jordan, to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein." The particular bridge illustrated in the picture is over the Hasbany prong of the Jordan. It is called the Bridge of Jacob's Daughters. It is three miles from Dan, and on the direct road from Jerusalem to Damascus. The Jordan as we

see it in the picture is very wild because of the deep gorge through which it dashes down. The banks on either side are lined with oleanders, willows, honey-suckles and other sweet and flowering shrubs. The noise of the water, and the charming scent of the flowers, together with the natural scene combine to make this place romantic and beautiful. The bridge is very old, and is assigned by tradition to the time of the Romans.

ments of the Lord your God, which I command you this day:

- 28 And a curse, if ye will not obey the commandments of the Lord your God, but
- commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

  29 And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.¹

  30 Are they not on the fother side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign gover against Gilgal, beside the plains is the champaign of the control of the contr
- champaign gover against Gilgal, beside the plains of Moreh?

  31 For ye shall pass over Jordan, to go in to possess the land which the Lord your God criveth you and ye shall possess it and dwell space.

to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

CHAPTER XII.

1 Monuments of idolatry are to be destroyed. 4 The place of God's western side, in the service is to be kept. 15, 23 Blood is forbidden. 17, 20, 26 Holy things must be eaten in the holy place. 19 The Levite is not to be forsaken.

29 Idolatrous practices are not to be inquired after.

THESE are the "statutes and judgments which the Lord God of thy fathers giveth thee to possess it, "all the days that ye live upon the"

\*\*Plant country.\*

3 This verse is obscure, and has been down the statutes of the statutes are statutes and place of God's western side, in the discount of the service is to be kept. 15, 23 Blood is forbidden. 17, 20, 26 Holy things must be eaten in the holy place. 19 The Levite is not to be forsaken.

THESE are the "statutes and judgments the land which the Lord God of thy fathers giveth thee to possess it, "all the days that ye live upon the"

\*\*This country.\*

3 This verse is obscure, and has been down the statutes of the statutes are statutes are statutes are statutes are statutes are statutes and judgments the land which the Lord God of thy fathers giveth thee to possess it, "all the days that ye live upon the" to possess it, call the days that ye live upon the earth.

- 2 Ye<sup>d</sup> shall utterly destroy all the places wherein the nations which ye shall possess<sup>1</sup> served their gods, upon the high mountains, and upon the hills, and under every green tree.
- 3 And ye shall overthrow2 their altars, and oreak their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.
- out of that place.

  4 ¶ Ye shall not do so unto the Lord your God.

  5 But hunto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his 'habitation' shall ye seek, and thither thou shalt come:

  6 And kthither ye shall bring your burnt
  6 And kthither ye shall bring your burnt
  6 And kthither ye shall bring your burnt
  6 And kthither ye shall bring your burnt-

A.M. 2553. B.C. 1451. A.M. 2553. B.C. 1451.

d ch. 28.15-68;27.14-26. Le. 26. 14-30. Is. 1. 20;3.17. Ro. 2.8.9. Ga.3. 10. Pr. 13.21. Je. 2. 17, 19; 4.18; 5.25; 6. 19; 16. 19. Eze. xvi. xx. xxiii.

e. ch. 27.12-26. Jos. 8. 20-28.

A.M. 2553. B.C. 1451.

tutions of Moses all looked forward to a fixed place of worship, instead of the morable tabernacle constructed in the worship of God in spirit everywhere—saying. Thou shall love the Lord thy God with all thine heart —yet certain outward extra from the construction of worship of God in spirit everywhere—saying. Thou shall love the Lord thy God with all thine heart —yet certain outward extra from extra from the served for one place. This precaution was intended to guard against the inventions of will-worship and peril for idolatry, while it also typined invite in settintions into the one temple of the 'body of Christ,' and the concentrating of all worshippers around lus one sacrifice, Jin. 22. Ref. 715; 21.22.—C.

\*\*INU. 18. 10. Ver. 12. / Nu. 18. 10. ver. 12.

5 One great object of the Mosaic ordinances was to associate the idea of God's goodness and presence with food, so that every call of bodily hunger or thirst might lead the soul to Aunger and Murst after his right every gratification of the appetite might lift up the heart in thankfulness to the Giver of all good—C.

m Ps. 128, 2, ch. 15 10; 23,20; 28,3-13. Le

n Am.5.25, Ac.7.42. 2 Sa.19.6.1 Ch.13.4. Ju. 17.6;21.25.

o 1 Ki. 8.56. 1 Ch. 23. 25. He. 4. 3,9,10. Mat. 11. 28,29. Is. 57. 2. Re.

6 It seems that when the Israelites we when the Israelites we will be the seems of

CHAP. XII.

# ch.41,2,5,6,9; 5.1; 6.1-3;xii.-xxvii. b Nu.15,1.ch.4.1. c ch.11.1.1 Ki. 8.40. Ps. 104 33. Job 17.9. Pr.

p Ex. 34. 24. Le. 25. 18, 19. Ju. 8. 11;18. 7. 1Ki. 4. 25.

q ver.5,6,14. Je.7.12. Jos. 18. 1. I Ki. 8.13-44. Ps.78.60,67-69. 2 Ch.6. 6,8.16;33.7.

7 Heb. the choice your vows.

r ver.7,18,19. Ne.8.
10. Ex.23.14-17; 34.23,
24. 1 Sa.1.3,4.ch.14.26,
27;10.9.

5 Nu. 18,20,23,24;26.
62, ch. 10.9;14,27,29;18.
1,2.
2 ver. 6,7,11. Nu. 22.
41; 13.1,14,28,29. 1 Ki.
12.28.2 Ki. 17.9-11

2 ver. 5, 6, 11, 13. Ps. 78. 60, 68, 69, ch. 14, 23; 15, 20; 16, 2-16; 17, 8; 18. 10; 26, 2; 31, 11. Jos. 18. 1. Ki. 8, 13, 29; 9, 3.

xver.22;ch.15,22;14 5, all may eat it as common food.

y ch. 15.23. Ge. 9. 4. Le.17.10.12.13;3.17;7. 25.27;19.26, 1 Sa.14.32. Eze.33.25.ver.23-25. z ver. 6, 7,11-14; ch. | hand:

vows, and your free-will-offerings, and the firstlings of your herds and of your flocks:

- 7 And there ye shall eat before the LORD your God; 5 and ye mshall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.
- 8 Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.
- 9 For ye are not as yet come to the rest and to the inheritance which the LORD your God giveth you.6
- 10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that pye dwell in safety;
- 11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there: thither shall ye bring all that  ${f I}$ command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the Lord.
- 12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.

13 Taket heed to thyself, that thou offer not thy burnt-offerings in every place that thou seest:

- 14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.
- 15 ¶ Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: "the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.
- 16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.
- 17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy. oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine

(a (l) (d) L form the Town

shall choose, thou, and thy son, and thy daugh-

ter, and thy man-servant, and thy maid-servant, and thy maid-servant, and thy maid-servant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto.

19 ¶ Takec heed to thyself that thou forsake not the Levite as long as thou livest¹ upon the earth.

20 ¶ When the Lord thy God dshall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thy soul longeth to eat flesh,) thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If² the place which the Lord thy God.

A.M. 2553. B.C. 1451.

\*\*Whits the union and maid-servant and maid-servant and maid-servant in the probibition of the fourth command.

\*\*Whits the union and maid-servant and maid-servant and maid-servant religious of another, any law of God which he active union, in the religious care, tenderness, and sympathy which superiors owe to their servants, so that while the active of the command that the probibition of the fourth command.

20 ¶ When the Lord thy God dshall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thy soul longeth to eat flesh,) thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If² the place which the Lord thy God.

\*\*Whits the union and maid-servant and maid-se

21 If2 the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roe-buck and the hart is eaten, so thou shalt eat them; the unclean and the clean shall eat of them alike.

23 Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it thou shalt pour it.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go wells with thee, and with thy children after thee, when thou shalt do that which is right in the wilderness they killed all their animates they k the sight of the LORD.

26 Onlyh thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the Lord shall choose.

27 And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the Lord thy God: and the blood of thy \*sacrifices shall be poured out upon the altar of the Lord 3333 thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When<sup>m</sup> the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest5 them, and dwellest in their land,

mem, and dwellest in their land,

30 Take heed to thyself, that thou be not

"ch. 7.4 16.25.26.
Ex. 23.13.31. Le. 18.3
Ju. 23.33.31. Le. 18.3
Ju. 23.33.31. Le. 18.3
Ju. 23.33.31. Le. 18.3
Ju. 23.33.31. Th. 5.36.
Sat 15.23.21. Th. 5.36. snared by following them, after that they be | ver 3.4. 6 Heb. after them.

A.M. 2553. B.C. 1451.

A.M. 2553. B.C. 1451.

7 The heathen in general believed that each country, city, and village had special over its welfare another to special over its welfare and that in order to most per propirate of the propirate

# Le.18.21; 20.2. Je 7.31; 32.35. Eze. 20.31 3.37. Mi.6.7.ch.18.10

9 This horrible worship was notoriously oracted an ontoriously oracted from Camana. Christians can now scarcely imagine such combined folly and wickedness possible But, alas! if their look around daughters as a recklessly sacrificed to the 'pomps and daughters' as a recklessly sacrificed to the 'pomps and fashion of this world that passeth away,' 1CO.7.31.—C.

q ch.4.2; 13.18; 5.29, 32;11.32,33.Jos.1.7.Pr. 30.6.Re.22.18,19.Mat. 28.20.

CHAP. XIII.

a 2 Pe.2. 1, Is, 9 15 28.7. Je.23. 25; 2. 8; 14. 14; 27.9. 1 Ki.18.19-22. Eze.13.3,4 Zep.3.4

b Ex.7.22. 1 Ki,13.3 Mat.24.24.

c ch.18.22. Re.13.13, 14. 2 Th. 2. 9-11. Mat, 24.24;7.22.

d 1 Jn.4.1. Ep. 4.14. 1 Co. 11. 19. 1 Jn. 2. 19. Ac.17.11.

fch. 10. 12, 20; 6. 13. Mat. 4. 10. 1 Jn. 5. 21. Mi. 6. 1. Tit. 2. 11, 12. Phi.4.8.

g ch. 18.20. Je. 14.15. Zec. 13.3.

h ver. 1, 2. Ex. vi.

1 Heb. spoken re volt against th LORD.

0 ver.4. 8 Heb. abomin

b ch.10.9;ver.19. c ch.14.27. Ne. 10. 39. 1 Co.9. 10–14. Ga. 6.6. 1 Ti. 5. 17. Mal. 3. 8,9.

1 Heb. all thy days. d Ge.28.14;15.18-21 ch.19.8; 11.24. Ex.23

e ver.15; ch.14.5; 15.

3 This was for the ordinary purposes of food, not as sacri-fices. All sacrifices were to be presented at one chosen spot; hut animals killed for food might be killed and eaten anywhere.

4 Heb. be strong. fver.16. Ge.9.4.Le. 3.17; 7.26; 17.10-14.ch. 5.23. 1 Sa.14.32. Eze.

g Is.3.10; 1.19; 48.18, 19. Ps.112.2.ver.28;ch, 13.18.

h ver.6.7,11,18. Le.1.5,8,13.

i ch.17. 7, 12; 19. 19; 21.22; 22.24; 24.7.1 Co. 5.13.He.12.15,16. 2 Ti. 2.16, 17. Re.2.2,6. ver. \* Peace-offering, Le.i. iii; 7.15. Nu.vii. 1 Ki.8.63.ver.7.

<sup>2</sup> The government of Israel was a pure theocracy. God was their king. The sin here described was a casting off of God's authority, and consequently amounted to high-treason.—P. / Mat.28.20.1 Co.15, 58. ver.1,25. Ps.19.11. Is.3.10; 1.19. Tit.2.11, 12;3.8.1 Ti.4.8. m Ge.15. 18-21. Ex 23. 31; 34. 11, 24. Ps. 78. 55; 44. 3; 135. 10-12;136. 17-22. ch 7.1,16,24;9.3; 11.23-25. Jos. vi. - xxi,

& ch.17.2. Ge.43. 34. Mi.7. 7. Pr.18.24. 2 Sa. 1.26.1 Sa.18.1. 5 Heb. inheritest or possessess them.

/Col.2.4 Ep.4.14.2 Ti. 3. 6. Jude 4. 1 Jn.5. 19.Ps.147.19,20.

m ch.32.16-18.Ju.5. 8; 2:13; 10.6. 1 Ki. 11.5. 7.2 Ki.17.30,31.

destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will J

do likewise.7

31 Thono shalt not do so unto the LORD thy God: for every abomination8 to the Lord which he hateth have they done unto their gods; for even their sons and their daughters they have

burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor

diminish from it.

### CHAPTER XIII.

1 Enticers to idolatry, 6 how near soever unto thee, 9 are to be stoned to death. 12 Idolatrous cities must be utterly destroyed.

F there arise among you a eprophet, or a L dreamer of dreams, and giveth thee a bsign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt anot hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul.

4 Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and e Ge.22.1, Ex.15.25, ch.8.2.2Ch.32.31.1 Pe. 1.7. Ja.1.12. cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath hspoken to turn you away1 from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in: so shalt thou put the evil away from the midst

6 ¶ If kthy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, lentice thee secretly, saying, Let us go and serve other gods, "which thou hast not known, thou, nor thy fathers;

7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the *other* end of the earth.

- 8 Thou shalt "not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou pchin. 16: 19. 13. 21; pchin. 16: 19. 13. 21; pchin. 16: 19. 13. 21; pchin. 16: 19. 13. 21;
- conceal him;

  9 But pthou shalt surely kill him: thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

  10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

  11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this
- shall do no more any such wickedness as this or forced by torture
- shall do no more any such wickedness as this is among you.

  12 If the thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,

  13 Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

  14 Then shalt thou sinquire, and make search, and ask diligently: and, behold, if it be truth, and the thing certain, that such abomination is
- and the thing certain, that such abomination is wrought among you;
- 15 Thou shalt surely "smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.
- 16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof
- burn with fire the city, and all the spoil thereof every whit, for the Lord thy God; and it shall be an heap for ever; it shall not be built again.

  17 And there shall cleave nought of the cursed² thing to thine hand; "that the Lord may turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; 6

  18 When thou shalt hearken to the voice of the covery whit, for the Lord the state of the sport of the solon that the curse may turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; 6

  18 When thou shalt hearken to the voice of the course of the state of the curse of the state of th
- 18 When thou shalt hearken to the voice of the Lord thy God, to keep all his command-

А.М. 2553. н.С. 1451. A.M. 2553. B.C. 1451.

n 2 Jn. 10. Ex. 20. 3. Pr.1.10,15. Ga. 1.8,9. 1 Jn.5.21. σ ch.7. 16; 19. 13. 21;

a Ju.i. 12. Ga. 3. 26. 1 Jn.3.1-3.2 Co. 6.18. b Le.19.27, 28; 21. 5. 1 Ki.18. 28. Je. 10. 6, 7; 41.5;47.5;48.37.1 Th.4. ;. c ch.7.6; 26.18, 19; 4

2 Derived from a Greek word, intimating that the 'hinder' part of the body is white. The Arabic transporters of wild goat. Gesenius, deriving it from a word signifying to spring or bound, refers it to a species of gazette or anticipe.—Limals a These control of the first time, ptolably because the people were about to

ple were about to enter Canaan, where they abounded. In the desert most of them were not found, 

4 Heb. bondmen. r ch. 17. 13; 19.20; 21. 21. Pr. 21. 11;19.25. 1 Ti. .20. 5 Jos.22. 11, &c. Ju.

20.1,2. t Lawless naughty men, Ju. 19.22. 1 Sa. 1. 16; 2 12; 10.27; 25.25. 2 Sa. 16.7; 20. 1. 1 Ki. 21. 10. Pr. 19.28.2 Co. 6.15.

# 1 Jn.2.19. Jude 19. ch.4.19.2 K1.17.21. x ch.17.4; 19.18. Job

x ch.17.4; 19.18. Job 29.16.
5 Here again the excellence of the divine law is most apparent; nothing is to be taken on vague

-C. y ch.7.2,16;2.34.Re. 17.16,12.18;19.3. los.b. 21,24,20.Ex.22.20.Le. 27.28.

J.Le.11.3,1 Co.215. Lu.1.6 Ac.1.11:24.16. Ps. 12. 11. 4-8. Tit. 1. 10. 2 Ti.3.2-5, Ke.2.18. 27.2 Pe.2.18-22. A. Le.11.9, Ro.13.14. Ac.20.21.Ga.5.6. J. L. 11.10. Ga.6.15. Ja. 12.5. Lb.13.3.5. Unclean beasts, birds, and fishes, can be easily distinguished, but the species can seldom be more than conjectured, but the species can seldom be more than conjectured. When the species can be easily distinguished, but the species can be easily distinguished, but the species can be easily distinguished, but the species can be easily distinguished. The Scriptures do indeed was unnecessary to the great ends of the law, and therefore is wisely withheld. The Scriptures do indeed graph and the species of mere arrangement the Scriptures beCHAPTER XIV.

1 God's children are not to disfigure themselves in mourning. 3 What may, and what may not be eaten, 4 of beasts, 9 of fishes, 11 of fowls, 21 That which dieth of itself must not be eaten. 22 Tithes of divine services. 23 Tithes and firstlings of cattle to be caten before the Lord. 28 The third year's tithe of alms and charity.

TE are the children of the LORD your God. ■ Ye<sup>b</sup> shall not cut yourselves, nor make any baldness between your eyes for the dead:

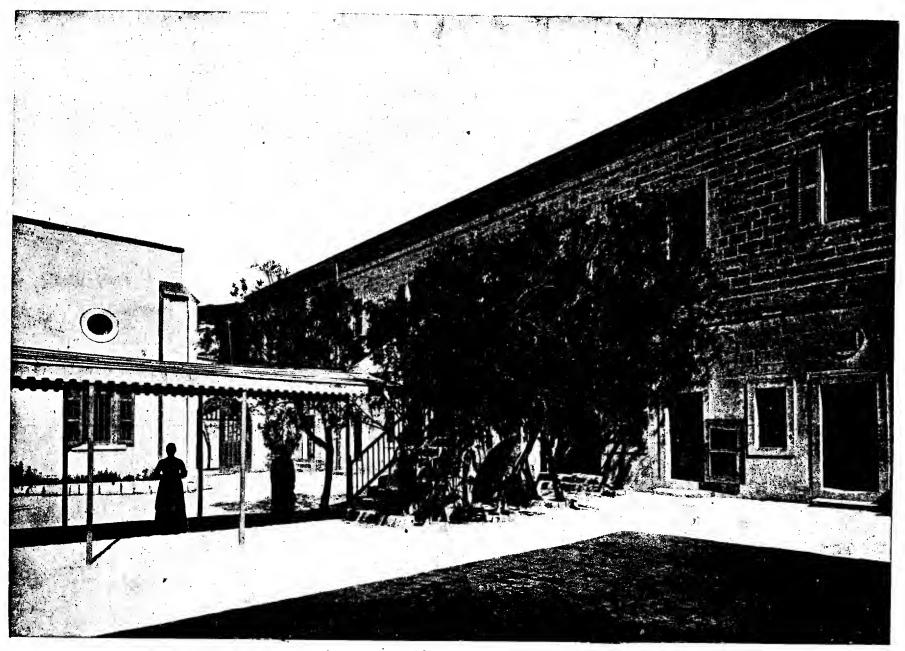
- 2 For thou art an holy people unto the LORD thy God; and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.
- 3 ¶ Thou<sup>d</sup> shalt not eat any abominable

4 These are the beasts which ye shall eat: The ox, the sheep, and the goat,

- 5 The hart, and the roe-buck, and the fallowdeer, and the wild goat, and the 'pygarg,' and the wild ox, and the chaniois.3
- 6 And fevery beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye
- 7 Nevertheless gthese ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto
- 8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass.
- 9 ¶ These<sup>h</sup> ye shall eat of all that are in the waters; all that have fins and scales shall ye
- 10 And 'whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11 ¶ Of all clean birds ye shall eat.

- 12 But these are they of which ye shall not eat:4 the keagle, and the ossifrage, and the os-
- 13 And the glede, and the kite, and the vulture after his kind,
  - 14 And every raven after his kind,
- 15 And the 'owl, and the night-hawk, and the cuckoo, and the hawk after his kind,
- 16 The little owl, and the great owl, and the
- & Le.11.13-15.Ps.14.1-5.Ro.iii.-xiv.Tit.3.3.Ep.2.2.3.2 Ti.3.2-5. / Le.11.16-19.Is.27.11
  1 Th.5.7.Ep.5.8:4.18.19.



OURTYARD OF THE ENGLISH ORPHANAGE—NEAR THE SITE OF THE HOME OF JOSEPH AND MARY. [Deut., xiv: 21.]—"And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God." All the sacrifices and offerings made to God in the Old Testament history of the church were types of the sinless One who was to come, and who was to bear in his own body the sins of the whole world. "For by one offering, He hath perfected forever

them that are sanctified."—Hebrews, x:14. "But with the precious blood of Christ as of a lamb without blemish and without spot."—I. Peter, i:19. "That he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy, and without blemish."—Eph., v:27. We give as an illustration of this portion of Scripture a scene in Nazareth where the great offering without blemish, Jesus Christ. grew up.

17 And the pelican, and the gier-eagle, and the cormorant,

m Le. II 20 Phi. 3.

18 And the stork, and the heron after her ind, and the lapwing, and the bat.

m Le. II 20 Phi. 3.

18, 19, 2 Ki. 17, 38-41.

Titi. 17, 38-41.

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Titi. 17, 38-41.

Titi. 17, kind, and the lapwing, and the bat.

unclean unto you: they shall not be eaten.

20 But of all clean fowls ye may eat.

21 ¶ Ye o'shall not eat of any thing that dieth of itself: thou shalt give it unto the pstranger that is in thy gates, that he may eat it, or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God. Thou shalt not see the a kid in his mother's milk.

22 ¶ Thou shalt struly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 ¶ And thou that the field before the Lord the Gentle by the stan ard of the cereby the stan are the stan are the stan are the stan are the stan are 21 ¶ Ye 'shall not eat of any thing that dieth

23 ¶ And thou that eat before the Lord that the place which he shall choose to ace his name there, the tithe of thy corn, of thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest 24;127.15.02.12;00.21. learn to fear the Lord thy God always.

24 ¶ And "if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee:

25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lorn thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth6 after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth:7 and thou shalt eat there before the Lorn thy God, and thou shalt rejoice, thou, and thine household.

alt rejoice, thou, and thine household.

27 And the Levite that is within thy gates; out shalt not forsake him: for he hath no part with the same in their banduers to their south nor the wind never become a same to their banduers to their banduers.

28 And the Levite that is within thy gates; out their banduers to their banduers to the same that the thou shalt not forsake him: for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou ashalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

29 And the Levite, (because be hath no bull lay it up within thy gates)

28 And the Levite, (because be hath no bull lay it up within thy gates)

A.M. 2553. B.C. 1451. | A.M. 2553. B.C. 1451.

₱ Ex.12.43,45.

28.2-14 Lc.20,3-12.

8 It appears from this command that the whole tithe produce of every third year, instead of being taken up to the sanctuary, and dedicated the collected in each town and village, and distributed among Levites, strangers, fatherless, and without the collected in the collected among and distributed among the content of the collected in the collected and the collected in the collected and distributed among the collected and distributed among the collected and distributed the collected and the collected and charity, a special promise is attached to it in the last clause of ver. 29.—P. 5 Why give gratis to a stranger, or sell to an atien, that which the Jew was himself forbidden to eat? (1)

the lending of hi hand.

b ch. 23. 20. Eze. 46. 17. Mat. 25. 14. Lu.19. 13. Jn. 8.35. 2 Or, to the end that

18 21 Ch. 18.112.17, 18; 26,121942 28,29.
I Ch. 12. 6,7,11,12,17, 18; 15,19,20, 16.5000 ththe and firstling, u Ge. 15, 18. Ex. 23. 31. ch. 12.2111.14.
x Shiloh, Jos. 18. 1.
Ps. 78.60. Je.7.12, and afterwards Yerusalem, Ps. 78.68,69, 2 Ch. 66. tem, PS.78.68,69.2 Ch.
6.6.

y Mat. 21. 12. ch. 12.
12.18.
6 Lusteth, the original meaning of the word is strongly desireth or loveth. This permission paye no

render tolerable in the church, Ac. 10, 3,9 -15;11.1-18.—C.

FEx.23.19; 34.26. 1 Th.5.22.Ro.12.2.

s Le. 27, 30-33, Nu. 18 21, ch.18.1;12.17,18;

stretch or loweth. This permission gave no license to gluttony, epicurism, or drunk-enness, the eating or drinking being 'bed of the words - thou, Lord, seest me, in the spirit of thanks-giving to him that 'furnishes their table,' and to the glory of should be their 'chief end,' their table end.'

7 Heb. asketh of thee.

\* ch. 12, 12, 18, 19;
ver.29. Ne.10.39. Ga.
6.6 1 Co.0.13,14. 1 Th.
5.12,13.1 Ti.5.17.

d Pr.3.9,10;11.24,25 10.22. Eze.44.3 Mal.3 10,11. 2 Co.9.6-10. Ge

CHAP. XV.

a Le.25.2-4. Ex.21. 2;23.10,11.ch.31.10. Je. 34.14. Lu.4.18. Is.61.1, 2;63.4. 1 Heb master

there be no poor among you.

among you.

3 The translators have placed on their margin a different rendering, thus—To the rendering, thus—To the rendering, thus—To the rendering, thus—To the rendering the renderin

c Pr. 14.21; 11.24,25 28.27. Is. 58.10,11.

α ch.4.1;6.1,3;11.13 23. Phi.1.27. Ps.19.11 1s.1.19,20;3.10,11.1Co 15.58.1 Ti.4.8.Tit.38. e ch.28.12,44. Ps.37 21,26.Pr.22.7.

at 26, Fr. 22.7.

4 Wealth is here set forth as the source of real power. It is exemplified at the present moment in Europe and Western Asia. The influence which rich Jews exercise upon the affairs of nations can scarce by be conceived.—P.

f 1 Jn. 3. 16,17. Ja. 2. 15,16. Pr. 21.13; 19.17. Mat. 18.30. Is.32.8. Ac.

Mat. 18.30. 18.32,8, Ac. 20.35,
g Mat. 5.42. Lu.6.34
-36. 2 Co.9.5,6. Ps. 104.
28;145.16. Pr. 31.20. ver. # Pr. 23. 6; 28, 22. Mat. 20. 15. ch. 28. 54,

part nor inheritance with thee,) cand the stranextra constant the fatherless, and the widow, which to the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thme hand which thou doest.8

### CHAPTER XV.

1 The seventh year a year of release for the poor. 7 It must be no hindrance to lending or giving. 12 An Hebrew servant, 16 except he will not depart, must in the seventh year go forth free and well furnished. 19 All firstling males of the cattle are to be sanctified unto

AT the end of "every seven years thou shalt make a release.

2 And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release.

3 Of a foreigner thou mayest exact it again, but that which is thine with thy brother thine hand shall release;

4 Save<sup>2</sup> when there shall be no poor among you;3 for the LORD shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it:

5 Only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day.

6 For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.4

7 If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother;

8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

9 Bewareh that there be not a thought in thy wicked<sup>6</sup> heart, saying, The seventh year, the

his service; that the ways of religion abound with joys and pleasures, and afford the surest grounds of thankfulness; and that there is the greatest advantage in kindness to God's ministers, the poor, the fatherless, and widows. Let him therefore demand what he will for his service out of my outward estate, and may I give it cheerfully and seasonably! God loveth a cheer-

assembling before God, to render us faithful in absolutely poor. A law which, as an auxiliary to the fuses to supply the idle or the profligate, but in the lanother Mosaic poor-laws, we believe to be more preservative of good character in the poor, more exciting to benevolence in the rich, more encouraging to individual industry, and in the end more economical to the nation, than any other poor-law of mere human devising. C.]

guage of a suffering child, crying to its heavenly Father in its distress, and making known its wants to him who 'feeds the ravens when they cry,' and 'will not disregard the sighing of the needy.' C.]

REFLECTIONS. - In this year of release I behold the acceptable, the evangelical, and the eternal year of Ver. 6. [Lend. The Jews, ever since the time of God's redeemed; in which we, infinite debtors to the CHAP. XVI.

a Ex.12.2-11, 43-49, &c. Le.23.5. Nu.9.2-5; 28.16,1 Co.5.7,8.

δ Ex.xii. xiii.; 34.18;

c Nu. 28. 16-23. Ex. 10.5.2 Ch.35.7.ch.12.5, 6;ver.5-7.

d Ex.12.15.18,19;13. 6,7;34.18:23.15. Le. 23. 6. Nu. 28.17. 1 Co. 5. 8. Zec.12.10.

eEx.12.33,34,39;11

FEx.34.18.25; 23, 15; 12.15,18,19; 13.6,7. Le 23,6, Nu.28.17, 1 Co. 5, 7,8.

g Ex.12.10. Le.7.15

h Or, kill,ver.2;ch 12.5,6.

i Ex.12.6. He. 1.2,3 9.20.1 Pe.1.19,20. Mat 27.40-50.

& Ex.12.8, Ps.22.13-

23.15.

year of release, is at hand; and thine eve be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against hand he cry unto the Lord against hand he cry unto thee

10 Thou shalt ksurely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.7

11 For the poor shall never cease out of the land: therefore I command thee, saying, "Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ And rif thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou 'shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him.

15 And thou pshalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, q if he say unto thee, I will not go away from thee; (because he loveth

will not go away from thee; (because he loveth thee and thine house, because he is well with thee;)

17 Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant 'for ever: and also unto thy maid-servant thou shalt do likewise. 

18 It shall not seem 'hard unto thee when thou sendest him away free from thee; for he hath been worth a 'double hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

19 All' the firstling males that come of they have done in the firstling males that come of they have done in the passage that they were independently and the passage that they were independently and they have done in the passage that they were independently and the passage that they were independently and the passage that they were independently and the passage that they were independently and the passage that they were independently and the passage that they were independently and the passage that they were independently and the passage that they were independently and the passage that the passage that they were independently and the passage that they were independently and the passage that the passage

work with the "firstling of thy bullock, nor shear the firstling of thy sheep:

20 Thou shalt eat it before the LORD thy God year by year, in the place which the LORD shall choose, thou and thy household.

21 And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, 

a ch.12.16,23. Ge. 9 4.Le.3.17; 7. 20; 17. 10, 12,14. 1 Sa.14.32. Eze

7 It is manifest from this verse that in regard to the poor at least the release was to be absolute. Whatever had been lent, if it could not be repaid before the year of release—if overty rendered payment indeed payment in delt was pooled by the could be the same of the could be a supported by the could be a

/ Mar. 14.7. Jn. 12.8. Mat. 20. 11.

m ver. 8, 10. Ex. 23. 11. Le. 19. 10. Job 16.19. Pr. 14. 21, 31: 10.17; 22.9; 28.27; 31. 20. Ps. 112.9.

n Ex.21.2. Je.34.14. Le. 25. 39-41. Jn. 8.3: 36. Ro.7.4.1 Co.9.21.

o Le.25.42,45.Pr.30. 9; 3.27.28. Ep.1.3;3.19. 1C0.3.22.Ro.8.32.Col. 2.10;3.11.

# ch. 16.12. Le. 25.42. Ex. 20. 2 &c. Ep 2.1-22. Tit. 2.11-14. Lu. 1. 74.75

q Ex.21.5-11. Ps.40

r Le. 25. 39-42, till death, or the year of

8 For ever. This phr ise aiways signifies that the thing of which it is spoken is unlimited in time. It is an absolute for ever where no limit exists, as when it is said. The Lordshall, and the said, and the said of the condition of the said of t

s ver. 14.

t Lu. 17. 7, 8. Is. 16.
14; 21. 16. Hired servants stayed three years, and this stayed six.

# Ex 13.2,12; 34. 19. Le.27.26. Nu.3. 10; 18. 17.Col.1.15,18. Re. 14.

1 When the passover was first instituted, the lamb was over was first instituted, the lamb was over was first instituted, the lamb was over was first instituted, the lamb was over was first instituted on the door-posts, and the first houses of the lamb was over all to be taken to the taken to taken to the taken to taken to the

/ver.3,4. Ex. 12. 15, 16·13.6. Nu. 28. 17-19. Le.23.6-8.

2 There is no contradiction between ver, 3 and 8: ver, 3 requires seven days of unleavened bread, but ver, 8 prescribes a solemn assembly on the seventh, which had not been specified in ver. 3.—C.

m Ex 23. 16; 34. 22. Le.23.15-21. Nu.28.20 -30. 1 Co.16.8. Ac, ii.-xix. It prefigured the descent of the Holy Ghost.

4 Or, sufficiency.

n Besides Le. 23.17 -20. Nu. 28, 27-31. ch. 26.1-11. y ch.17.1. Lc.22.20-5 Rather, a centri-

unclean and the clean person shall eat it alike as the roe-buck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAPTER XVI.

1 The feast of the passorer, 9 of weeks, 13 of tabernacles. 16 Every male must offer, as he is able, at these three feasts. 18 Of judges and justice. 21 Grores and images are forbidden.

BSERVE the amonth of Abib, and keep the passover unto the Lord thy God: for bin the month of Abib the Lord thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore esacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there.

3 Thou<sup>ā</sup> shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; (for ethou camest forth out of the land of Egypt in haste;) that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And there shall be no leavened bread seen with thee in all thy coast seven days; <sup>q</sup>neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not \*sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt \*roast and eat it in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents.1

8 Six<sup>1</sup> days<sup>2</sup> thou shalt eat unleavened bread, and on the seventh day shall be a solemn assembly to the Lord thy God; thou shalt do no work therein.

9  $\P$  Seven<sup>m</sup> weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the Lord thy God with an tribute of a free-will-offering of thine hand, which thou shalt mive unto the Topp the Cod according on

thy God, thou, and thy son, and thy daughter, A.M. 2553. B.C. 1451. and thy man-servant, and thy maid-servant, and 18 221,7.18. Ex. 1.11.1. the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name

- Lord thy God hath chosen to place his name there.

  12 And Pthou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

  13 Thouq shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine.

  14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

  15 Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord this following the grades of society bend and namonize to get the
- which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands; therefore thou shalt surely rejoice.
- 16 Three times in a year shall all thy males appear before the Lord thy God in the males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and "they shall not appear before the Lord empty.

  17 Every "man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."

  18 Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

  19 Thou shalt not wrest judgment: thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

  20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

  21 Thou shalt not plant thee ba grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee.

  22 Neither's shalt thou set thee up any image. Which the Lord thy God hetath place which he shall choose; in the feast of

- 22 Neither shalt thou set thee up any image,4 which the Lord thy God hateth.

### CHAPTER XVII. 1 The things sacrificed must be sound. 2 Idolaters must be slain.

-XIV 9 Ex. 23. 16; 34. 22. Le. 23. 34-36, Nu. 29. 12

-38. 6 Heb. floor, and hy wine-press. rver.11;ch.12.12,18; 26.11. Ne. 8, o. &c. Ic

-C. 5 Nu. 29. 12-38. Le. 23.34-39. \* Ex.23.14-17; 34.22,

23. # Ex. 23. 15; 34. 20. Pr.3.9,10. Ro.12.1 x Le.27.8. Ezt. 2.69. 1 Pe. 4. 11. 1 Co.16.2. 2 Co.8.12-14. 8 Heb. according to the gift of his hand.

<sup>9</sup>This was in addi-tion to all tithes and

c ch.4.19. Job 31.26. Eze.8.10.2Ki.17.10;21. 3. Is.34.4. Je.8.2;33.22; 7.22,23.

d ch.13.14;19.18. Jn e ch.22.24.13.10. Le 24.14,16. Jos 7.25.

f Nu. 35 30, ch. 19, 15, Mat. 18 to In. 8, 17, 2 Co. 13, 1, 1 Ti. 5, 19, He, 10, 28,

<sup>2</sup> See note on Nu. 35 30, and on De. 13. 9.—C.

g ch. 13, 5 9; 19, 19, Ac. 258. This made witnesses cautious in their testimony, and afraid to imitate what they had seen.

A Ex. 18,26;21.13,20, &c. 2 Ch.19.8-zo, Nu. 35.10-33. 1Ki.3.16,&c. ch.19.4,10,11. 3 The necessity of

S The necessity of courts of appeal, and of final resort, has been discovered in all civilized countries; but in such control of the such control

k ver.12; ch.21.5;19. 17. Je.18, 18, Mal.2.7, 2 Ch.19.8-11, Hag.2.11.

/ Mat. 23. 2, 3. ch. 3.

m Nu.15.30. Ezr.10. 8.Ho.4.4. ch.10.8;13.5, 11. He.10.20-29. Mat.

4 Heb. not hearken.

the presence of civil and mittary officers, rendered the gate or the adopting guards and the properties of summary jurisdiction; for cases requiring more deliberate consideration places of greater principle of the production of

blemish, or any evil-favouredness: for that is an abomination unto the LORD thy God.

- 2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant,
- 3 And liath gone and served other gods, and worshipped them, either ethe sun, or moon, or any of the host of heaven, which I have not commanded;
- 4 And it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel:
- 5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones till they die.
- 6 Atf the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.2
- 7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people: so thou shalt put the evil away from among you.
- 8 ¶ If<sup>h</sup> there arise a matter too hard for thee in judgment,3 between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates; then shalt thou arise, and get thee up into the place which the Lord thy God shall choose:
- 9 And thou kshalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment.
- 10 And thou shalt do according to the sentence which they of that place which the LORD shall choose shall show thee; and thou shalt observe to do according to all that they inform thee:
- 11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left.
- 12 ¶ And the man that "will do presumptu-Ously, and will not hearkent unto the 5m

DEUTERONOMY XVIII. 13 And all the people shall hear, and fear, A.M. 2553. B.C. 1451. A.M. 2553. B.C. 1451. a d do no more presumptuously.

14 ¶ When thou art come unto the land which the Lord thy God giveth thee, and shalt 10.12, 13.1Ch.22.1c. Je. possess it, and shalt dwell therein, and shalt possess it, and shalt dwell therein, and shalt riki.4.26;10.26,28. say, p1 will set a king over me, like as all the ps. 20,7. Is 31.1-3. Je. 42.10, &c. Ezc. 17,15.

nation: that are about me;

15 Thou ashalt in any wise set him king over thee whom the Lord thy God shall choose: thing over thee; thou mayest not set a stranger over thee, which is not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away; neither shall he agreatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him the set of the set of cavalry.

25 Extra No. 14.2 and the set of

throne of his kingdom, that he shall write him a copy of \*this law in a book, out of that which is before the priests the Levites:

19 And vit shall be with him, and he shall read therein all the days of his life; that he Mat.6.2413.22.1 Ti.6. may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them:

20 That 'his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left;  $to^a$  the end that he may prolong his days in his  $to^a$  the end that he may prolong his days in his  $to^a$  the end that he may prolong his days in his  $to^a$ 

o Nu.15.2,18. ch.7.1; 18.9;26.1,9.Jos.1.13. p 1 Sa.8.5-7.

s Ex.14.13. Nu.14.3, 4.ch.28.68.Ho.11.5. Je. 42.15.

t Ge.2.24. Mal.2.15. Mat.19.5. 1 Ki.11.1-4. Ne.13.26.

xch.3r.9,26. 2 Ki.22.

v Jos. 1, 8, Ps. 119, 24, 97-100, ch. 6, 6-9; 11, 18 2 Ti. 3, 15-17, Jn. 5, 39; 20, 31.

\* Ps.13r 1,2. ver 11; ch.4.2; 12.25,28,32; 5 29,32;11.32.

7 The law here referred to, which the king was to copy, or here to the first was to copy, or here to the first was to copy, or here to the first was to copy, or here to the first was to the first was it was reserved in the keeping of the priests. What a noble lesson this is for the kings and the kings with the first was th

CHAP. XVIII.

a Nu. 18, 9-21,23,24; 26.62. Jos.13,33; 18.7; 14.3. ch. 10,9; 12,19; 14. 27,29. 1 Ti.5.17. 2 Ti.4. 7,8.1Pe.5.3,4.

δ The offerings of the Lord, Jos. 13. 14, 33;18 7.

c Peace-offerings, ch. 12.6.27. Ex. 10.25; 29.22-28. Le. 10.14,15; 7-30-34. Nu. 18.18.

d Ex. 22. 29; 23. 19. Le. 23. 10, 17. ch.26.9, 10. Nu. 18. 12, 24.

e Ex.28.1; 29. 1, &c. Le. viii. ix. Nu. 3 10; xvi.xvii.; 25.13.1 Co.9. 11-14.He.5.4.

f Nu.35. 2. Ps. 27. 4; 26 8. ch. 12. 5, 6; 16. 2. Some Levites ren-dered themselves constant attendants at the tabernacle or temple

g 1 Ch.24.1,2.

h Heb. his sales by the fathers. Le. 25. 32. He might sell what property he had in his own city.

1 That is, any private property his father might obtain by purchase and leave to his son, t Ki. 2. 26. le. 32.7,8. Ac. 4. 37.—C.

kingdom, he and his children, in the midst of Israel.7

# CHAPTER XVIII.

1 The Lord is the priests' and Levites' inheritance. 3 The priest's due. 6 The Levite's portion. 9 The abominations of the nations are to be avoided. 15 Christ the prophet is to be heard. 20 The presumptuous prophet is to die.

THE priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren; the Lord is their inheritance, as he hath said unto them.

3  $\P$  And this shall be the priest's due from the people, from them that offer a csacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The d first-fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose;

7 Then he shall minister in the name of the LORD his God, <sup>9</sup>as all his brethren the Levites do, which stand there before the LORD.

8 They shall have like portions to eat, \*besides that which cometh of the sale of his patrimony.

worship of God, to copy after the example of wicked and idolatrous men; his worship is pure and spiritual; he regards not the external appearance; but they who worship him, must worship him in spirit and in truth.

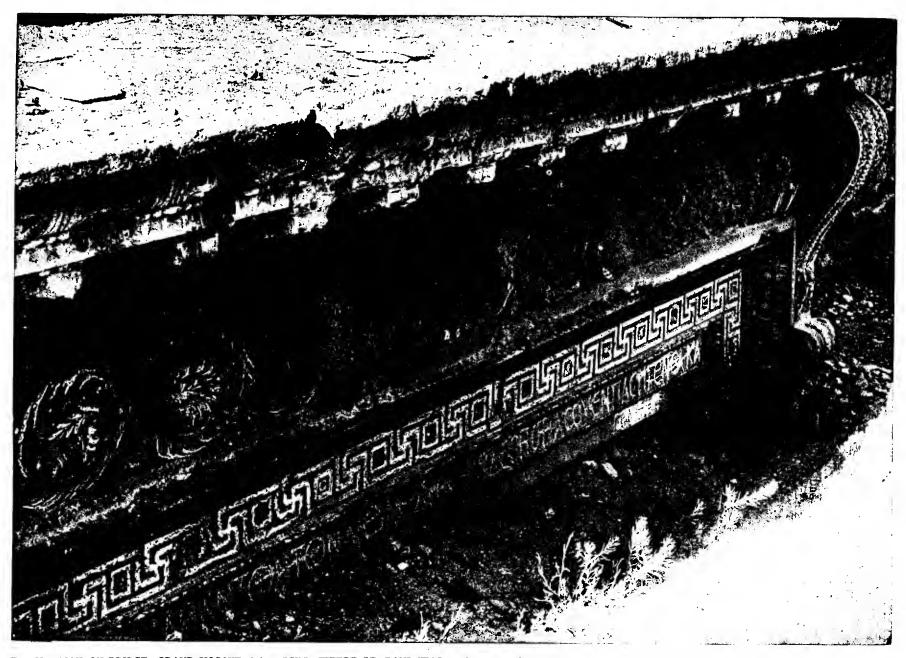
CHAPTER XVII. [Ver. 12. At first sight this seems a hard law, and even cruel, that the person who should object to or fail to carry out the sentence of priest or judge in any civil case should be put to death. It would have been both unjust and cruel had the priest been a mere temporal ruler; but he was the commissioned minister of God, and it is implied here that in cases of great difficulty and delicacy, such as those referred to, he should ask counsel of God. God, therefore, was the real judge in the case; and a refusal to submit to his judgment was treason against heaven. P.]

Ver. 14. [I will set a king over me, like as all the nations that are about me. Moses, foreseeing by the prophetic spirit that the tide in popular opinion would one day turn in favour of monarchy, so far from pronouncing any authoritative opinion concerning theoretical forms of government, addresses himself, by divine direction, to propound the true maxims and principles of all government. And when the period foreseen by Moses arrived, and the people demanded

and remarkable integrity. But dangerous is it, in the | as possible, that others may hear and fear. But, in matters of life and death, nothing less than the clearest evidence should be admitted. Great care must be taken at once to maintain the just rights of subjects and the lawful authority of magistrates: and we must obey, not only for wrath, but also for conscience sake. To rebel against the lawful orders of government is to commit treason against the majesty of heaven. But, in order to secure respect to their government, magistrates ought to be deliberately set up: they ought to avoid whatever gratifies their lust or tends to corrupt them. God's word should be the supreme standard of their determinations. Piety, prudence, humble con-descension, and equity should run through the whole of their conduct. No day should pass without reading of God's word. The fear of God powerfully induces to an obedience to his commands. And the higher our station is, the more exemplary and humble our conversation ought to be. Religion is the best security of thrones, and every other honour: and even in this world there is a great reward in keeping God's commandments.

the part of the people, on the part of those who slaughtered slain-offerings. P.]

Ver. 10. [Divination. This appears to be a general name for all the particular forms that follow, viz .--Observer of times. Some derive it from a word signifying a cloud; others, amongst whom is Gesenius, from a word signifying an eve. This is the most probable meaning, and includes every form of threatened injury to person or property from what is called an evil eye. -An enchanter. A pretended diviner by serpents, or the positions and movements of other animals. -A witch. One who resorts to charms, &c., for the injury of another.—A charmer. Most probably those who pretended to charm serpents, and produce strange effects by rhymes and incantations. - Consulter with familiar spirits. According to the Hebrew, a consulter with Ob. Thus, the Pythoness at Delphi, in Greece, pretended to be inspired by Apollo. - Wizard. 'A cunning man,' one who pretended to know secret things, past, present, or future. - Necromancer. One who pretended to consult or raise the dead, as the word signifies. -All these pretended arts are the products of ignorance, the nurses of superstition, and the forerunners and CHAPTER XVIII. [Ver. 3. And the two cheeks abettors of idolatry, and therefore most righteously condemned of God. C.]



INSCRIPTION ON BRIDGE, GRAND MOSQUE, DAMASCUS—WHERE ST. PAUL WAS CONVERTED. [Deut., xviii:15-19.]—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." The prophet referred to in this verse is the Lord Jesus Christ. He was the one who was to come in the fullness of time, who, according to Isaiah, was to be called the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, and

who was to sit upon the throne of David, and upon h s kingdom to order it, and to establish it with judgment, and with justice from henceforth even forever. How strange that upon the Grand Mosque in Damascus we should find written in Greek on the hridge: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." The Grand Mosque, an illustration of which we give above, is the most famous place of Mahommedan worship in Damascus.

1 Heb. inheritest or possessest. b Ex. 2L 13. Nu. 35.

- 9 T When thou art come into the land which A.M. 2553. B.C. 1451. the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those | Sd. 28.7, VET. 11-14.15. nations.
- 10 There 'shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,
- spirits, or a wizard, or a necromancer.
- ne that maketh his son or his daughter to pass hrough the fire, or that useth divination, or an bserver of times, or an enchanter, or a witch, 11 Or a charmer, or a consulter with familiar pirits, or a wizard, or a necromancer.

  12 Fork all that do these things are an bomination unto the Lord: and because of nese abominations the Lord thy God doth rive them out from before thee.

  13 Thou shalt be perfect with the Lord thy iod.

  14 For these nations, which thou shalt possess, 2 hearkened unto observers of times, and 2 possess, 3 hearkened unto observers of times, and 2 possess, 4 hearkened unto observers of times, and 2 possess 2 possess 3 abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.
- God.

- sess,² hearkened unto observers of times, and unto diviners: but as for thee, the Lorn thy God hath mot suffered thee so to do.

  15 ¶ Then Lorn thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, 'like unto me; unto phim ye shall hearken;

  16 According to all that thou desiredst of the Lorn thy God in Horeb, in the day of the assembly, saying, 'Let me not hear again the voice of the Lorn my God, neither let me see this great fire any more, that I die not.

  17 And the Lorn said unto me, 'They have well spoken that which they have spoken.

  18 I' will raise them up a Prophet³ from

- well spoken that which they have spoken.

  18 Is will raise them up a Prophet3 from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

  19 And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.

  20 But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall we know the word which the Lord hath not spoken?

  Was menored to reter the Israelites were recommanded not to apply in any difficulty to enhance the apply in any difficulty to enhance the prophet. &c. If we restrict the reference restrict the refer
- not spoken?
- ot spoken?

  22 When a prophet speaketh in the name of water. Act a damage of the control of the thing follow not, nor come to the control of the thing follow not. the Lord, bif the thing follow not, nor come to 3 pass, that is the thing which the Lorn hath not rinking, spoken for the many the man spoken, but the prophet hath spoken it pre- | a ch.7.17;8.17;9.4. sumptuously: thou shalt not be afraid of him

i Le.18.21; 19.26,31; 20.2,6, 27. Ex. 22, 18, 1 Sa.28.7. ver. 11-14. Is.

These three cities were to be selected in the midst of the land, and were thus distinguished from the season of the land, and were thus distinguished from the season of land, and the control of the refuge on the east of Jordan, To the believer they are a striking embiem of the refuge on this side death, and the refuge from the refuge of 4. 1 Or upright, or sincere, Ge.6. 9; 17. 1. Mat.5. 48. 1 Co. 2. 7. 2 Co.1.12. Tit.2.12. <sup>2</sup> Ot, inherit.

8 Hieb, smite him in life.

8 Iteb, smite him in life.

fch.21.22. Je. 26.11,

16 Lu.24.20.1 Ti.13.

9 Heb. from yesterday the third day,

g ch.12.20; II. 24.25,

Ge.15.18-21; 28.14 Ex.

23.31. 23. 31. h ch.12.32; 6. 25; 10 12. Mi.6.8. Lu.1.6. 1 Whether these last three were ever added, is uncertain.

last three were ever added, is uncertam.

2 The Israelites did not keep all God's commandments. They did not contrary, they were guilty of repeated and gross acts of rebellion. Consequently 'all the land promised to Abraham to Abraham to the tribes—from Dan to the tribes—from Dan to Beersheba—was only a fragment of the control of the tribes—from the Nile to the tribes—from the tribes—from Dan to Beersheba—was only a fragment of the Euphrates. It does not appear, therefore, that the three additional cities of reliage were ever the control of the first of the

3 Heb. in life.

A Ex.21.14 IX.12.28

34. Ge.9.6 Ex.21.29, 14.23.16.2417,20. Nu.

35. Le.2417,20. Nu.

35. Le.2417,20. Nu.

36. S. Le.2417,20. Nu.

4 In a country
where walls, hedges,
and other such fences
were, and still are,
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b Je.28.8.9. He. 2. 3.

giveth thee, and thou succeedest1 them, and dwellest in their cities, and in their houses;

2 Thou<sup>b</sup> shalt separate three cities for thes in the midst of thy land,2 which the Lord thy God giveth thee to possess it.

3 Thou shalt prepare thee a way,3 and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this is the case of the slayer which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;4

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head<sup>5</sup> slippeth from the <sup>6</sup>helve, and lighteth upon his neighbour, that he die; the shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him;8 whereas he was not worthy of death, inasmuch as he hated him not in time past.9

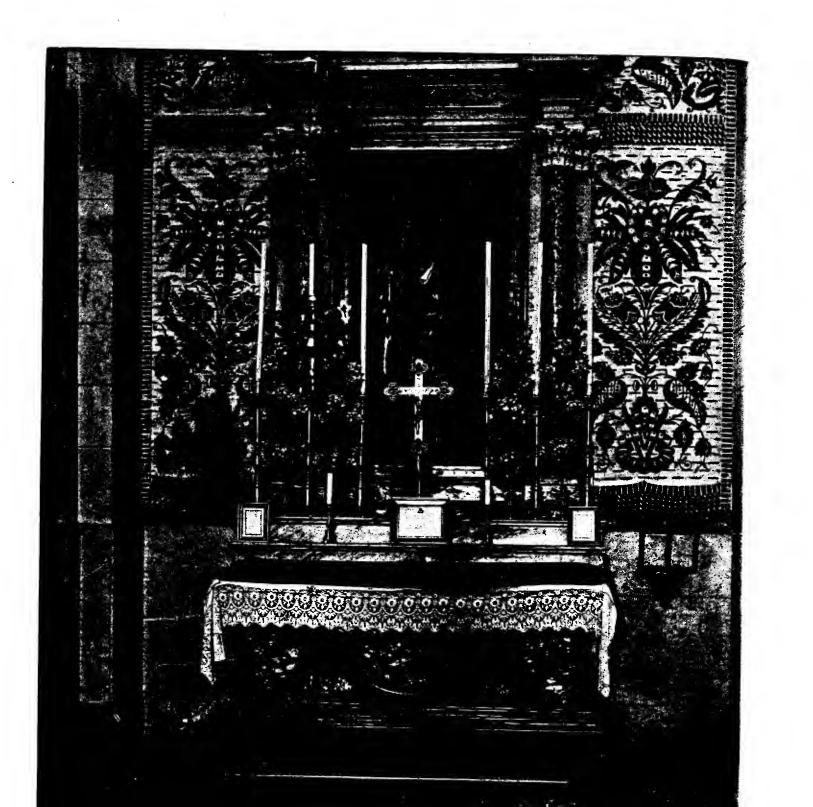
7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

- 8 And if the Lord thy God senlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers:
- 9 If h thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add1 three cities more for thee, besides these three:2

10 That innocent blood be not shed in thy land, which the Lorn thy God giveth thee for an inheritance, and so blood be upon thee.

- 11 ¶ But \*if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him3 mortally that he die, and fleeth into one of these cities;
- 12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.
- 13 Thine eye shall not pity him; but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

14 ¶ Thou<sup>n</sup> shalt not remove thy neighbour's land-mark,4 which they of old time have



4 Melt. Thus only such as were hearty and courageous went to the battle.

5 Inferior officers.

l Heb. to be in the head of the people, 2 Ch.13.12.

o Ju.1.28,30. Jos. 16. 10.1 Ki.9.21,22. Le.25.

₱ Ps. 120.7;68.30.

g Ps. 44. 2-4; 18. 37-42:118.10-12.Ex.23.33. ch.7.2,4. Pr.13.14. ver.

7 Heb. spoil.

s The cities of Canaan, Nu. 21.2 ch. 7.1-3.16, Jos. 6. 17, 25; 8.24;10.28,40;11.11, 12;

9 See note on Le.
18. 28 for the special
sentence of extirpation pronounced
against the seven
nations.—C.

# Nu. 33, 55, Jos. 23, 13, Ju. 2, 3, ch. 7, 4, Ps. 106, 34-36,

9.25.

m ver.15. # 2 Sa.20.18,19. Zec. 9.10 Ep.2.17.15.57.19.

42,44.

sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man, to testify against him that which is wrong;5

17 Then both the men, between whom the controversy is, shall stand perfore the Lord, before the priests and the judges which shall be in those days:

18 And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother;

19 Then shall ye do unto him as he had thought to have done unto his brother: so shalt thought the evil away from among you.

The wronged spiritual spiritual servenced in spiritual such is the obscurity of rights, and evidence, that they be the parties are horn, case in which a Christian may go to large in which a Christian may go to large in spiritual such is the obscurity of rights, and the purity of performed and priesting in the purity of his cause of the purity of his moties.—

2 ch.13.14.17.4.2 Ki. 8.31.9.2.Ch.13.14.17.4.2 Ki. 8.31.9.2.2 Ch.13.14.17.4.2 Ki. 8.31.9.2.2 Ch.13.14.17.4.2 Ki. 8.31.9.2.2 Ch.13.14.17.4.2 Ki. 8.31.9.2.2 Ch.13.14.17.4.2 Ki. 8.31.9.2.2 C 17 Then both the men, between whom the

thou put the evil away from among you.

fear, and shall henceforth commit no more any such evil among you.

shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

1 The priest's exhortation to encourage the people to battle. 5 The officers' proclamation who are to be dismissed from the war. 10 How to use the cities that accept or refuse the proclamation of peace. 16 What cities must be devoted. 19 Trees for man's meat must not be destroyed in the siege.

hou put the evil away from among you.

20 And those which remain shall shear, and ear, and shall henceforth commit no more any uch evil among you.

21 And thine eye shall not pity; but that life hall go for life, eye for eye, tooth for tooth, and for hand, foot for foot.

CHAPTER XX.

1 The priest's exhortation to encourage the people to battle. 5 The more proceeded on a distribution who are to be dismissed from the war. 10 How was the cities that accept or refuse the proclamation of peace. 16 that cities must be devoted. 19 Trees for man's meat must not be warroyed in the siege.

WHEN thou agoest out to battle against thine enemies, and seest horses and chatters, and a people more than thou, be not first of them; for the Lord thy God is with nee, which brought thee up out of the land of gypt.

2 And it shall be at least the state of the procedure and the contractive missies. It is not proceeded at low the contractive missies, but against simple missies, but against simple missies, but against simple missies, but against simple missies, but against simple missies, but against the proceeded at low the low the proceeded at low the proceeded at low the proceeded at low the proceeded at low the proceeded at low the proceeded at low the proceeded at low the proceeded at low the proceeded at low the proceeded at low the proceeded at low the proceeded at low WHEN thou agoest out to battle against riots, and a people more than thou, be not afraid of them; for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the 'priest shall approach

and speak unto the people,

- 3 And shall say unto them, Hear, O Israel; Ye approach this day unto battle against your enemies: let not your hearts faint; fear not, and do not 2tremble, a neither be ye terrified because of them:
- 4 For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.
- 5 ¶ And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

  3 And what man is he that hath planted a grant of the solution of the letter of the l 5 ¶ And the officers shall speak unto the
- o And what man is he that hath planted a \$\frac{1}{2.5 \text{ALISAC.20}} \\ \frac{1}{2.5 \text{ALISAC.20}} \ vineyard, and hath not not not heaten of it? let him

5 Or, falling away. # ch.17.8,9. Ps. 82.1, 2-2 Ch.10.6.

6 Suits at law frequently originate from dishonesty, from coveteusness, or from a contentious and revengeful spirit. But such is the ob-

f The Mosaic institutes were decidedly opposed to be supposed to b

8 All cities of the nations which lay around Canaan, of Edomites, Moabites, Ammonites, Syrians, &t.

5 ch. 13. 11; 17. 13; 22. 21,22,24; 21, 21, Pr. 21. 11;19.25. 1 Ti.5. 20.

f Ge. 9. 6. Ex. 21. 12, 14, 23-25. Le. 24. 20. Mat. 5.38.

CHAP. XX.

σ ch.2.21; 7.1; 25.17, 19. Ju. 3. 12.28;11. 4.12. 2 563.10. 2.6 Ps. 33.16,17. δ ver.3,4.8. 2 Ch. 13. 12;32.7,18. Is.7.4; 41. 0-16. Ps. 118.6;28.7;20.

7. c Nu.10.0; 31. 6. Ju. 20.27, 28. 1 Sa. 14. 18. 2 Ch. 13.12. 1 Heb. be tender. 2 Heb. make haste. d ver. 1:tch. 1.30; 22. Is.41.10, Is.16. Ro. 8. 3. Pr. 21.30 Ch. El. 20. Ch. 4.20. La. 14. No. 4.20.

e ch. 16. 18, i.e. gen-ral officers of the

1 Let it be remembered that this command emanated from God, the Judge of all the earth—not from man. It was a part of God's just and wise government. As a holy ruler, having regard to the best interests of mankind terests of mankind it was necessary en-tirely to sweep away a nation so steeped in the grossest cor-ruption.—P.

2 In these times cities often stood a siege of several years, as the be-siegers had no can-

also go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make 5 captains of the armies 1 to lead the people.

10 ¶ When thou comest nigh unto ma city to fight against it, then "proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be otributaries unto thee, and they shall serve

12 And if it will pmake no peace with thee, but will make war against thee,6 then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and rthe cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.

15 Thus shalt thou do unto all the scities which are very far off from thee, which are not of the cities of these nations.

16 ¶ But sof the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:9

17 But thou shalt utterly destroy them: namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thec:

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.1

19 ¶ When thou shalt besiege a city a 2long

4 Heb. in

/ ch. 20. 20-26. Nu

m Ge.34.8; 29.18,20. Ju. 14.2,3.

5 Ot, suffer to grow. Heb, make

o Ps.45.10.Lu.14.26 Mat.10.37.

shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down, (for<sup>3</sup> the tree of the field is man's life,) to employ 4 them in the siege:

20 Only the trees which thou knowest that they be not trees for meat,5 thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.6

### CHAPTER XXI.

1 The expiation of an uncertain murder. 10 The usage of a captive taken to wife. 15 The first-born is not to be disinherited upon private affection. 18 A stubborn son is to be stoned to death. 22 The malefactor must not hang all night on a tree.

F one he found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him;1

2 Then 'thy elders and thy judges shall come

forth,<sup>2</sup> and they shall measure unto the cities which are round about him that is slain:

3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an "heifer, which hath not been wrought with, and which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a "rough valley, which is neither eared nor sown and shall strike off the cities which the solution of the solution

neither eared nor sown, and shall strike off the heifer's neck there in the valley:

\*\* Ch.10.18. TO.17.5.\*.

\*\*2 The hashinton of the coroner's inquest in British legislation is the nearest approach in modern times to this ancient. This ordinance answers all the ends of the inquest, and with circumstances of the inquest, and with circumstances of the coroner of the whole process gives prointment from God, and door from man.—C. 5 And the priests, the sons of Levi, shall come near; (for them the Lorn thy God hath chosen to minister unto him, and to bless in the name of the LORD;) and by their word3 shall every controversy and every stroke be tried.

6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the ### ### Le.viii.ix Nu.6.22 -27.ch.xo.8.rCh.23.13.

7 And they shall answer and say, 'Our hands have not shed this blood, neither have our eyes

8 Be merciful, O Lord, unto thy people PR7.34-Ac23.1.

s In warm climates, fresh or I reserved fruits constitute a principal article of food: a law for the food: a law for the fresh or I reserved fruits of food: a law for the fresh of food: a law for the food: a law for the fresh of food: a law for food: a food food: a food food: a food food: a food food: a food food: a food food: a foo 5 In warm chmates

6 This law forms a national barrier against military h-centiousness, while it provides a home and a protector for the fair and defenceless captive. The words shall shave her head, "zhe shall shave her head," zhe shall shave captivity," evidently Heb. it com

CHAP. XXI. a Ps.9.12;5.6.

# Ex.21.26,27.ch.22. 13,19;24.17.Eze.22.10. 7 If, after treating her as his wife, and she lost his favour and he would no continue her as his wife, he was not per mitted to keep her at a slave, or to sell her but must give he liberty, and make provision for her.—J. ∂ ch.4.1.

ls.53.2-10. Phi.2.6.7. 1 Pe.2.24; 3.18. Ga.3.13;

F ch. 17.8,9. Mal. 2.7.

3 Heb. mouth.

h Ps. 26. 6; 19. 12 Mat.27.24,25.

8 This may, and it think ought, to be translated, '14 a mar have had two wives. It does not sanction the case of a mar ried, and for some reason enterstand a reason enterstand one of his wives mar for the other; and consequently desired to favour the first born of her who had become of his wives before do favour the first both of the control of the who had become of the w e ch.16.18. Ro.13.3,

s 1Ch.5.1,2.Ge.49.3;

<sup>3</sup> Heb. that found with him. d Nn. 19.2. Gal. 4.4. Jn. 10.18. e Ro.z.8.9; 3.19; 8.3

1 The right of primogeniture existed from the earliest ages, and is here formally sanctioned by an express enactment of the divine law. But the amount given to the first-born

f Pr. 28.24; 30.17; 23. 24;10.1;15.20;17.2,25.

Israel, whom thou hast redeemed, and \*lay not innocent blood unto4 thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the Lorn thy God hath delivered them into thine hands, and thou hast taken them captive.

11 And seest among the captives a beautiful woman, and hast a "desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house, and she shall "shave her head, and spare her nails:

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.6

14 And it shall be, if thou have no delight in her, then thou pshalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man qhave two wives,8 one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the first-born son be her's that was hated:

16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born:

17 But he shall acknowledge the son of the hated for the first-born, by giving him a dcuble portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.1

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they

unfit to fight with principalities and powers. God | tence of death against drunkenness and gluttony, vermust be served heartily and willingly, or not at all. And though every saint ought to be courageous, yet ministers, who go before the host in fighting the Lord's battles, need distinguished boldness. Amazing is the mercy and long-suffering of God; he is not willing that any should perish, but that all should come to repentance! And surely then we ought to be forward in accepting, or even offering, terms of peace to such as have offended us! But dreadful is the case if men will not hear the calls of God's mercy, or if the preservation

20, 21, may, to the modern inventors of fine and imprisonment, appear unreasonably, or even inhumanly, severe. But, let it be remembered, the sentence could not be inflicted, unless in the scarcely supposable case in which a father and mother were the hapless accusers; and then let it be remembered, that this was the sentence of him 'who knew what was in man,' and who never applied the judgment of severity till the remedies of mercy had been found unavailing; and whose judgments of severity were, in the end, the most merciful

either in the giving or executing justice. However secretly sin be committed, God will discover and punish it at last: and if we cannot put away sin from our land, let us labour to pray it away. - Converts from idolatry ought not too rashly to be admitted into close connection with us: and before we take a partner for life, it is of infinite moment that we agree in religion. -Sudden passions ought to be restrained, till grace be given, and time taken for reflection: and we should labour to wean our affections from that which we inordinately love.-Kindness ought to be shown to such



LOWING ON SCOPUS—IN SIGHT OF THE PLACE WHERE CHRIST WAS CRUCIFIED. [DEUT., xxi: 22.]—"And if a man have committed a sin worthy of death, and he he to be put to death, and thou hang him on a tree." We give this view of plowing on Scopus because it is in sight of the Mount Calvary, outside of the walls of Jerusalem, where the leading authorities now believe Christ was crucified. Scopus ia a hill to the

north of Jerusalem, and in reaching it from the Damascus gate we go directly by the Place of a Skull, where in all probability Christ was crucified. To be nut to death on a tree was the most ignominious manner of death known among the Jews. None but the vilest criminals were subjected to such disgrace. So Peter knew how the Jews would regard his words when he said: "The God of our fathers raised up Jesus whom ye slew and hanged on a tree."

have chastened him, will not hearken unto AM 2553. B.C. 1451. them;

- 19 Then shall his father and his mother lay hold on him, and bring him out "unto the elders of his city, and unto the gate of his place;
- 20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; "he is a glutton and a drunkard.
- 21 And vall the men of his city shall stone him with stones, that he die: so shalt thou put | 5 Jos. 10. 26. 2 Sa.4 evil away from among you; and all Israel shall | July 102.8.29; 10.26,27. hear, and fear.
- 22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou bhang him on a tree,
- 23 His body shall not 'remain all night upon the tree, but thou shalt in any wise bury him that day; (for the that is hanged is accursed?

that day; (for the that is hanged is accursed? of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.

CHAPTER XXII.

1 Of humanity toward brethren. 5 The sex is to be distinguished by apparel. 6 The dam is not to be taken with her young ones. 8 Every house must have battlements. 9 Conjusion is to be avoided. 12 Fringes upon the vesture. 13 The punishment of him that standereth his wife. 22 Of adultery, 25 of rape, 28 and of fornication. 30 Incest.

THOU ashalt not see thy brother's ox or his sheep go astray, and hide thyself from them; thou shalt in any case bring them again unto thy brother.

2 And if thy brother he not nigh unto thee.

- 2 And if thy brother be not nigh unto thee, or if thou know him not; then thou shalt bring it unto thine own house, and it shall be with the until thy brother seek after it, and thou thee until thy brother seek after it, and thou shalt restore it to him again.
- shalt restore it to him again.

  3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

  4 Thou behalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again.

  5 The 'woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.

  6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they he young ones or organ and the

# ch.16 18:25, 7;17 5; 22.15,24; ver.2. Ge.23. 10,18; 34. 20. Ex. 21. 6. Ju.5.11. Ru 4.1. Job 29 7. La.5.14. Pr.24.7

x Pr. 23.20. Lu. 21.34. t Co. 6 9.10.

- y Le. 24 16 Nu.
  15.25. ch. 13.10; 17.5
  Many were employed
  in these executions,
  that they might be
  the more affected
  with the crime, and
  hate it the more.
- # ch 13.11; 22.21-24; 19.19,20 1 Ti.5.20, Pr 19.25;21.11.
- a ch.19.6.1 Sa.26.16
- d Nu.25.4.Ga.3.13. 2 Heb. the curse of God.

CHAP. XXII.

a Ex.23.4. Le.20.4. 1 Th.4-6. ver.3.4 Eze. 34.4.16. 1 Pe.2.25. Ja.5 19,20.

b Ex.23.5. Mat.5.44. c 1 Co.11.4.5;14.34.

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wherever found (2) As an inculcation of humanity to the inferior creatures (3) As a guard against the extripation of birds, which are providentially appointed as checks upon the overgrowth of various insects —C.

e 2 Sa. 11. 2 Is 22.1 Je 19. 13. Mat. 10. 27. Ac. 10 9. 1 Co. 10. 32. 1 Th. 5. 22.

- 5 Eastern roofs are generally flat, and, in common houses, merely clay smooth-ed with a roller—a battlement was there-fore a necessary debattlement was therefore a necessary de-fore a necessary de-fence against falling, the more requisite because the climate frequently invited to sit, eat, and even sleep, on the roof, and in the open air. —C.
- 6 During my residence in the East I knew several cases of serious and fatal accidents by falling from the roofs of houses. Not cless than one-half of the inhaltants of Falestine sleep on the flat roofs during the warns um summer than the ments of railings would expose the children especially to constant danger. —P.

f Le. 19. 19. Mat. 9. 7 Heb. fulness of

thy seed. 8 A useful agricul-tural law, and found-ed upon a fact well known to botanists, but intended to incul-cate a higher moral lesson, which forbids to sow the seed of the word beneath the shade of the thorns, Mal. 13.7.—C.

g Le. 19. 19 2 Co. 6. 14-16. h Le 19.19. Ro. 3.28. Tit. 3.5. Phi. 3.9.

9 In warm countries an important law in relation to health and the prevention of and the prevention of infection; in commercial countries, important to the honesty of manufactures; and, in religion, emblematical of that singleness of eye and of heart so essential to the constitution of a child of God—C.

i Nu.15.38,39. Mat. 1 See note on N

5.38.—C 2 Heb. wings.

∦ Mat. 1. 18. Ju. 10;15.1.Ep.5.28.

3 £11, 8s.

f ch. 24. r. Mat. 19. 8.

4 This law (ver 13-21), like many others, was intended to prevent wickedness by the fear of detection and jumishment. The covery, productive of such tremendous consequences, could not fail to increase the natural barriers of chastity, and counterfact the effects of sinful passions and strong temptations among the young women of Israel. And the support of the production of the pro l ch. 24. r. Mat. 19.8

- 8 \ When thou buildest a new house, then thou shalt make a battlement<sup>5</sup> for thy roof, that thou bring not blood upon thine house, if any man fall from thence.
- 9  $\P$  Thou<sup>f</sup> shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed, which thou hast sown, and the fruit of thy vineyard. be defiled.8
- 10 Thou shalt not plow with gan ox and an ass together.
- 11 ¶ Thouh shalt not wear a garment of divers sorts, as of woollen and linen together.9
- 12 ¶ Thou shalt make thee 'fringes' upon the four quarters2 of thy vesture, wherewith thou coverest *thyself*.
- 13 ¶ If any man ktake a wife, and go in unto her, and hate her,
- 14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:
- 15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate:
- 16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;
- 17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.
- 18 And the elders of that city shall take that man and chastise him;
- 19 And they shall amerce him in an hundred shekels of silver,3 and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel, and she shall be his wife: he may not put her away all his days.

20 But if this thing be true, and the tokens of virginity be not found for the damsel:

21 Then they shall bring out the damsel4 to the door of her father's house, and the men of her city shall "stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: 'so shalt thou put evil away from among you.

22 ¶ If<sup>p</sup> a man be found lying with a woman

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

25 T But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing: there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter:

27 For he found her in the field, and the betrothed damsel "cried, and there was none to save her.

save her.

28 ¶ If\* a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father visity shekels of sate and she shall he his wife, because the persons frequently persons in the place.

silver, and she shall be his wife; because the hath humbled her, he may not put her away all his days.

30 ¶ A<sup>a</sup> man shall not take his father's wife, or discover his father's skirt.

CHAPTER XXIII.

3.11.

2 The word so occurs only in the text and in the course of the cou nor discover his father's skirt.

1 Who may or may not enter into the congregation. 9 Every wicked thing to be avoided in the host. 15 Of the fugitive servant. 17 Of fithiness. 18 Of abominable sacrifices. 19 Of usury. 21 Of vows.

E that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord.1

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the Lord.3

3 ¶ Anc Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the Lord for ever:4

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 Nevertheless the Lorp thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee.

A.M. 2553. B.C. 1451.

r Jn.8.4,5.vci.22,22; ch. 13. 10; 17. 5; 21. 21. Nu.15.35. It was sup-posed that she had not cried so as that she might be heard.

s ver.21,22;ch.21.21; 13.5.1 Ti.5.20,

t Or, take strong hola of her, 2Sa. 13. 14. It was supposed that she had cried for relief, but had not been heard.

u 1 Co.13.7. x Ex.22.16.

y £5. 145. Ex.22.17. z ver.19,24;ch.21.14. Ju.19.24.

≠ Le.26.12.Ps.5.4-6; 44.10. Je.32.40. Ho 9. 12.Is.59.1,2.

a Le.18.8; 20.11. ch. 27.20.1 Co.5.1. CHAP. XXIII.

a Be admitted to any public office, acred or civil, ver.2,

& Ga.3.28; 6.15. Col.

3 The Hebrew word translated 'bastard' probably signifies one begotten in incest, as the forefathers of the Moabites and Ammonites were. This is the opinion of the Jewish rabbins.—P.

e Ne.13.1.2 Co.6.14-4 'Tenth genera-tion,' and 'for ever,' are not equivalent, as some have supposed:
'for ever' is merely
intended to say that
the exclusion to the
tenth generation must
never fall into desuetude.—C.

d Zec. 2, 8, Is, 63, 9 Mat.25,45, Ac.9,4

e Nu.22.5,6. Mat.25 42,43. Jos. 24.9.

f Nu.xxii.-xxiv. Jos. 24.10. Mi.6.5. Ro.8.31. 2Co.4.17.

g Ezr.9.12. 2 Sa.8.2 12.31.Ne.13.23-25.

2.16. Ro.1.26,27.

f Eze. 16. 33 Is. 6.1.8.

Hab. 1.13. Pa.5.4-6.

4 This may be understood literality as a dog in the flat as regarded as the low-test of animals; or it may be a term of infamy applied to an unclean person, adunded the company applied to an unclean person, adunded the company applied to an unclean person, adunded the company applied to an unclean person, adundable crimes here spoken of.—7. 5 It is vain to seek the peace of wolves; it were mad to seek their prosperity. But wicked, idolatrous, and licentious na-tions are worse than and licentious na-tions are worse than they. The precept does not, however, forbid to seek the in-struction, conversion, and improvement of wicked men; but merely such compan-ionship as would en-danger our becoming 'partakers of their

A.M. 2553. B.C. 1451. h Ge. 25. 30. Ob. 10, 12. Nu.20.14. Mal. 1.2,

3. z Ge.46.7;47.6,12,27. Ps.105.23. & Ro.3.29, 30. Ep. 2 12,13,19,20;3.7,8,

/ Jos. 7 21-13. Lu. 3 m Le.15.16. Nu.5.3. 1 Co.5.11,13. n Le.11.25;15.16,27 1 Co.13.12.Ep.5,26,27

7 Heb. turneth to-8 Heb.

ø Is.4.4 Eze. 24. 12 Phi.3.9.

9 Heb nakednes. of any thing.

of any thing:

1 Cleanliness of person, raiment, and furniture formed an essential and promined for any of the Modern of the Mod

this law to health and decency is apparent; but its great use was to teach men to 'cleanse themselves from all pollution of the flesh and spirit, and to perfect holiness in the fear of the Lord.'—C.

q Ex.21.26, 27. 1 Sa 30.15. Is.49.24-26.

7 Ex. 21.20, 27, 15a.
30.15.15.49.47.26.
2 Even when the slave-trade was toic-rated and sanctioned by Great Britain, and the slave-trade of the sl

3 Heb. is good for

r Ex.22.24.ch,24.14. s O1, Sodomitess, ch.22,21,29, Ge. 19, 15, Le.10,20,2 Ki.23,7, P1, 2.16, R0,1,26,27,

u Ex. 22, 25, Le. 25, 35-37, Ps. 15, 5, Ne. 5, 2-4, Lu. 6, 34, 35, ver. 20. x ch.14.21;15.3. y ch.4. 2; 26. 1-4; 24. 19. Is. 1.19. Ps. 15.5. Pr.

7 Thou shalt not abhor an Edomite; for he is "thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8 The children that are begotten of them shall kenter into the congregation of the Lord in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

 $10 \ \text{\$}$  If there "be among you any man that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he shall not come within the camp:

11 But it shall be, "when evening cometh on, he shall wash himself with water; and when the sun is down, he shall come into the camp again.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt sease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the Lord thy God rwalketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing1 in thee, and turn away from thee.

15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates where it liketh him3 best: thou shalt not oppress him.

17 There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 Thou shalt not bring the thire of a whore, or the price of a dog,4 into the house of the Lord thy God for any vow; for even both these are abomination unto the Lorp thy God.

19 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

20 Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury; "that the Lord thy God may bless thoo in all that there . ...

Lord thy God, thou shalt not slack to pay it: A.M. 2553. B.C. 1451. for the Lord thy God will surely require it of a Ec. 55.Ac.54.1.6. thee; and it would be sin in thee.

- 22 But aff thou shalt forbear to vow, it shall all contrary to Con be no sin in thee.
- 23 That which is gone out of thy lips thou 1.3-5. Co.9.7;10.26.He shalt keep and perform; even a free-will-offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.
- vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put

at thine own pleasure; but thou shalt not put

any in thy vessel.

25 When thou comest into the standing corn
of thy neighbour, athen thou mayest pluck the
ears with thine hand; but thou shalt not move
a sickle unto thy neighbour's standing corn.

CHAPTER XXIV.

1 The law of divorce. 5 A new married man is exempt from war.
6, 10 Of pledges. 7 Of manstealers. 8 Of leprosy.
14 The hire is to be given. 17 Of justice. 19 Of charity.

WHEN a aman hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in hor hand, and send her out of his house, she may go and of divorcement, and giveth it in write her a bill of divorcement, and giveth it in her hand, and send her out of his house, she may go and of divorcement, and giveth it in write her a bill of divorcement, and giveth it in her hand, and send her out of his house, she may go and of divorcement, and giveth it in her hand, and send her out of his house, she may go and of divorcement, and giveth it in her hand, and send her out of his house, she may go and of divorcement, and giveth it in her hand, and send her out of his house, she may go and of divorcement, and giveth it in her hand, and send her out of his house, she may go and of divorcement, and giveth it in her hand, and send her out of his house, she may go and of divorcement, and giveth it in her hand, and send her out of his house, she may go and of divorcement, and giveth it in her hand, and send her out of his house, she may go and of divorcement and giveth it in her hand, and send her out of his house.

- write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

  4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not dcause the
- before the Lord: and thou shalt not dcause the land to sin, which the LORD thy God giveth thee for an inheritance.
- 5 \ When a man hath taken a new wife, he shall not go out to war, neither shall he be thus their affection was need.

d Mat.12. 2. Mar. 2.

CHAP. XXIV. α Mat.5.30,31;19 ; . Mar.10.4.

1 Heb. matter

2 Heb. cutting off.

ð 1 Co.7.15. c Je.3.1, Mal.2.16.

d Jos.22.17.Je.3.1,8 e ch.4.1.

4 Heb. not any thing shall pass upon him.

g Ex.22.26,27. They used handmills for grinding. h Means of it, Ge.

1 Ex.21,16.ch.21.14. 1 Ti.1.10.

i Tit.10.

3 It is no longer the crime and disgrace of Great Britain, that, 'if one stayed at home and stole
a horse or sheep, he
was put to death;'
but if he took a
voyage to Africa, he
might steal, or purchase of those who
do steal, hundreds or
men and wennen, ammen
great 'like a prince;'
this horrid traffic
having been prohibited—/.

\*\*Ele xiii xiv Ac.

k Le. xiii. xiv. Ac, 17. 11. He. 13. 7, 17. Here the people are commanded to abide by the decision of the priests.

7 Nu. 12. 10. Lu. 17. 32.1 Co.10.6-11. How God punished her, and she humbled her-

self.
6 Heb.lendtheloan
of anything, &c.
The giver of the
pledge had it in his
power to give what
he could best spare.

m Ex.22.26. Job 31. 16-20. 2 Ti. 1. 16-18. 2 Co.9 8-14.

# Ps.106.31; 112.5,9. :h.6.25;15.9,10.

n Ps. 106. 31; 112. 5.9.

1. Abraham believed God, and both Moses and Paul testify that it was counted to him for or rather as it should would then be less exposed to misapprehension — it was counted to him uniorighteousness. That it, as leading his view to Christ, the promise of the law for righteousness, Ro. 10. 4 Not Abraham's Saviour, was his righteousness. So in the text, the act of obedieves the counters. So in the text, the act of obedieves the counters of a soul looking unto Jesus, who is alone the Lord our righteousness,—C. over.15, Ja. 5.4 Pr.

o ver.15. Ja. 5.4. Pr. 14.31;22.16. Eze.22.7. # Le.10.13, Je.22.13. Pr.3.27,28, Mal.3.5, Ja

q Heb. lifteth his soul unto it, Ps. 25. 1; 86.4. 72 Ki. 14. 5, 6, 2 Ch. 25.4. Je. 31. 29, 30. Ezc. 18.20. Ex. 20. 5. Mat. 23. 32, 35. Le. 26. 39.

charged with any business,4 but he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ Nog man shall take the nether or the upper millstone to pledge: for he taketh a man's hlife to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die: and thou shalt put evil away from among you.<sup>5</sup>

8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you; as I commanded them, so ye shall observe to do.

9 ¶ Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost lend6 thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man be poor, thou shalt not sleep with his pledge:

13  $In^m$  any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee; and it "shall be righteousness" unto thee before the Lord thy God.

14 Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates.

15 Atp his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and esetteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

16 ¶ The fathers shall not be put to death

of the mercenary; licentiousness of the profligate: but of the Jewish soldier it is required that 'when the host goeth forth against enemies, he keep himself from every wicked thing.' Translate this ancient ordinance into modern words, and it will form 'an order of the day' unparalleled in the annals of nations. C.1

Ver. 18. [Abomination unto the Lord thy God. 1mpurity constituted a part of heathen worship, and a dedicated prostitution was employed to support some under the form of a dog; and hence such unhallowed

glory has been the excitement of the brave; plunder | any fixed residence, there could be little if any occasion | day of their distress. But we ought quickly to forget for the rich to borrow, and as little apparent security for any to lend. The poor only required protection. (2) The prohibition of usury between Jew and Jew rests first, upon the implied principle of brotherhood in the whole nation; secondly, upon the fact, that God did not intend them for a commercial but for an agricultural people, as all their institutions testify. (3) The permission, and implied encouragement, of lending on just as profit upon any other prope

the evil done to us by our relations or others; and carefully to remember the favours which we have received. Purity and cleanliness should be studied together with godliness, as they are both healthful and honourable, especially that of the heart and life, before God. How becoming is a tender compassion towards the afflicted, especially young converts to Christ! For great is the permission, and implied encouragement, of lending on usury to a stranger, founded upon the general principle fugitive, that flees to him from the servitude of sin or of their temples. The Egyptians worshipped Anubis that a fair profit on the loan of money is in itself as of the broken law. Let me admire his grace, and



T. MARY'S WELL, OR THE FOUNTAIN OF THE VIRGIN, NAZARKTE—A PLACE FITTEN VISITED BY MARY, THE MOTHER OF OUR LORD. [DRUT., xxiv: 19-22.] field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands." We place to illustrate the conclusion of the 24th chapter of Deuteronomy a pic-

ture of St. Mary's Well, or the Fountain of the Virgin, in Nazareth. Through all the precepts of this 24th chapter there are to be seen intimations and suggestions of the charity and humanity and good will that Christ came into the world to teach and to express through his own life. So this picture of the Virgin's Fountain in Nazareth, where Christ grew up, is a good illustration of that spirit of humanity and good will and biessing we see emphasized in Christ.

for the children, neither shall the children be A.M. 2553. B.C. 1451. put to death for the fathers: every man shall be put to death for his own sin.

17  $\P$  Thou<sup>s</sup> shalt not pervert the judgment of the stranger, nor of the fatherless, nor take the widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command the to do this thing.

19 ¶ When thou cuttest down thine harvest benevolence and excitement to industry. in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God \*may bless thee in all the work of thing hard. 8 in all the work of thine hands.8

20 When thou beatest thine olive-tree, thou alt not go over the bounds. shalt not go over the boughs again:1 it shall be for the stranger, for the fatherless, and for the stranger, for the fatherless, and for the stranger, for the fatherless, and for the stranger, for the fatherless, and for the stranger, for the fatherless, and for the stranger, for the fatherless, and for the stranger, for the stra widow.

21 When thou "gatherest the grapes of thy vineyard, thou shalt not glean it afterward:2 it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

### CHAPTER XXV.

1 Stripes must not exceed forty. 4 The ox is not to be muzzled. 5 Of raising up seed unto a deceased brother. 11 Of the immodest woman. 13 Oi unjust weights and measures. 17 The memory of Amalek is to be blotted out,

TF there be a controversy between men, and L they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man be worthy bto be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.1

3 Forty° stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes,2 then thy brother should seem vile unto thee.3

4 ¶ Thou d shalt not muzzle the ox when he treadethe out the corn.

5  $\P$  If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: which they did either by treading her shusband's brother shall go in unto her, are the threatheth, which they did either by treading a cart over it, 15.28.27 and take her to him to wife and nonform the

s Ex. 22. 21, 26; 23. 2, 6. Pr. 22. 22; 23. 10. Ps. 82. 3. ch. 16. 19; 27. 19. Je. 5. 28; 22. 3 Eze. 22. 29. Zec. 7. 10. Is. 1. 23. Ja. 1.

/ ver.22; ch. 5. 15; 16. 12;7.8.ls.51.1.

# Le.19.9,10; 23, 22 Ru.2.16,ver.20,21,

x ch.23, 20; 28, 1-14 Pr. 11. 25, 26; 14. 21; 19 17. Mat. 25. 40, 45,

2 Heb. after thee.

CHAP. XXV.

a ch 16. 18,20; 17. 8. Ex.23.6, 7. Ps. 58. 1, 2; 82.2, 3.2 Ch.19.6-10

δ Mat.10.17. Lu. 12. 47. Ac. 5. 40; 16. 22-24, 37.2 Co.11.25.

1 It is a remarkable fact, that for the more effectual repression of certain crimes, the most experienced magistrates and legislators of this 19th century have felt compelled to adopt the Mosaic punishment of 'whipping,'—P.

c 2 Co.11.24,25.

c 2 Co.11.24,25.

2 To a people accustomed to witness the punishment of criminals almost exclusively by imprisonment, fine, lard la exception of the possibility of vengenular and barbarous; but when guarded from the possibility of vengenuland destructive seventy, and while in the possibility of vengenuland destructive seventy, and while in the possibility of vengenuland destructive seventy, and while in the possibility of vengenuland wiser, and, in the end, a more insertiful law than those imprisonments that, in spite of the that, in spite of the that, in spite of the cation of criminal cation of cation of cation of cation of cation companionships in the ways of renewed criminality.—C.

3 Being used as slave or beast.

d Pr.12.10. 1 Co.9.9. 1 T1.5.17,18.

A.M. 2553. B.C. 1451.

h ch.9.14; 29.20. Ps. 109.13.2 Sa.14-7. Ru.4

4 Or, next kins

I ch.21.19; 22.17, 24.
Ru. 4.1-7. Thus the refusal was to be de-iberate, solemn, and obstinate, and at-tended with great shame to the refuser.

& Ps.60.8 Nu. 12.14. s.50.0. Mat.25,30; 22. 27. Lu.19.12-27. Ro.6.

5 See note on Nu.
12.14. There was no
disgrace intended by
this law for him that
refused: for disgrace,
as a penalty, would
imply disobedience,
and to sanction disobedience would be
to nullify the law itself. The whole institution was a mere
legal testimony of renunciation.—C.

/ Da. 12, 2, Is, 45, 65, 15, Mi, 7, 10, Ro. 21, 1 Sa. 2, 30,

m Ro.3.8. Pr.7.13. : Ti.2.9.

n Le.19.35,36.Mi.6 11. Pr. 20. 10, 23; 11. 1 Eze.45.10.

Eze.45.10.

6 Heb a stone and a stone. This indicates that stones, the due weight of which was properly a stone weight indicates the stones, the due weight indicates the same to have been, and indeed it still is save to be so cash the stone of the ston

7 Heb. an epha and an ephah.

σ Ex.20.12. ch.4. 40 5.16,33;6.2;11.9;17.20. Pr.11.1;20.23.1Th .6.Am,8.5,7.

q Ex.17.8. Nu.24.20.

\* Ps.36.1;10.4,11,13; 14.1; 50. 21. Eze. 8.12, Je.5.22, Lu.18.2. s Ju.6.3;vii.viii.1 Sa. 14.48; xv.:27 8; 30.1,17. t Ch.4.43.Est.vii.viii. 8 This order has

o Inis order has been stigmatized by infidels as implacable resentment and unnatural perpetuation of an old injury. It is, however, neither the one nor the other. the one nor the other. It is a righteous com-mand to pumsh a wicked nation according to their wicked-ness. Time may ap-pease resentment, but can never change crime. Murderers who had escaped punishment long have been con-demned to death by the most civilized

she beareth shall succeed in the name of his brother which is dead, that his name be not "put out of Israel.

7 And if the man like not to take his brother's wife,4 then let his brother's wife go 'up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and \*loose his shoe from off his foot, and spit in his 5face, and shall answer and say, So shall it be done unto that man that will not build up his  ${
m brother's\ house}.$ 

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and "the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

12 Then thou shalt cut off her hand, thine eye shall not pity her.

13 ¶ Thoun shalt not have in thy bag divers weights,6 a great and a small.

14 Thou shalt not have in thine house divers measures,<sup>7</sup> a great and a small.

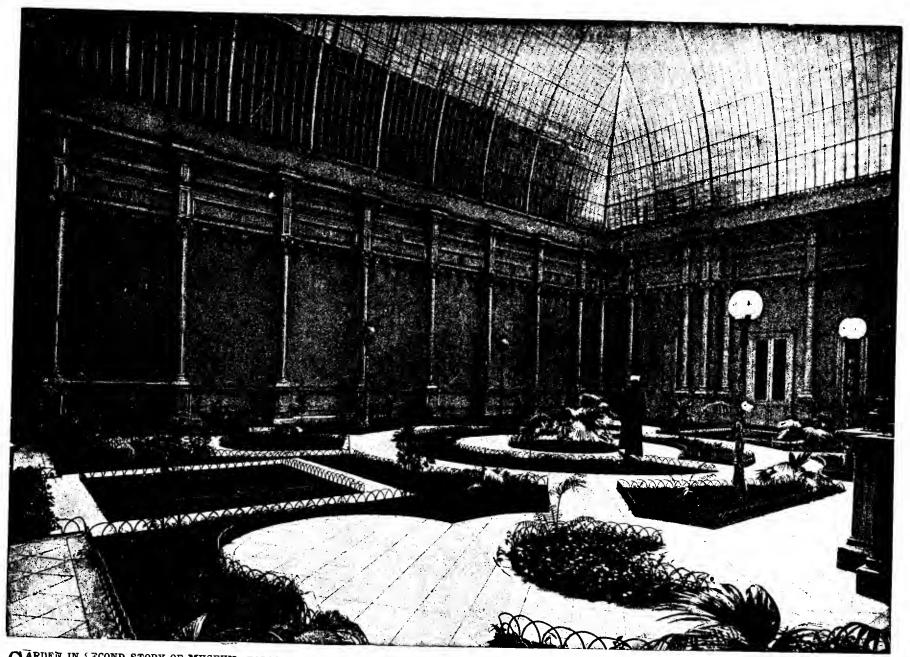
15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days omay be lengthened in the land which the Lord thy God giveth

16 For all that do such things, and pall that do unrighteously, are an abomination unto the Lord thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and the feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance



ARDEN IN SECOND STORY OF MUSEUM—PALACE OF A MODERN PHARAOH OF EGYPT. [Drut, xxvi: 6.]—"And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage." The disposition of the reigning classes in Egypt to oppress the toiling masses and to afflict them with hard bondage continues unto this day to be a characteristic of the rulers here. This great palace of Gizeh, built by Ismail-Pasha at a cost of about \$25,000,000, literally represents so much wealth extracted from the poor laboring people of Egypt. Ismail-Pasha put upon the Egyptian

government the enormous debt of \$500,000,000. The people so grouned under the burden of debt that the powers at Constantinople were forced to depose him, and to confiscate his landed properties and residences. The view above given represents a scene in the garden of the second story of this palace known as the Harem Garden. There the young flowerets with sweet perfume blow,

There every evening comes the after-glow,

Tipping the leaflets with liquid gold."

### CHAPTER XXVI.

1 The confession of him that offereth the basket of first-fruits. 12 The prayer of him that giveth his third year's tithes. 16 The covenant between God and the people.

ND it shall be, when athou art come in 23,9,10,15. 1 unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein,1

2 That thou 'shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt ago unto the place which the Lord thy God shall choose to place his name there to place his name there.

3 And thou shalt go 'unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the Lord sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar 443140042.18.56.29.

of the Lorn thy God of the Lord thy God.

the Lord thy God.

5 And thou shalt speak and say before the order thy God, A \*Syrian\* ready to perish\* as my father; and he went down into Egypt, as my father; and the went down became in the four-time of the LORD thy God, A 'Syrian' ready to perish' was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

afflicted us, and laid upon us hard bondage:

of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and 36-17/11.05.25-05. with signs, and with wonders:

ith signs, and with wonders:

9 And mhe hath brought us into this place,
and hath given us this land, even a land that
boweth with milk and honey. and hath given us this land, even a land that floweth with milk and honey.

10 And now, behold, "I" have brought the of Ex. 3.7.8; xv. to Jos. xx. Ne. 9.12, 22 Ps. first-fruits of the land which thou, O Lord, | CC. 1, 78.55; CV. CXXXV. hast given me. And thou shalt set it before

the Lord thy God, and worship before the Lord thy God.

11 And thou "shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the pthird year, all the tithes of thine increase the pthird year, all the tithes of the control of the pthird year, all the tithes of the control of the pthird year, all the tithes of the control of the pthird year, all the tithes of the control of the pthird year, all the tithes of the pthird year, all the tithes of the pthird year, all the tithes of the pthird year, all the tithes of the pthird year, all the tithes of the pthird year, all the tithes of the pthird year, all the tithes of the pthird year, all the tithes of the pthird year, all the tithes of the pthird year, all the tithes of the pthird year, all the pthird year, all the pthird year.

CHAP, XXVI.

4 Nu. 15.2,18. ch. 17. 14:16.0.

1 This was to be an annual offering, to take effect immediately after they had obtained possession of Canaan. It was intended to be a visible acknowledgment.

1 Ge. 46, 27;47, 27, Ex. 1, 7, 12;12, 37, Ps. 105, 24, ch. 10, 22,

A.M. 2553 B C. 1451. | A.M. 2553. B.C. 1451.

4 Another example of the Mosaic poor-laws, in which, as in other instances, the introduction of the word stranger seems to imply that there was not, in this charitable institution, any regulations that, in the control of the stranger of settlement of se

g Le.7.20. Ho.9.4 ch.16.11.

5 Rather to th

s Ho.13.4, ch.5.1-4.1,5.6,9,40; 6.1,5; 11, 12.1,32.

7. Avouched—borne witness to the fact, in opposition to idolatry.—C.

z ch.4.7,8; 28.1;7 14.2.15 62.7,12;50.7; 20.21; 52.1;63.18; 65. 11 Ps.148.14, Je.13. 33.9. Zep.3.19,20. E: 16.12.1 Pe.2.5,9. Ge. 7. Ex.6.7;19 5.6.

α ch.4.1,2,6; 5.1; 6.2; 8 1;11 32;12.30.

which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;4

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them:

14 I have anot eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me:

15 Look' down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honev.6

16 ¶ This day the Lord thy God hath commanded thee to do these statutes and judgments: 'thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast "avouched" the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his

18 And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.

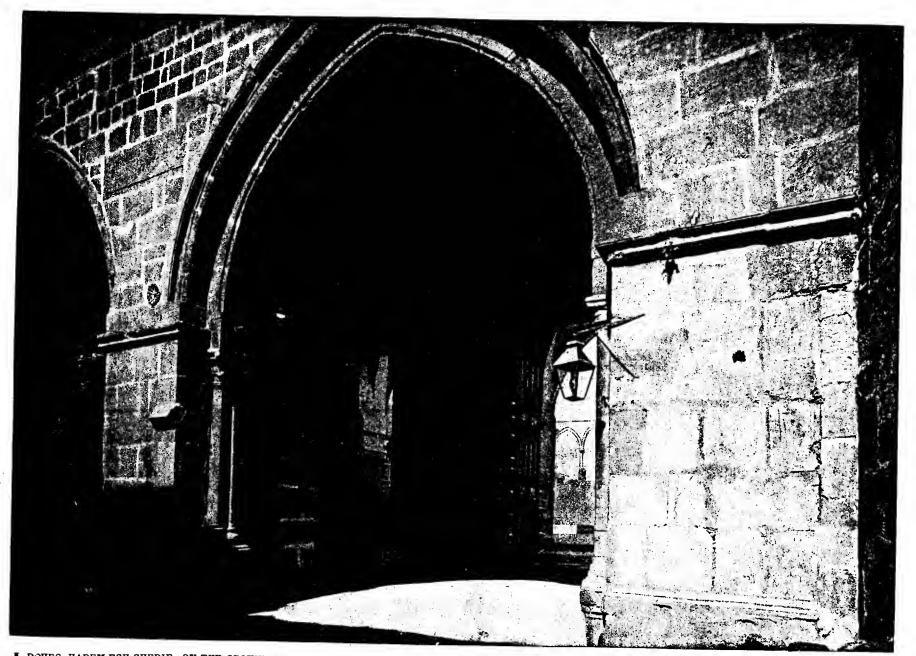
### CHAPTER XXVII.

1 The people are commanded to write the law upon stones, 5 and to build an altar of whole stones. 11 The tribes divided on Gerizim and Ebal. 14 The curses to be pronounced on mount Ebal.

ND Moses, with the elders of Israel, commanded the people, saying, \*Keep all the commandments which I command you this day.

2 And it shall be, on the day bwhen we shall pass over Jordan unto the land which the LORD

ruin Christ and his church, by refusing to exert them- I thereof, and of our own meanness and m



RCHES, HAREM ESH-SHERIF—ON THE GROUND ONCE OCCUPIED BY SOLOMON'S TEMPLE. [Drut, xxvi: 19.]—"And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken." We give a view above of the arches found on the area once occupied by Solomon's Temple in Jerusalem. The temple as it stood upon this same spot was the center of the Jewish race, and to-day the Mosque

of Omar that stands in its place is the pride and ornament of the city of Jerusalem. As God promised he did make of the Hebrews the highest of the nations of ancient times, and the city of Jerusalem the capital of the religion of humanity. And though the Holy City has been subjected to reverses one after another for thousands of years, it continues to be the most interesting city as far as its historic associations go to be found on the face of the globe.



XTERIOR OF AMPHITHEATRE, PUTEOLI—THE PLACE OF NERO'S GREAT CRIMES. [Deut., xxvii: 1.]—"And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day." The commandments which the Israelites were to keep were not arbitrary enactments imposed by the God of Moses and their God upon them alone. They were really the laws ordained for the government of the human race. The God of the Jew is the God of all mankind, and the God of the human conscience. And as cog corresponds with cog in the mechani-

cal wheel, so the Mosaic law corresponds to the conscience of mankind. The Jews suffered national weakness and lost the high place intended for them in the mind of God because they violated these plain laws, revealed through Moses and affirmed by the very structure of human nature. We give a picture of the exterior of the Amphitheatre at Puteoli which serves to illustrate the fact that not only among the Jews, but among the Gentiles also, degradation and ruin come to the people who dare to transgress the simple laws of God.

thy God giveth thee, that thou shalt set thee up egreat stones, and plaster them with plaster.1

thy God giveth thee, that thou shalt set thee up 'great stones, and plaster them with plaster.

3 And thou 'shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto 'the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee.

4 Therefore it shall be, 'when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.

5 And there 'shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them.

6 Thou shalt build the altar of the Lord thy God:

7 And thou shalt offer 'peace-offerings, and shall eat there, and rejoice before the Lord thy God.

\*\*A.M. 2553. B.C. 1451.

\*\*C. Ezc.11.15; 36.26; vil 17th the Hebrews were stain in east other measure there were versant in cast where

shall eat there, and rejoice before the Lord thy God.

8 And thou 'shalt write upon the stones all the words of this law very plainly.3

9 ¶ And Moses, and the priests the Levites, spake unto all Israel, saying, \*Take heed, and hearken, O Israel; this day thou art become the people of the Lord thy God.4

10 Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon \*mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.5

13 And these shall stand upon \*mount Ebal too curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali

to' curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

of free women.

n ver. 4; ch. 11 29.
Jos. 8.30.31.

o Heb. for a cursing, Da. 9.11,13.

¢ ch.33.10. Mal.2.7. q Ga. 3. 10. Ex.20.4, 23;34.17. Le.19.4; 20.1. ch.4.16,23;5.8.

r 2 Ki, 23, 13, Is. 44 19.Eze. 7.20, 5 Ps.44.20,21.Eze.8 12;14.4.2 Ch.15.16.

t ver.13,16-26.Nu.5 22.Je.11.5.1 Co.14.16. u Ex.20.12;21.15,17 Le.19.3.Pr.30.17.

x ch.10.14. Pr.22.28 23.10. Job 24.2. Ho.5

v Le.19.14.Pr.28.10. Job 29.15.Re.2.14.

z ch.19.18;24.17.Ex. 22.21,22.Ps.82.3.

a Le.18.8; 20.11. ch. 22.30.1 Co.5.1. Am.2.7. 2 Sa. 16. 21, 22, Ge. 35. 22. Eze.22.10. b Le. 18. 23; 20. 15

c Le.18.9-17;20.14.2 Sa.13.4,11,12,14. Eze.

d Le. 18. 17; 20. 14. Gc.38.16.Eze.22.11. e Ex.20.13; 21.12,14. Le.24.17.Nu.35.31.ch. 19.11.

f Eze. 22, 12. Mi. 3. 11. Ps. 15. 5. ch. 10. 17;16, 19. Ex. 23. 8;22. 12. Ge. 9. 6. Nu. 35. 31.

g Ga. 3. 10. Je. 11.3. Eze.18.24, Ro.3.19,20; 2,8,9

6 There are those who profess approba-tion of the law of God, as a system beautiful, as a system beautiful, pure, and perfect in its morality, and who conclude that such approval is all that the law requires. But no approval short of fulfilment can satisfy the law, or constitute legal righteousness. Neither can any partial observance of a few precepts suffice. Neither can any partime to servance office
to satisfy the law, and
atone for the breach
of the remaining requirements. In truth,
a partial observance
from the massistic office
the massistic office
the partial observance
all. The sinner has
no refuge but Christ
made a curse for us,
that we might be
ness of God in him.

-C.

CHAP. XXVIII.

a Le.26.3. Ex.15.26. ls.1.19;3.10;55.2,3. Ps. 19.11.ch.11.13.22. Mat. 6.33. 1 Co.15 58.1 Ti.4.

14 ¶ And pthe Levites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and sputteth it in a secret place: and sall the people shall answer and say, Amen.

16 Cursed be he that "setteth light by his father or his mother: and all the people shall

17 Cursed be he that removeth his neighbour's land-mark: and all the people shall say,

18 Cursed be he that maketh the blind to wander out of the way: and all the people shall

19 Cursed be he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

20 Cursed be he athat lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.

21 Cursed be he bthat lieth with any manner of beast: and all the people shall say, Amen.

22 Cursed be he that lieth with his sister. the daughter of his father, or the daughter o his mother: and all the people shall say, Amen

23 Cursed be he that lieth with his mother in-law: and all the people shall say, Amen.

24 Cursed be he that smiteth his neighbour secretly: and all the people shall say, Amen.

25 Cursed be he that taketh reward to slay an innocent person: and all the people shall say, Amen.

26 Cursed be he that confirmeth not all the words of this law to do them:6 and all the people shall say, Amen.

# CHAPTER XXVIII.

1 The blessings for obedience. 15 The curses for disobedience.

AND it shall come to pass, "if thou shalt A hearken diligently unto the voice of the

of his camp. When Jacob returned from Haran this was his first resting-place; and here he bought a held, erected an altar, and called it El-Elohe-Israel.

The property of the state of the have been selected for the first great national assembly of Israel, and the renewal of their covenant with Jehovah, on taking formal possession of the land. The exact scene was doubtless near the mouth of the vale of Shechem, immediately below the highest peaks of Ebal and Gerizim. The vale is here about 200 yards wide; and the sides of the mountains, though steep,

must be written on our hard hearts by the Spirit of xxvii.; Hezekiah, 2 Ki. xviii. xix.; Is. xxxvi. xxxvii.; God; and all obedience to it must be founded on the 2 Ch. xxix. -xxxii.; Josiah, 2 Ki. xxii. xxiii.; 2 Ch. atoning and peace-procuring blood of Jesus Christ. In xxxiv. xxxv.; and in the days of Ezra, i.-x.; and of this order, what solid peace and joy are found in believing, and in cordial dedication of ourselves to God's Maccabees, Judas, Jonathan, Simon, Hircanus, and service! In keeping his commandments a blessed reward of grace is to be expected: but most terrible curses await those who, after professed subjection to are delineated the various and manifold miseries which are not precipitous. A natural amphitheatre is formed by a recess in each mountain. The ark, with the of it, do voluntarily apostatize from his ways, and into Canaan till their future restoration; i.e. for the

Esther, i.-x.; and of Nehemiah, i.-x.; and under the Alexander Janneus, from about 160 to about 80 years before Christ's birth. - From ver. 15 to the end

s ch.4.2; 5.32; 11.16, 28; 17.20; 29 18; 32.15-21;31.29. Jos.23.5;1.7.

As it is of great

c ear views of the na tear views of the na-ture of a blessing, see notes on the primal blessings, Ge. 1.22.28, and observe how all the constituents of

these blessings are here declared or im plied.—C.

plied.—C.

f Le. 26, 14,18,21,23,
27, ch.4,25,26; 8.19,20;
30, 17, 18; 31, 16, 17, 20,
21,29; 32,15,26, Pr. 1,24,
-32, Jos. 23, 15,16, La.
2, 17, Mal. 2, 2, Da. 9,
11,15, ver. 45,48

2 Gal. 3. 10. Is. 3.11 ch.27.15-26. Ro.2.8,9. x Ho. 9. 12. 1 Co. 16. 22.Ga.3.10.ver.19.

8 For the practical application, and consequently the explanation of the word curse, see note on Ge. 3.14.17.—C.

y Hag. 1.6,9. Zec 5. 3.4. Ps.69,22. Ro. 11.9. Pr. 1.32,

z Ho.9.13. Mal.2.2;

9 Heb which then wouldest do.

LORD thy God, to observe, and to do all his commandments which I command thee this contains contain the this contains contains the day that the I command the this contains contains the contains contains the contains th day, that the LORD thy God will set thee bon high above all nations of the earth. 1

- high above all nations of the earth.¹

  2 And all these blessings shall come on thee, and cvertake thee, if thou shalt hearken unto the voice of the Lord thy God.

  3 Blessed shalt thou be in the city, and blessed shalt thou be in the field.

  4 Blessed shalt be the fruit of thy body, and the fruit of thy ground, and the fruit of thy sattle, the increase of thy kine, and the flocks of thy sheep.

  5 Blessed' shall be thy basket and thy store.²

  6 Blessed shalt thou be when thou goest out.

  7 The Lord shall cause thine enemies that rise up against thee to be "smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

  8 The Lord 'shall command the blessing upon thee in thy storehouses 3 and in all thest only of the first of them. It is good the seed of the conditional standing ther sms. It is that of them, the showledge of God, in the possess of God, in the store, and not with standing ther sms. It is the knowledge of God, in the possess
- 8 The Lord shall command the blessing | d Ph. 108.1.0; 107.30. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 Ha. 12-15. | 4 upon thee in thy storehouses,3 and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.4
- 9 The Lord shall kestablish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

  10 And all people of the earth shall "see that thou art called by the name of the Lord; and they shall be afraid of thee.

  11 And "the Lord shall make thee plenteous in goods," in the fruit of thy body, and in the fruit of thy south and in the fruit of thy south and in the fruit of thy south and in the fruit of thy south and in the fruit of thy south and in the fruit of thy south and passed and in the fruit of thy south and passed and in the fruit of thy south and passed and in the fruit of thy south and passed and in the fruit of thy south and passed and in the fruit of thy south and passed and in the fruit of thy south and passed and in the fruit of thy south and passed and in the fruit of thy south and passed and in the fruit of thy south and passed and in the fruit of thy south and passed and in the fruit of thy south and passed and in the fruit of thy south and passed and in the fruit of thy south and passed and in the fruit of thy south and passed and in the fruit of thy south and passed and in the fruit of the
- in goods,5 in the fruit of thy body,6 and in the fruit of thy cattle, and in the fruit of thy ground, ino the land which the LORD sware unto thy fathers to give thee.
- 12 The Lord pshall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.
- 13 And the Lord qshall make thee the head. 13 And the Lord qshall make thee the head, and not the tail; and thou shalt be above only, read the property of Lord 13. Ch. 17.5.6. read they are the property of Lord 13. Ch. 17.5.6. read they are the property of Lord 13. Ch. 17.5.6. read they are the property of Lord 13. Ch. 17.5.6. read they are the property of Lord 13. Ch. 17.5.6. read they are the property of Lord 13. Ch. 17. Ch. 17.5.6. read they are the property of Lord 13. Ch. 17. Ch.

 $A, M, 2553, \ B, C, 1451, \quad \left| \begin{array}{c} A, M, 2553, \ B, C, 1451, \end{array} \right|$ 

3.9. a Mal.1.14:3.8,9. Ju 2.15. 2 Ch. 15. 5. Ga. 3 14. Ju.3.18,36. Ps.7.11. ver.16. b Mal.2.2, ch.7,23;4 26;8.19 20;ver 15.2 Ch. 15.5 ls.37,3; 30, 17;51, 20;66, 15, 1 Sa.12,25, 1 Th.2.16.

and peace here.—P.
& Ge 1:7,8 Ex. to 5,
6 c.h.7,6 1:4.2: \$\phi\$ 18.10
2 \$3.7.2 4. \$\text{Ro}\$ 1.1.2: \$\phi\$ 18.10
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\$\text{2.6}\$ (1.8.2) c.h.5.

9. 5 Or, for good. 6 Heb. berly. o ch.4.1:27.3. \$ Job 38.22. Ps.135. 7:55.9-13:37.21.26. Le. 26.4.ch.11.1415.6. Ho.

c Ex.5.3. Am.4.10.2 Sa.44.15. Je.15.2; 16.4. Mat.24.7. d ver. 27, 35. Le. 26. 16,15. Am. 4.9. Hag. 2. 17.2 Ch.6.28.

1 It is impossible accurately to disco yer in modern name ver in modern names the diseases here specified, and it is useless to waste time upon conjecture. It is enough to know that they threaten some of the worst calamities 'our flesh is her to.—C.

2 Or, drought. e Le. 26. 19, 20. 1 Ki 17. 1; 18.2. Je 3, 3; 14 1 6. Ani. 4.7. Joel 1. 17-20 ch. 11. 17.

ch.1.17.

3 See an instance of the terrible fulfilment of this threatening, 1 Ki. 17. The expression in the text altitudes to the appear ance of burnished brass taken by the cloudless sky in time of extreme drought.—C.

fver.12.Is.5.24. Ge 19.24. Job 18.15. 19,24. Joh 18, 15,

4 Dust and sand storms are frequent and exceedingly destructive in many warm countries. The vast army of Cambon of the countries of the cou

and thou shalt not be beneath; if that thou r ver.1,9; cli. 4 1,40; 6.3; 30.10. 1 T1.4.8; 6.6.1 Co.15.58. hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

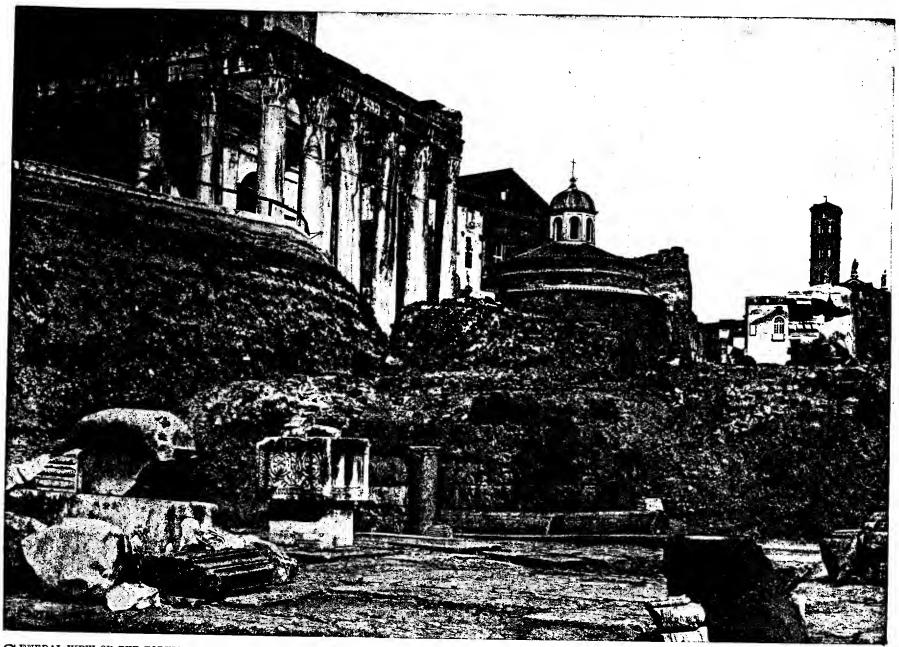
> 14 And thou shalt snot go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.<sup>7</sup>

- 15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day, that "all these curses shall come upon thee, and overtake thee.
- 16 Cursed shalt thou be in the city, and cursed *shalt* thou *be* in the field.
- 17 Cursed shall be thy basket and thy store.
- 18 Cursed shall be the fruit of thy body. and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.
- 19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest
- 20 The Lord shall send upon thee cursing. vexation, and rebuke, in all that thou settest thine hand unto for to do,9 until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.
- 21 The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to pos-
- 22 The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning,1 and with the sword,2 and with blasting, and with mildew; and they shall pursue thee until thou perish.
- 23 And thy heaven that is over thy head shall be brass,3 and the earth that is under thee *shall be* iron.
- 24 The Lord shall make the rain of thy land powder and dust:4 from heaven shall it come down upon thee, until thou be destroyed.

own land by order from Cyrus, Ezr. i., were not only | Turks, and Christians; but chiefly the Greeks, Spanharassed by the neighbouring nations of Ammonites, Moabites, Edomites, Arabians, Philistines, and others, but also by the Persian and Grecian emperors; but most terribly by Occhus the Persian, about 350; and Anbegan to come upon them from the Romans, about | plishment thereof.—See Introduction.

iards, French, English, and Germans. Thus every promise or threatening respecting the Jewish nation is this chapter and the first part of ch. 30. 1-9; and every

advanced the sirocco came upon us, blowing across the great "Wilderness of Wandering." At first it was but a faint breath, hot and parching as if coming from a but a repetition or enlargement of what we have in furnace. It increased slowly and steadily. Then a thick haze, of a dull yellow or brass colour, spread tiochus Epiphanes, Da. 8. 23-25; 11. 28-35, about 160 event of Providence respecting that nation, from their along the southern horizon, and advanced, rising and expanding, until it covered the whole face of the sky, leaving the sun, a red globe of fire in the midet



ENERAL VIEW OF THE FORUM—WHERE ST. PAUL WAS imprisoned. [Drut., xxviii:20.]—"The Lord shall send upon thee cursing, vexation, and rebuke in all that thou settest thy hand unto to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me." Perhaps a general view of the Forum in Rome could not more fitly represent any portion of Scripture than that part contained in the verse above quoted. The

cursing, vexation, and lebuke leferred to above were to come upon the Jews, but wickedness brings cursing and destruction no less upon the other nations. There is no better place on the face of the earth to study the relation of penalty to violated law than the Roman Forum. It is the very heart and center of that mighty empire that came to a terrible ending because of its sins against the laws of God and of itself.

25 The Lord gshall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be 'removed into all the kingdoms of the earth.<sup>5</sup>

26 And thy carcass shall be meat unto all will be a standing and the standing are standing as the standing and the standing a fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

earth, and no man shall fray them away.

27 The Lord will ksmite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.6

28 The Lord shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt mgrope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.7

30 Thou shalt "betroth a wife, and another spin shall lie with here to have a shall lie with here to have the same shall l man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather8 the grapes thereof.

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee:9 thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

32 Thy 'sons and thy daughters shall be long: and there shall be no might in thine hand.

33 The pfruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt qbe mad for the sight of thine eyes which thou shalt see.

35 The Lord shall remite thee in the knees, | Plant Je 5.17; 8, 17; 8, 17; 9, 16; Le 26:16; Ho. 7; 9, ver.51. and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

p of thy head.

36 The Lord shall bring thee, and thy king (6, XXIV.XXV. La.4.20.2 (6, XXIV.XXV. La.4. which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

3 1: 1

g ver. 7; ch. 32. 30. Le.26. 17, 25, 33. Ju. 2. 14. Is 30.17. Je.15.4, 9; 29. 18; 34.17. Ho. 11. 6. Eze.23.46. Lu.21.24.

h Heb. for a re *moving.* ver 36,64,ch. 32 26.

& Ex 9 9-11; 15.26. 1 Sa 5. 9. Ps. 78. 66. ver 22,35

6 These diseases are as uncertain as those enumerated in ver.22 The former however, seem to have been internal; these cutaneous.—C.

1 Sa 16 14 ls 42.19. Je 4. 9. Lu. 21. 25, 26 ver.32,34.67.

m Job 5 14;12.25. Is. 59 10. Ps 69.23,24. Ro 11. 10 1 Th. 2. 16. ver. 32.33.

7 The history of the Jews in Europe during the middle ages, and in Turkey during the past three or four centuries, af-fords melancholy

# Je 8.10; 12.13. Job 31 8. Am 5. 11. Zep. 1. 13.ch.20 6.

8 Heb. profane, or use it as common meat.

9 Heb. shall not return to thee.

o ver. 41 Am. 5. 27. Mi. 4.10. Je. 15 2. Joel 3.

1 Power to rescue

q ver 28,67.1s.33.14. Re.16,10. Lui.21.25,26.

\* ver.22,27. Job 2.7. ls.1.6;3,17,24.

f 1 Ki 9. 7. Ps.44 13, 14. Is.05.15. Je.24.9; 25. 9;42.18; 44 1.; 18.10;19. 8. Zec 8.13. ch.4.28;29.

2 This prophecy is

A.M. 2553. B.C. 1451.

u Mi.6. 15. Joel 1. 4; 2. 1, 16, 17. Hag. 1. 6. Am.4.9;7. 1. Hab. 3.17. ls. 5. 10. Ex. 10. 5, 15. ver.42.

x ch.20 6, ver.30. y Jonah 4.7 Joel 1.4 -7, 2, 2-4 Ex. 10 5,15, ver 38,42

2 Ps 23 5 104 15 a ver 32 ls 39 7 8 Heb they shall not be thine.

A Besides the cap-truttes recorded in the Old Testament, the destruction of Jerusalem after the Christian era was accompanied by the Captrifty of many thousands of all ages and sexes, and their exposure to sale and Slavery—C

δ Joel t. ii. ver. 38 Am 7.1.2. b Or. possess.

c La 15 Ps 44 9-12; 66 12 Ko 11 10 Ju Iv d vec 12 13 Pt 22 7.

a ver 12 13 P1 22 7.
e Le 26 18. ls 3 11:
1 2059 1 2 1 Th 2. 16
Ro. 2. 8, 9. Le 2. 18 4,
ver 15 Pr 13 21; 1 31;
14 14. le 2 17. 19, 4. 18,
5 25 6 19;10 18. 19

less that the content of the content

f ver. 37, 59; ch. 29, 20, -28. Lu. 21, 24. Je 19 8. Ro. 11, 10, 25 1 Tn. 2, 16.

R0.11.10,25 1 Th.2.16.

g Ne.9.35,36 ch.32.
13-15.

h Ju. 2.14; 3. 8,12,14;
4.2.3; 6.1; 10 7.8; 13.1. 2
Ch. 12. 8 Je.8.13, 14;
27 6-8,12. Lu 21,22-26.
1 Th.2.16

1. Th. 2. 16 - 20, 9, 7, 8. Hab. 1. 6-9; 3. 7, 8. Hab. 1. 6-9; 3. 7, 8. Hab. 1. 6-9; 3. 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7, 70 | 9. 7,

8 Heb. hear.

A 18. 5. 27-30; 13 18. Hab 1.7-9. Eze 7. 21, 24. Je. 1. 15; 4. 7; 6. 23 Anı 1 13. La 5 11, 12; 4.4-10. Ho. 13. 16. ch 32.25. Da. 7 7; 8. 23. Lu. 10. 42.

38 Thou shalt carry much seed out into the field, and shalt gather but little in: for the locust shall consume it.

39 Thour shalt plant vineyards, and dress them; but shalt neither drink of the wine, nor gather the grapes: for the worms shall eat

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not amoint thy. self with the oil: for thine olive shall cast his

41 Thou shalt beget sons and daughters. but thou shalt not enjoy them:3 for they shall go into captivity.4

42 Allb thy trees, and fruit of thy land, shall the locust consume.<sup>5</sup>

43 The stranger that is within thee shall get up above thee very high, and thou shalt come down verv low.

44 Hed shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, 'all these curses shall come upon thee, and shall pursue thce, and overtake thee, till thou be dcstroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee for a sign, and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things;

48 Therefore shalt hthou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed

49 The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth;7 a nation whose tongue thou shalt not understand;8

50 A nation \*of fierce countenance,9 which shall not regard the person of the old, nor show favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either 9 Heb. strong of corn, wine, or oil, or the increase of thy kine,

gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates, throughout all thy land, which the Lord thy God hath given thee.

53 And "thou shalt eat the fruit of thine own body,1 the flesh of thy sons and of thy daughters,2 which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children, whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 Theq tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,3

57 And toward her young one4 that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the

58 If "thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the Lord swill make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee tall the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee:

61 Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.

62 And ye shall be left "few in number, whereas ye were as the stars of heaven for mul-

Let the tremendous condition of the Iewish nation. I growth therein Canaan

A.M. 2553. B.C. 1451.

n Le.26 29. La.4.10; 2.20. Je.19.9. Eze.5.10. 2 Ki.0.29.

1 Heb. belly.

2 This prediction was awfully fulfilled in the siege of Jerusa-lem by Titus (Jose-phus Wars, b. v. c 3, sec. 3; b. vi. c. 3, sec.

øch. 15. 9. Mi. 7 5. Mar. 13. 12. Pr. 23. 6 Mat. 20.15.

pver.53. Je.5.10; 34 2.2 Ch.36.17.

Ki.6.29. La. 2.20;4.3-6, 10. Eze. 5.10.

S The revolting picture drawn in these true drawn in these true drawn in these true drawn in these true drawn in these true drawn in these was actually realized in the siege of their history. It was realized in the siege of the drawn in th

4 Heb. after birth.

r ver, 15. Le 26. 14. ch.6.13;32:15-21 Je. 5. 22.Ps.83.18.Is.42.8.

s ver 46 La. 1, 9; 4, 12. Da. 9, 12 ch. 29, 20-28;31.17, 12; 32,22-26, 1 Ki. 9,7-9, Lu. 21 22-26 1 Th. 2, 16, Ho 3, 4,

t Ex.8.9; 15.26. ch.7 15. ver.22,27,23,35. Je 15.1-9. Lu 21.22-26.

5 Heb. cause to as-

u Le.26.22. 2 Ki, 10. 3:13.7 ch.4. 27; 10. 22. Is 1 9 2 Ki. 24. 14. Je. 52. 28-30. Ex. 12. 37. 2 Ch.17.14-18.

x ch 30 9. Je. 32.41. y Is.1.24.Pr.1.26.

z Ne.1.8. Je. 16, 13, Lu.21.22-24. Le.26.33, ver.25,36; ch. 4, 27, 28; 32.26.

7 Jews are found in every known com, mercial land—and where the ten triles are scattered no man can tell—C.

8 This has been verified in their voluntary adoption of heathenism, or their tompulsory conformity to Popery in Spain and Portugal.

a Am.9.4. Le.26.36. Is.1.7.1 Sa. 2. 33. Lu 21.20 Ro.11.10.1 Th.2.

9 The Jews are not permitted to hold land in any part of Europe, except Lituania: a signif men will observe it—that the Lord holds them in readiness to return to their own land.—C.

b Job 7 3, 4, ver. 34, Lu. 21 26; 19, 43, 44, 1 Th.2 16.Re.9.6.

c Je.44.12-14. Ho. 8. 13:9 3 ch.17.18.

I The full meaning of the several clauses of this verse it is diffiof this versa it is difficult of this verse it is difficult of the control of the ted, so that no pur chasers could be found.—P.

CHAP XXIX.

a ch.1.5; 5.2, 3. Ex 19. 4-6; xx.-xxiv. Le

1 The same as Sinai. Horeb seems to have been the general name for the whole sacred mountain range, Sinai a particular summit. This covenant in Moab is the same in substance as the of Moab is the same in substance as that of Horeb, but seems from yer. It to have an important addition—tile inclusion of Gentile strangers not mentioned at Sinai.—C.

δ Ex. 19. 4; vil.-xiv ch 4.20;10 3,4; 26,7,8 los.24.5,7,2 Sa. 7,-13 Ne.9.10,11, Is.63.9-13 le.32.21,22.

e ch. 4.34. Ne. 9. 9-23. Ps. lxxviii. cv. cvi. cxxxvi.

" Is.6.9,10. Mat, 13, 11-14, 2 Co.4,3,4; 3,15, Is.63,17, Jn.8,43, Ep.4, 18,2 Th.2,11,12.

titude; because thou wouldest not obey the voice of the Lord thy God.

63 And it shall come to pass, that, as the LORD "rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall \*scatter \* thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods,8 which neither thou nor thy fathers have known, even wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.

67 In the morning thou shalt say, b Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy you.1

# CHAPTER XXIX.

2 Moses exhorteth the people to obedience, by the memory of the works they had seen. 10 All are presented before the Lord to enter into his covenant. 18 The great wrath on him that flattereth himself in his wickedness. 29 Secret things belong unto God.

THESE are the words of the covenant which 1 the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.1

2 ¶ And Moses called unto all Israel, and said unto them, bYe have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The egreat temptations which thine eyes have seen, the signs, and those great miracles;

4 Yet the Lord hath not agiven you an

heart to perceive,2 and eyes to see, and ears to hear, unto this day.

- 5 And I have led you forty years in the riderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon. thy foot.3
- 6 Ye have not featen bread, neither have ye drunk wine or strong drink; that ye might know that I am the Lord your God.

- \*\*Rhow that I am the Lord your God.

  7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

  8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

  9 Keeph therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

  10 ¶ Yei stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel,

  11 Years little and this lord of this covenant was an all the men of Israel,

  \*\*The reference of Monasseh.\*\*

  \*\*Construction\*\*

  \*\*Some think these seems to be raised to supply new industry. Had this because the providentially enabled to supply new industry. Had this because the providentially enabled to supply new industry. Had this because the providentially enabled to supply new industry. Had this because the providential of the seems to be raised to supply new industry. Had this because the providential of the seems to be raised to supply new industry. Had this because the providential of the seems to be raised to supply new industry. Had this because the provident seems to the seems to be raised to supply new industry. Had this because the provident seems to the seems to be raised to supply new industry. Had this because the provident seems to be raised to supply new industry. Had this because the provident seems to the seems to be raised to supply new industry. Had this because the provident seems to be raised to supply new industry. Had this because the provident seems to be raised to supply new industry. Had this because the provident seems to be raised to supply new industry. Had this because the provident seems to be raised to supply new industry. Had this because the provident seems to be raised to supply new industry. Had the seems to be raised to supply new industry. Had the seems that they had been that they had been supply new industry. Had th of Israel,
- 11 Your little ones, your wives, and thy NUXX NO.01520 16 18 15 X XVI XVII. stranger<sup>k</sup> that is in thy camp, from the hewer of thy wood unto the drawer of thy water;
- 12 That thou shouldest menter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this
- 13 That he may "establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.<sup>5</sup>
- 14 Neither with you only do I make this covenant and this oath;
- 15 But with him that standeth here with us this day before the Lord our God, and also with him that is onot here with us this day:6
- 16 (For ye know phow we have dwelt in the land of Egypt, and how we came through the nations which ye passed by;
- 17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:)
- 18 Lest<sup>q</sup> there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go away this day from the Lord our God, to go qch. 11.16.17; 13.1and serve the gods of these nations; lest there

  | qch. 11.16.17; 13.1| 17/17.2-7. Pr. 4.23 He | 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; 12.15; Je. 9.5| 3.12; Je. 9.5| 3.12; Je. 9.5| 3.12; Je. 9.5| 3.12; Je. 9.5| 3.12; Je. 9.5-

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2 That is, the Lord 2 That is, the Lord that given you mid-structible rannent, bread from heaven, water from the rocks, and all to lead you to know that he is the Lord your God—yet all has neither opened the eyes you have closed, the ears you have softened he area, it is fall that the control of

ech.8.4;1.3.Ne.9.21. Mat.6.31,32.Nu.14.33. 34;33. 8; 20. 1. Jos. 5.6; 14.10.

g Nu.21.24-33;xxxii ch.2.24-37;3 1-17.

h ch.4.1,9; 6 1, 3, 11 13,22;27.1. Jos 1.7,8. 1 Ki.2.3.

2 ch 4.10 Ac 10.33. & Ex.12.38-49. Nu

/ Jos 9.21-27. Gal 3 28.Col 3.11.

m Ex 19.5,6; xxiv. ch.5.2,3 Ne.10.29 Jos 24.25, 2 Ki 11.17, 2 Ch. 15.12-15; 29.10; 34 31, 32 Je.50.5.

4 Heb pass.

# ch.7.6; 28.9; 8.18. Gc.17.7; 26.3.4; 28.13-15 Ex.3.6-8.6 7;19.5,6 2 Sa.7.24.2 Ki.13.23

5 We have here again the implied doctrine of spritus and immortality, see note on the 18 p. By implied, we mean a doctrine so evidently and fully admitted, that its formal assertion and servitions becomes repetition becomes unnecessary.—C

o Unborn posterity, ch 5.3. Ac.2 39. 1 Co 7 14. Je. 50 5.

7 14,16.50 5.

6 That is: with all the people of Israel who were present on the people of them who from sick ness or other cause were absent; with all, too, of their posterity who were yet unborn. It was a covenant which embraced the whole Jewish race in every age.—P.

p Ex.i.ii.Nu.xx.xxi. ch.xi.

7 Heb. dungy gods.

r ver.12,18.

s Ps.49.18; 36.2;52.7 Nu.15.30. / Je.3.17; 7.24; 18.12;

1 Or, stubbornness Nu.15 30.

u Job 34.7. Pr.23 35 Is 30.1;56.12.Ep.4.19. 2 Heb. the drunken

3 Gratifying appe-tites by licentious-ness, and converting blessings into curses.

x Ps.59.5; 18.8.74.1 7.11. Eze 14.7,8. Ex 20.5.Pr.6.34.

y ch.27.16-26; 28.15-68; 4.27, 28; 31.17, 21, 29; 32.21-26; 8.19, 20; 30 17, 18.

z ch.9.14; 25.19. Ps.

a ch. 10.8;8.19.Ps.69. 28. Eze.13.9 Mat.24. 51.Is 3.11.

4 Heb. is written 5 Heb wherewith the Lord hath made it sick.

b Ge.19.24,25 Jc.17 6; 50.40; 49 18 Job 18 15 Ezc.47 11 Ju 9.45 Ps. 107. 34. Am. 4 11 Zep.2.9 Pr.5.14. Jude

c 1 Ki.9.8 2Ch 7.22 Je.22.8,9.

Jezzz 89.

6 The present de solation of Palestine is a source of aston ishment as well to its modern inhiabitants as to those strangers who pass through it Its rich plains are unculvivated, the terraces on its bull sides are also as the solation of the s

d Je.50 7; 22.9. Le xxvi.cb.xxviii Is 24 1

e ch.32.17,21 2 Ki 17.7-18 Je 19.3-13; 44 2-6.

7 Heb divided

8 Or, who had not given to them any portion. f Le.26 14-39.ch 27 15-2-; 28.15-68. Da 9.

11 ver.20,21. g ch. 28 25,32,36,64 2 K1\_17, 18,23, Lu. 21

# Ac 1 7;17 11. Mat 14 36. Ro 11.33 Jn 5 39, 20 31 Is.8.20. Ps 147.19,20

9 This appears to
me to be a philosop

should be among you a root that beareth gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though walk tin the imagination of mine heart, to "add drunkenness" to thirst:3

20 The Lord will \*not spare him; but then the anger of the Lord and his jealousy shall smoke against that man, and all the <sup>y</sup>curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.

21 And the Lord shall aseparate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are4 written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon

23 And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zehoiim, which the Lorb overthrew in his anger, and in his wrath;

24 Even all nations shall say, Wherefore hath the Lord done thus unto this land? wha meaneth the heat of this great anger?

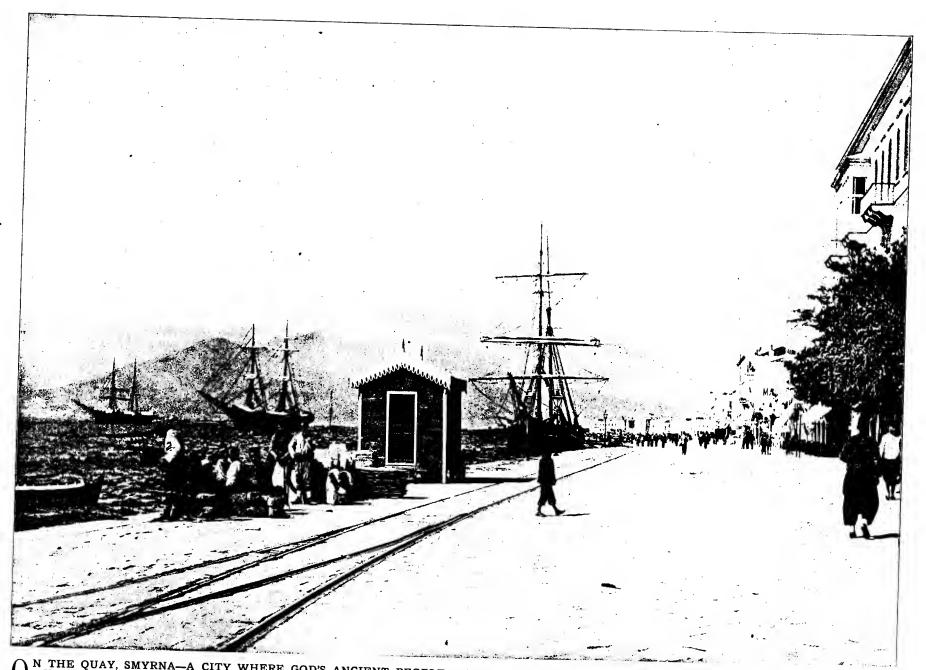
25 Then men shall say, dBecause they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them.8

27 And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book:

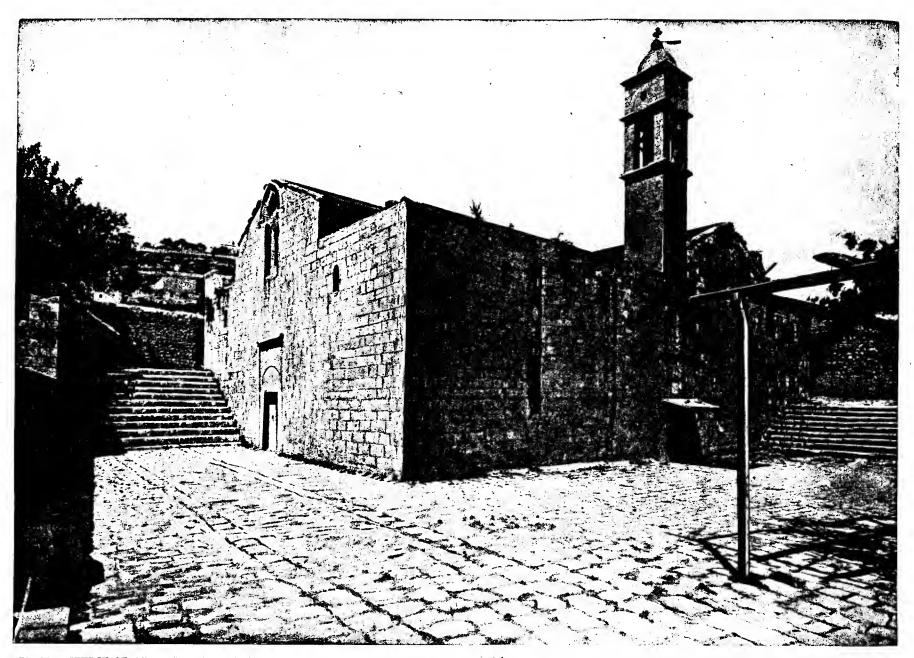
28 And the Lord grooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

29 The \*secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may obey that we may do all the words of this law.



N THE QUAY, SMYRNA—A CITY WHERE GOD'S ANCIENT PEOPLE HAVE GREAT INFLUENCE AND WHERE THEY LIVE IN GREAT NUMBERS. [Deut., xxix:28.]—"And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day." We give a picture of the quay at Smyrna because it serves to illustrate the declaration in this verse of Deuteronomy. Perhaps there is no city in

the world of the same number of inhabitants where the Jews, rooted out of their own land and cast into another, have come to greater positions of influence, at least in a mercantile way, than in Smyrna. The great carpet houses here, which supply the world's market with Turkish rugs and other fine carpet fabrics, are owned by Jews. Smyrna is a city of over 200,000 inhabitants, and the quay of Smyrna is the street that extends for a mile or more along the harbor, and is the most important in the city.



REEK CHURCH OF ANNUNCIATION, NAZARETH—IN THE CITY OF MARY, THE MOTHER OF JESUS. [DEUT., xxx: 1-10.]—"And it shall come to pass, when all things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God \* \* \* that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and

gather thee from all the nations, whither the Lord thy God hath scattered thee." We give above a picture of the Greek Church of Annunciation because the Scripture quoted above was not fulfilled until the coming of Christ. The angel said to Mary, as recorded in the first chapter of St. Luke, speaking of Jesus, He shall be great, and shall be called the Son of the H ghest, and the Lord God shall give unto Him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end

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him. In this return to God, we must be upright – with the heart and soul, and universal — with all the heart and soul, and the heart and all the soul. It is evidenced by a constant obedience to the holy will of God. If thou shalt obey his voice, ver. a, "thou and thy enough that we hoo our duty ourselves, but we must train up and engage our children to do it.—

m Ro.10,6-17;16.25, 26. Is.45.19. Ps.147.19, 20.Col.1.26,27. Ep.3.9.

## CHAPTER XXX.

I Great mercies promised unto the penitent. 11 The commandment is of obvious interpretation. 15 Death and life are set before

ND it shall come to pass, when all these A things are come upon thee, the ablessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven | dchiii.13, 10,1213. thee.

- 2 And shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou, and thy chilen with all thine heart, and with all thy soul;
- 3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and vill return, and gather thee from all the nations
- vill return, and gather thee from all the nations whither the Lord thy God hath scattered thee.

  4 If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.

  2 If the blessings and the curses of the preceding chapters will be laterpreted lier markable promise to the curses of the preceding return the curses of
- basted. Palestine should be seen the solution of the seed and the Lord thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

  7 And the Lord thy God will put all these current because and on them that

curses hupon thine enemies, and on them that hat hate thee. which persecuted thee.

8 And thou shalt return, and obey the voice 8 And thou shalt treturn, and obey the voice of the Lord, and do all his commandments, which I command thee this day. which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, Luiz 56,7,32. and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as 120,535,101,121,13,336, 10. PS. 119,34,65, ver.6, he rejoiced over thy fathers:

The repoiced over thy fathers;

10 If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes, which are written in this book if the law, and if thou turn unto the Lord as our God in covering the god with all thine heart, and with all thy bul.

3 We must return to our allegiance to Goas our Lord and Rule on General Grater and Bener the Lord thy God, to keep his commandments and his statutes, which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.3

CHAP. XXX. & ch. xxviii.; 27. 15-26; 29.18-28; 11.26; ver. 15,19.

8 r Ki. 8. 47. Lu. 15. 17. Is. 46.8. Le. 26.40.

¢ cb. 4. 29, 30. La.3. 10. Ho.3.5;6.1,2.

e Le. 26. 42. Ps. 106. 45; 126.1; 147.2. La.3. 22. Je.31.10. Ne.1 8,9. Ro.11.26.1s.56.8.

f Ps. 69. 35, 36. Je. xxxi. - xxxiii. Eze. xxxiv.xxxvi.xxxvii.

ile and distress have been inflicted literally and fully; the pro-mises of restoration and prosperity must therefore be as literal and complete.—C.

# ch.29, 18-28; 4, 20; 11.16;8.19,20; 31,16-18; 28.15-68. Lu.21,22-26; 19. 43, 44. 1 Tb. 2, 16. Ro. 2, 8,9, 1 Sa. 12, 25. q ch.4.26; 32.1. Is.1 2. Je.22. 29, 30. 1 Ti. 5 21;6.13. Mi.6.1,2. 2 Ti

# Jos. 24. 15, 22. P 119.30,173.

σ ch.iv.-xxvi.;4.1,2; 5.1-3,17,18;8.1;11.8,9, 13,14, 22, 23; 26. 19, 20; 8.1-14.

\$ ch.6.5; 11. 1; 10.12. Mat.22.37. Ac.11.23.

t Ac.17.25. Ja.11.25; 17.3. Ga.2. 20. Col.3.3

# ch.12.10;4.40;5.16, 33; 6.2; 11.9;17.20;26.8,

s'Eze,xxxiv.-xxxvii, Is. xlviii, xlix, lx, lxv. Hos.3.5;xiv.Mi.4.5.

/ ch.28.1,2, 13, 14; 5

5 The allegation so oftenmade by infidels—that Moses in the hard M

CHAP. XXXI. a ch.34.7. Ac. 7. 23. 30,36. Nu.27.17.ver.11.

11 ¶ For this commandment, which I command thee this day, "it is not hidden from thee, neither is it far off:

12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest

15 ¶ See, \*I have set before thee this day life and good, and death and evil;

4 In thy mouth, as a subject of conversation; in the heart, of love in the heart, of the abundance of the heart the mouth speaketh, professi g Christians have bere a sure and simple test of character, where self-examination lies upon the surface, and where self-deception is scarcely possible.

—C. · 16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

17 But pif thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to go to possess it.

19 Iq call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore rchoose life, that both thou and thy seed may

20 That thou mayest slove the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; (for he is thy flife, and the length of thy days;) that thou mayest "dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.5

## CHAPTER XXXI.

1 Moses encourageth the people. 7 He encourageth Joshua. 9 He 1 Moses encouragem we people. I He encouragem such as a de-delivereth the law unto the priests to read it in the seventh year to the people. 14 God giveth a charge to Joshua, 19 and a song to testify against the people. 24 Moses delivereth the book of the law to the Levites to keep. 28 He maketh a protestation to the elders.

AND Moses went and spake these words unto A all Israel.

2 And he said unto them, aI am an hun-

are frequently rather curious than practical; and many | the dead; we shall share and rejoice in their mercies. | the holy of holies. There it was sacred. It was not sinfully pry into futurities, and things which he hath concealed, rather than search and practise what he tion of our heart shall qualifyed indicate the property of the priests, but of

s Heb. Ite down, ls.57. 2. Ge.25.8. 2 Sa 7.12 Ac 7.60.

5 The word slee

inotive of obedience
—(...

\* Ex. 34. 15, 16. Le
20 3.6. Ju.2.11-19. Nii
15.30. 2 Ch.21.31. Eze
6.52.47. Xxi. 11-30. Ch.
28. 15-68; 29. 18-28; 32
21,22, Ju.2.14,15.

\* Ch. 37. 20. Ps. 104.
29 Ho.9. 129; 15. 15. 57
17:59.1, 2. ver 18.1.9.

6 Heb find them.

\* Ju.0. 13. Ch. 29. 24.

\* The blame of the
evils endured is shift.

evils endured is shift

a ch.xxxii.;ver.22.

dred and twenty years old this day; I can no A.M. 2553. B.C. 1451. A.M. 2553. B.C. 1451.

- dred and twenty years old this day;¹ I can no more go out and come in: also the Lord hath said unto me, bThou shalt not go over this Jordan.

  3 The Lord thy God, he cwill go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said.

  4 And the Lord shall do unto them as he did to Sihon and to Og kings of the Amorites
- did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.
- id to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

  5 And the Lord shall give them up before our face, that ye may do unto them according the temperature all the commandments which I have comyour face, that ye may do unto them according unto all the commandments which I have commanded you.
- 6 Bef strong, and of a good courage, fear 6 Be' strong, and of a good courage, fear not, nor be afraid of them: for the Lord thy God, the it is that doth go with thee; he will have the strong the strong fear that the strong the strong fear the stro not fail thee, nor forsake thee.
- 7 ¶ And Moses \*called unto Joshua, and said unto him in the sight of all Israel, Be strong, and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give 14.9 Jos. 1.1-9.1 Co 12. them; and thou shalt cause them to inherit it.2
- 8 And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: 'fear not, neither be dismayed.
- mayed.

  9 ¶ And Moses wrote kthis law, 3 and delivered it 'unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

  10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

  11 When all Israel is come to appear before the Lord thy God, in the place which he shall dear was mixed that the lord of the saying and winders. With the diary of the journeys recorded in the lord of th

- the Lord thy God, in the place which he shall choose, "thou shalt read this law before all Israel in their hearing."

  12 Gather the people together, "men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law;

  within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law;

  "the laws, moral and ecrement, and else with a law, moral else with a law, moral else and observe to do all the words of this law;
- 13 And that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the the Lord your God, as long as ye live in the the Lord your God, as long as ye live in the the the thing reading did to the the thing reading did to the the thing reading did to the the thing reading did to the thing reading did to the thing reading did to the thing reading did to the thing reading the thing reading did to the thing reading did to the thing reading did to the thing reading the thing reading did to the thing reading the thing reading did to the thing reading the thing reading did to the

6 Nu 20, 12; 27, 13 ch. 3 27, 1, 37, 4, 21, 22, Ps 100 32,33,

evils endured is shift-el from themselves and laid upon God-even as at the first, the woman accused not herself, but the serpent; and Adam first his wife, and, by implication, God him-self who had given her Each in their statements told truit, yet each by implica-tion 'charged God foolishly,'--c. \*vel.12. e ch.7 2,16,23; 20.16, 17. Ex.23 32,33; 34, 12-16. Nu.33.52-56.

16. Nu. 33. 52-50.

f ver. 7 23. Jos. 1 6010. 25. 1 Ch 22. 131. 28.
20. 2 Ch. 32. 7 Fs. 27. 14.
Ep. 6. 10. 2 Ti. 2 t.

f ver. 3,8. Ex. 13, 21.
22; 33. 14. Jos. 1.5. He.
13, 5. 0. 15. 41. 10, 15. 10.
Ro. 8, 31. Pr. 21, 30.

a ch. xxxii, yet. 22.
b Ex. 4.15, 2.5a.14, 3.
Eze o 7,3.17, Ac.20.27,
COl. 1.28, 9. He. 5 11.1
CO.4.1,2.
8 The book of the law had been written and handed over to make the command comes from heaven to compose and write a splendid ode for the beeneft of the people. 221, 6, 70.
11; 8.10,11,10,20, 4.25, 27, Ho.13, 6, 10,2.11,10, 20, 2.5, 27, Ho.13, 6, 10,2.11, No.
Eze. xvi. xx. xxiii. Ne. 9.55,26. 2 Moses, as the giver and representative of the law, is not privileged to lead the people into the land of promise; Joshua, whose name is also Jesus, leads them over Jordan, and secures the inheritance.—C.

m los. 3.14-17; 6. 12 Ki.8.3. Nu. 10.33.

n ch.15. 1, 2. Le. 23.

LEC. xvi. xx. xxiii. Ne 9.23,26.
d Lc.26.3-13, ch.28. 15,-08; 20, 18-26. Is. i.v. ix. xxiiv. iix. Jc.i.-xliv. ver. 20, Jiu. iii. iv. vi. ix. x. 1 Sa. iv. xi. xxii. 2 Ki. viii.-xxiii. x

10. 1 Heb. do. fver.19;ch.xxxii.

g Jos.1.5-7,9. ver.7,

presented themselves in the tabernacle of the r Ex. 33.9; 16. 10; 34. 5; 40. 34.38. Nu. 11 25, 12.5. Ps. 99.7. congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the Lord said unto Moses, Behold, thou shalt seleep5 with thy fathers; and this people will rise up, and tgo a whoring after the gods of the strangers of the land whither they go to be among them, and will forsake me, and break my covenant which I have made with

17 Then "my anger shall be kindled against them in that day, and I will forsake them, and I will \*hide my face from them, and they shall be devoured, and many evils and troubles shall befall<sup>6</sup> them; so that they will say in that day, yAre not these evils come upon us because our God is not among us?7

18 And I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye "this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.8

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey, and they shall chave eaten, and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my

21 And it shall come to pass, when amany evils and troubles are befallen them, that this song shall testify against 9 them as a witness; for it shall not be forgotten out of the mouths of their seed: for 'I know their imagination which they go about,1 even now, before I have brought them into the land which I sware.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.2

- 23 ¶ And he gave Joshua the son of Nun a charge, and said, <sup>9</sup>Be strong, and of a good courage: for hthou shalt bring the children of Israel into the land which I sware unto them; and I will be with thee.3
- 24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished

27 For I know thy rebellion, and thy stiff A.M. 2553. B.C. 1451.

27 For I know thy rebellion, and thy 'stiff' neck: behold, while I am "yet alive with you this day, ye have been rebellious against the Lord, and how much more after my death? 28 Gather unto me "all the elders of your tribes, and your officers, that I may speak these words in their ears, and "call heaven and earth to record against them.

29 For I know that "after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the "A.M. 253. B.C. 145.

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A.C. 15.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAPTER XXXII.

1 Moses' song, which setteth forth God's mercy and vengeance.

14 He exhorteth the people to set their hearts unto all the words of the law. 48 God sendeth him up to Mount Nebo, to see the land, and die.

TIVE ear, O ye heavens, and I will speak; U and hear, O earth, the words of my mouth.

- 2 My doctrine shall bdrop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass:
- 3 Because I will publish the name of the ORD; dascribe ye greatness unto our God.

  4 He is the Rock, his work is perfect; for street for str Lord; dascribe ye greatness unto our God.

all his ways are judgment: a God of truth, and without iniquity; just and right is he.

5 They have corrupted themselves; I their blot, is. 1.4 Ac. 7.51. ch. 9.6.24; 31.

spot is not the spot of his children: they are a 2 PR 116.12,13 Is.1.

perverse and crooked generation.

- 6 Dos ye thus requite the Lord, O foolish 15.43.7.27e.2.1.co.220. Ps. 77.5.60 people and unwise? is not he thy father that
- people and unwise? is not he thy father that hath hought thee? hath he not made thee, and established thee?

  7 Remember the days of old, consider the years of many generations: 2 ask thy father, and he will show thee; thy elders, and they will tell thee.

  8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel: 3

  9 For the "Lord's portion is his people; 10 He found him in a desort land and in Exisps. 10 He found him in a desort land and in the first found in the found him in a desort land and in the first found in the found him in a desort land and in the first fou

10 He "found him in a desert land ... 1.

CHAP. XXXII. a ch.4.26; 30.19; 31, 28.Ps.50.4 Is.7.2 Je., 1250.19;22.29, Mt.0.1, 2 & Eze. 20, 46; 2., 2 & Eze. 20, 46; 2., 2 & Eze. 20, 46; 2., 2 & Eze. 20, 46; 2., 4105.1–5; 106.1, 2; 40.9, 10.

10, 2' Ex. 18.11;15.2-20.1 Ki.8.23, 1 Ch.29.11,12; 16.24-30, Ps. 147.5;145. 3-13, Da. 4.34,35, Job

A Ex. 15. 16. 1 Co. 6. 20. 1 Sa. 12.6. Ps. 95. 6, I5.43-7. 2 Pe.2.1, Col. 28.

9. Tit 2.14.

1 KO.10.19; II 11,12, £ PS. 21.9; 107. 33,34 Je.15.14. Am. 2.5. La 2. 1-3; 4. 11. Is. 8. 22; xxiv. Lu.19.43, 44; 21. 20-26.1 Th.2.16. 3 Or, hath burned. 4 Or, hath consum-ed. ed. 1. ch.28, 15-68. Le.26. 14-39. Ps. 7. 13. Eze. 5. 16.1s. 66.6; 26.1s. m ch.28.53-57. Hab. 3.5. Ps. 76.4. La.4.9.

about, he instructed him, he kept him as the ø Ps.17.8.Zec.2.8. ₱ Is.31.5; 46.4; 63.9. Ex.19.4. ch.1.31. Ho. °apple of his eve.

11 Asp an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12 So the Lord alone did lead him, and there was no strange god with him.

13 He made him ride on the high places or the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; o

# 15 a.1.5; 46.4: 63.0
Ex.19.4. 61.3; Ho.
13.3

# PS.78.14.59.53; 80.
13.36.16. Nc.0.12. 15.
63.51. 15. 16.16. Nc. 16.16.
Ex. 20. 1.2. Nc. 9.25.
ch. 61.17. 17. 18.

# Ps. 81. 16. Ex. 3.8.
Ezc. 20. 6. 16. have
great plenty of honey
and the oil. In warm
countries, are a chief
article of domestic
food and foreign comcountries, are a chief
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food and foreign comcountries, are a chief
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food and foreign comcountries, are a chief
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food and foreign comthe becasafe asylum,
and annuals for all
regions, has given
the becasafe asylum,
and the olive a sure
rooting place in the
fore The bounties
of Province of the contries of grace, and
extracting tlessings
where they could be
maturally leasar expris. 147. 14; 81.76.
Ezc. 27. 16. fine
flour.

\*\*Transport wheat.\*\* 14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of 'wheat; and thou didst drink the "pure blood of the

flour.

7 Kidneys of wheat, so called because lying round like the animal kidney, imbedded, as it were, in fatness. See Ps.81. 15 ¶ But "Jeshurun" waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou in fatness. See Ps.81.

10.—C.

10.—C.

10.—C.

10.—C.

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11.—C.

12.—I. Ge. 49. 11. 12. 1.e.

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18.—I. art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 They sacrificed unto 'devils,' not to 'God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of athe Rock that begat thee thou art unmindful, and hast forgotten God that formed

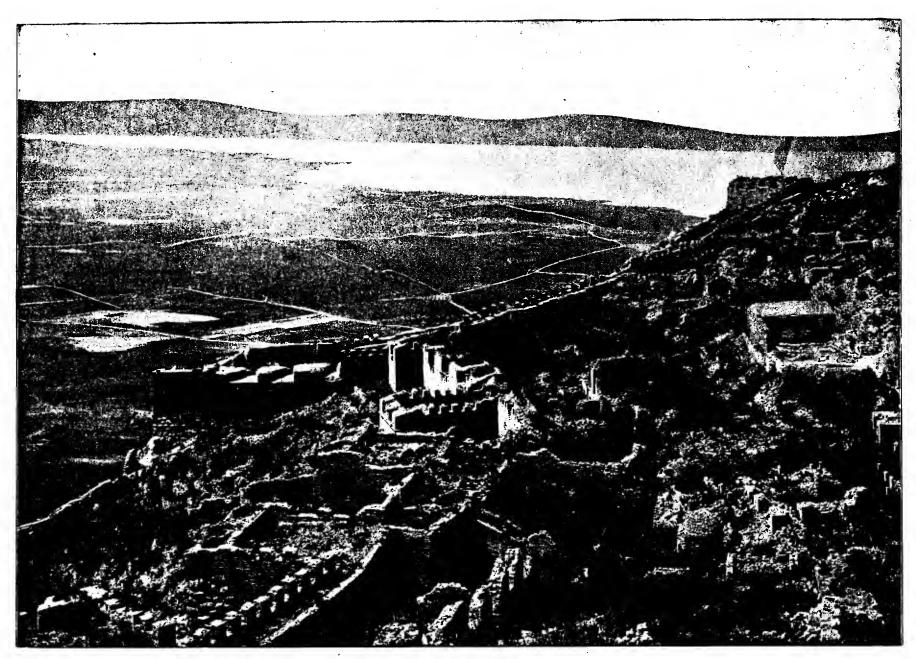
19 ¶ And 'when the Lord saw it, he abhorred2 them, because of the provoking of his sons and of his daughters.

20 And he said, I will hide my face from them, I will see what their end shall be: for they are a every froward generation, children in whom is no faith.

21 They have \*moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to ealousy with those which are not a people; I will provoke them to anger with a foolish nation.

22 For a kfire is kindled in mine anger, and shall burn<sup>3</sup> unto the lowest hell, and shall consume4 the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them. 24 They shall be mburnt with hunger and



WALLS OF AKRO-CORINTH—WHERE ST. PAUL LIVED AND. PREACHED. [Deut., xxxii:24-25.]—"They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs." Corinth is another striking illustration of the ruin that comes to cities and peoples who violate the laws of God first given to the

Jews, but really as applicable to other nations as to the people whom God raised up to teach these laws. Corinth was once a splendid and wealthy city, the center of art and luxury. But upon the top of this very mountain, enclosed by the wall as shown above, there was a temple of Venus dedicated to licentiousness. So nothing is left of this city to-day except moldering ruins. In reading the Old Testament Scriptures it will be well to remember that God's laws operate universally.

upon them, with the poison of serpents of the A.M. 2553- B.C. 1451. dust.6

25 The 'sword without, and terror within,7 shall destroy<sup>8</sup> both the young man and the oEze, 7:5 La.1.20. virgin, the suckling also, with the man of gray hairs.

26 I said, PI would scatter them into corners, 26 I said, <sup>p</sup>I would scatter them into corners, which is a state of them to would make the remembrance of them to would make the remembrance of them to would make the remembrance of them to would would make the remembrance of them to would would make the remembrance of them to would would make the remembrance of them to would would make the remembrance of them to would cease from among men;

27 Were it not qthat I feared the wrath of the enemy, lest their adversaries should behave the enemy, lest their adversaries should behave themselves strangely, and lest they should say, long hath done all the components. Our hand is high, and the LORD hath not done all this.9

28 For they are ra nation void of counsel, neither is there any understanding in them.

29 Ohs that they were wise, that they understood this, that they would consider their 4.85.4.12198.60. 18. 50.1329.3 U. 2.1413.8, 50.1413.8, 50.1413.8 latter end!

30 How should tone chase a thousand, and two put ten thousand to flight, except their Rock "had sold them, and the LORD had shut them up?

31 For \*their rock is not as our Rock, even our enemies themselves being judges.

32 For their vine \*is\* of the vine of Sodom, and of the fields of Gomorralı: their grapes are grapes of gall, their clusters are bitter:

33 Their wine is the poison of dragons, and the cruel venom of asps.

34 Is \*not this laid up in store with me and.

34 Is not this laid up in store with me, and sealed up among my treasures?

35 To me belongeth vengeance and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them brake haste.

36 For the Lord shall judge his people, and repent himself for his servants, when he last 4th car a see that 4 seeth that atheir power3 is gone, and there is none shut up, or left.

37 And he shall say, "Where are their gods, kittigatara kita gir rock in whom they trusted: their rock in whom they trusted;

38 Which did eat the fat of their sacrifices,

6 Serpent lying gro-velling, lurking, in the dust, beneath the

7 Heb. from th

8 Heb. bereave.

q Eze. 20. 13, 14. Is. 37 28,29: 47. 7. La.1. 9. Zec.1.14,15. Job 40.11, 12. Nu.14.13-16. ch. 9.

PS.81 8-13;94.8.15. 27.11;1.4. Je.4.22;10.8, 14,21. Ho.4.6.

s Ps. 107. 43; 81. 13 Hos. 14.9. La. 1.9.ch. 5. 29;30.19.20. Lu. 19. 41, 42. \*\*Le 26.7,8.ch.28.25. Jos.23.10. 2 Ch. 24. 24. Is.30.17. Je 37.10.

x Ex. 14.25, Nu.23.8, 12,19.1 Sa. 4.8, Da. 2.47 Je. 40. 3.

y Or, is worse than the vine of Sodom, &c. 15.1.10,22,23; 5, 4; 59 7,12-15. Eze, 16,45, 46.55. La 4.6. ch.29,18 He. 12, 75. Hos, 4, 18, Ju.2.12,17,19, 2 Ki, 17, 7-18.

2 Some species of venomous reptile. For the spiritual meaning of these two verses, see Ga. 5. 19-21. compared with ver. 22, 23.—C.

a ver. 43. Ps. 94. 1. Ro. 12. 19. He. 10. 30. Ge. 15.

e Ps.135.14;26.1;7.8; 10.18;106.45. Ju. 2.18. Is.1.27;11.4. Je. 5.28; 31.20. Am.3.2,3.

3 Heb. hand. € Ju. 10.14. Je. 2.28.

A.M 2553. B C. 1451. 4 Heb. an hiding

FS. 102.27. He.1.12. Jn.8.24. Is 41 4; 48. 12; 46.4;45.5,22.

# 1 Sa.2.6. Re. 1. 18. Job 5.18. Ho.6.1. Is.43 13. Ps.68 20.2 Ki.5.7.

h Ge.14. 22. Je. 4. 2 10.10. He.6.13-18. Re 10.5,6.1 Ti.1.17;6.16.

i Is.27.1;34.5;63.2,3 66,10. Eze.21.14,20.

5 This is no the torical figure: it is a reality; for while the swords of men are wood in some nations brass in another, and reass in another and reason in a tree in a third, the sword of the Lord, a coording to serve, threat definition, F. 73, is the wacked, whom God employs, though his veriest enemies, to execute the judgments Thus the wicked Chadrany punished the apostate Israelites the wicked with a dispersion abiding till this day.

& Ps.21.8-12; 92.7, 9; 94.23; 110, 5, 6; 37, 20, Job 9.4.

/ Ps.68.23. Is 34.6-8. Zec.1.14.15. Je. 30. 14. La.2 5. Lii. 21. 24-26; 19.42-44. Mat.23.35.36. Eze.xxxviii.xxxix.

6 The Septuagint translates it—and we judge it the true sense of the passage—'from the head of the chiefs of the enemy.'—C.

m Ro.15.9,10; 11.12 15. Re. 18. 20; 10.1-21 11.15-19. Eze. xxxviii xxxix.

7 Ot, Praise his people, ye nations, or Sing ye.

# ch.31.22,30. ο Or, Joshua, Nu. 13. 8, 16, Ex.17.9, ch.31.7,

8 The song of Ma 8 The song of Moses is an epitome of the Pentateuch. An epitome of tis prime val history, its detailed record of the exodus, its laws, its mand its profite and its profite and its profite and its profite and the people—he was commanded to do so, because it set before them in a brief form their obligations and their duty to God.—P.

⊅ ch. 6. 6. 7; 11. 18 Eze.40.4. ver.29. 1 Ch 22.19. Lu.9.44.

q Is.3.10;45.19.1 Co. 15.58. Lu.10.28. ch. 30. 19;4 1.2,40;6 1,3;11.13-23.1 Ti.4.8;6.8. Mat. 6. 33.

r Nu.27.12:33.47.ch. 3.26,27;34.1.Is.33.17. 2 Co 5.1

and drank the wine of their drink-offerings? let them rise up and help you, and be your protection.4

39 See now that I, even I, am fhe, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

40 For <sup>h</sup>I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword,5 and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.6

43 Rejoice, M O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

44 ¶ And Moses came, and "spake all the words of this song in the ears of the people, he and 'Hoshea the son of Nun.8

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, PSet your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it is anot a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it.

48 ¶ And the Lord spake unto Moses that self-same day, saying,

'49 Get' thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession;

both of which are essential elements in a wise consideration of man's state, duty, and prospects. C .-Their latter end'-not death merely, but the destruction, national as well as individual, which they were bringing upon themselves by their obstinate and infatuated perseverance in sin. P.]

Ver. 31. [That is, the 'rock,' or gods of the heathen, is not like JEHOVAH. The heathen themselves know this. They have seen the proofs in the miracles he wrought for Israel, and in the destruction he brought upon Egypt, Amalek, and Moab. P.

REFLECTIONS.—In the most serious and solemn | his judgments of desertion, sword, famine, or pestilmanner ought ministers to deliver the truths of God to their people; and terrible will be the judgment of despisers of them, when both heaven and earth shall witness against them. How great, how unalterable, how faithful, holy, and just is God! and how perfect, wise, and righteous are all his works! But how ungrateful, disobedient, and apostatizing are many of his professed children! It is necessary, therefore, to ponder both the character of God and our own, to prevent our

ence, nay, of utter and everlasting destruction. But his mercy waits long: he is unwilling to inflict judgments on his people, and to give his enemies any cause of triumph over them, even when they have provoked him to the most shocking degree; and earnestly he wills that their serious consideration should prevent their ruin. Seasonable, gracious, and wonderful have, and shall be, God's deliverances of his ancient people from the nations which harassed, murdered, or can

2 Ch.17.8,9.

3 Or, let them teach

s Ex.30.7. 2 Ch.26 18. Le.6.22,23.

4 Or, let them princense,

6 Heb. at thy nose

/ Nn. 18. 9-32. Le xxvii.ch. 18. 1-8.

# Eze.43.27.

50 And die in the mount whither thou goest A.M. 2553. B.C. 1451. 

51 Because tye trespassed against me1 among the children of Israel at the waters of Meribah-kadesh,² in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt "see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

CHAPTER XXXIII.

1 The majesty of God. 6 The blessings of the twelve tribes. 26 The second with the size of the control of the cont the children of Israel at the waters of Meribah-

↑ND this is the ablessing wherewith Moses A the man of God blessed the children of Israel before his death.

2 And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

a Ge 27.4;49.1-26.
b Jos. 14.6 1 Sa.2.27;
9.67; Ju. 13.6 2 K.1.4.9
1 This 12.2 Ti. 13.7,
c Ex. 19.18. Hab. 3.3.
Ju. 5.4 Nu. 13.3. ch. 1.7.
1 These were the three chief places of the manifestation of the divine glory and power. At Sinail God preared with the state of the same flaw, the parallel ranges of Seir and Paran he revealed himself again in judgment when the Israelites were assembled at Kadesh—P.
d Act, 53. Ga. 3.10. 3 Yea, he floved the people; all his saints are in thy hand: and they sat down hat thy feet; every one shall receive of thy words.

4 Moses commanded us a law, even the "inheritance of the congregation of Jacob.

5 And he was king in 1 Jeshurun when the heads of the people and the tribes of Israel were gathered together.

ere gathered together.

6 ¶ Let<sup>m</sup> Reuben live, and not die; and let

this men be few.

6 ¶ Let<sup>m</sup> Reuben live, and not die; and let

this men be few. not his men be few.

7 ¶ And this is the blessing of Judah: and he said, "Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him

from his enemies.

8 ¶ And of Levi he said, °Let thy Thummim and thy Urim be with thy pholy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

\*\*C6-4-9-11: 46:12 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |

/ Nu.20.12,13;21,14 Le.10.3.ls.5.10.

a Ge 27.4;49.1-26.

d Ac.7.53. Ga.3.19 He.2.2.Ps.68.17.

e ch.5.22. Ex.19.18, 19;20.18.2Co.3.7,9.
2 Heb. a fire of law.

i Ps.119.72,111; 19.

10. & Ge.36.31. Ex.18. 19,26.ver.21.

/ ch.32.15. Is.44.2. ver.26.

\* Am. 5.10. Is.29.21 Je.15.10. y Ps. 132. 14 Is. 33. 16 24. Ju. 1. 21. Ge. 46. 21 49. 27. Nu. 1. 36. 37; 2. 22 23. 1 Ch. 7. 6-12; viii Jos. 18. 11-28, 2 Ch. 11.

6 The poetical figure is probably that of a father carrying his child upon his back. God is represented as bearing Benjamin safely and tenderly.

—P. −C. 2 Or, strife at Ka-desh. # ch.3.26,27;34.1-3. CHAP. XXXIII.

\* Ge.46.20,27;47.22-26. Le. 26. 4. ch. 28. 8. Ps. 65. 9-13. Nu. 1. 32-35;10.22-24;2.18-24;20. 28-37. I Ch.v.vii. Jos. xvi.xvii.

7 Heb. 8 Heb. moons.

α Vines and olives, and mines of metal, Ge.49.26, Hab.3.6.

b Lu.2.14. Ex.3.2,4.
Jos.18.1. His tabernacle being settled
at Shiloh.

9 See Ex. 3.2. To
Moses, as a shepherd, God appeared
in a bush; it 'burned,' but 'was not
consumed, the emblem of Israel in
Egypt. He that
'dwelt in the bush'
remembered the captives to reclam them. remembered the captives to redeem them, by sending them a mighty deliverer, in fulfilment of his covenant to Abraham, and his promises to Isaac and to Jacob. His good-will, therefore, lay in remembrance, faithfulness, deliverance seen, and deliverance accomplished—C.

m Ge.46.9; 49.3.4. Ex.6.14. Nu.1.20,21; 2. 10,11; 26.5-11; xxxii. 1 Ch.5.1-10, e Ge.49.26; xxxvii. xli, i.e. in debase ment and honour.

d Nu.23.22. Ge.48. 19.Ps.92.10. e Nu. 1. 32-35; 2. 18-21;26.28-37.

/Ge.49.13-15; 46.13. 14. Ju.5.14. Nu.1.28-31; 2.5-8; 26.23-28. Jos.19. 10-23.

9 Who qsaid unto his father and to his q Ex.32.26-29. Le. 10.6. Mal.2.5.6. Je.18. mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own r ch.17.9-11. Le.40 11. Eze.44.23 Mal.2.7 Jn.27.15.16. Ge.46.11 49.5-7. Nn. iii. iv. viii xviii.xxxv. Jos.xxi. 1 Ch.vi. xvi. xxiii.-xxvi children: for they have observed thy word, and kept thy covenant.

10 They shall teach Jacob thy judgments and Israel thy law: they shall put incense before thee,5 and whole burnt-sacrifice upon thine altar.

11 Bless, Lord, his \*substance, and \*accept the work of his hands: \*smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ And of Benjamin he said, The beloved of the Lord shall "dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.6

13 ¶ And of Joseph he said, \*Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.

14 And for the precious fruits brought forth by the sun, and for the precious things put forth<sup>7</sup> by the moon,<sup>8</sup>

15 And afor the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth, and fulness thereof, and for the bood will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His aglory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in

comfort to themselves, and be remarkable promoters | of a religious attendance on God's solemn feasts; that the Gadites should enlarge their territory, punish their enemies, and faithfully assist their brethren in conquering Canaan; that the Danites should unexpectedly seize on Laish, near the springs of Jordan, and, under Samson, molest the Philistines; that the Naphtalites, when stationed on the west of the Sea of Tiberias, should have most fertile fields, and their country be peculiarly blessed with the ministrations of Christ; and that the blessed with the ministrations of Christ; and that the Asherites should mightily increase, live in noted friend-property of Judah and Benjamin, and the two tribes

and Moses in this chapter. But the blessings of Jacob were principally temporal, those of Moses chiefly spiritual. Those of Jacob to members of the nation, those of Moses to members of the church. The one chiefly to Israel 'according to the flesh,' the other to Israel 'according to the spirit.' The two lines of prophecy sometimes diverging, sometimes coincident; yet always equally true.—Ver. 12. Dwell in safety by him. Near the place where God shall choose for his

CHAPTER XXXIII. [Ver. 2. A fiery law. As in the margin, 'a fire of law,' to burn up all hopes of self-righteousness. It is then the sinner cries, 'What

must I do to be saved?' Ro. 7. 9-11, 13, 24. C.]

Ver. 5. [King in Jeshurun. Not Moses, but the Lord was king, comp. ver. 2, 3. C.]

Ver. 6-25. In Le. xxvi.; 4. 25-31; xxviii.; 29. 18-28; xxx.; 31. 16-21, 29; xxxiii. the general fate of the Israelites has been predicted; here that of the par-ticular tribes is foretold in a manner answerable to the blessings of the patriarch Jacob, Ge. xlix. viz. that Asherites should mightily increase, live in noted friendnotwithstanding internal weakness, and much harass-



PLAIN OF SODOM AND GOMORRAH, THE PROMISED LAND GOD PERMITTED MOSES TO SEE FROM MT. NEBO. [DEUTERONOMY, xxxiv: 1.]—"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord showed him all the land of Gilead, unto Dan."

. "And the south, and the plain of the valley of Jericho, the city of palm trees unto Zoar." We give a view of the plains of Sodom and Gomorrah taken from the site of

ancient Jericho, with a perspective of 25 miles looking towards the east. We have here a view of the city of palm trees, plain of the Jordan, and one of the highest peaks of the Moab mountains, Nebo, where Moses stood and looked over the promised land. There is not a view in the world so capable of awakening tender and great memories as this. In the world's civilization Moses, without a doubt, has been the most conspicuous leader. And here is the plain over which he looked before he went to his reward.

19 They shall gcall the people unto the mountain; there they shall offer sacrifices of righteousness: 1 for they shall suck of the abundance of the seas, 2 and of treasures hid in mountain; there they shall offer sacrifices of abundance of the seas, and of treasures hid in commess. —... 2 By fishing and sea-trade.

the sand.<sup>3</sup>
20 ¶ And of Gad he said, <sup>h</sup>Blessed be he that enlargeth Gad: he dwelleth 'as a lion, and teareth the arm with the crown of the head.
21 And he <sup>k</sup>provided the first part for himself, because there, in a portion of the lawgiver, was he 'seated; and he came with the heads of the people, he executed the justice of the Lord, and his indements with Lund.

\*\*Blessed be he feather the seast to the martine plain of Galliec on the east to the martine plain of Galliec, marchans navigations was he 'seated; and he came with the heads of the people, he executed the justice of the Lord, and his indements with Lund.

\*\*Ge. 46. 16: 49. 19. the people, he executed the justice of the Lord, e people, he executed the justice of the Lord, Id his judgments with Israel.

22 ¶ And of Dan he said, Dan mis a lion's help: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, Naphtali, 17,188 \$\frac{1}{2}\$\$\text{21}\$\$\text{11}\$\$\text{11}\$\$\text{12}\$\$\text{11}\$\$\text{12}\$\$\text{11}\$\$\text{12}\$\$\text{13}\$\$\tex and his judgments with Israel.

whelp: he shall leap from Bashan.

satisfied\* with favour, 5 and full with the blessing of the Lord; possess thou the west and the south.

24 ¶ And of Asher he said, Let Asher be blessed\* with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy shoes\* shall be iron and brass; and in the satisfied of the lord.

25 Thy shoes shall be iron and brass; and in the satisfied of the lord.

25 Thy shoes shall be iron and brass; and in the satisfied of the lord.

25 Thy shoes shall be iron and brass; and in the lord.

25 Thy shoes shall be iron and brass; and in the lord.

25 Thy shoes shall be iron and brass; and in the lord.

25 Thy shoes shall be iron and brass; and in the lord.

25 Thy shoes shall be iron and brass; and in the lord.

26 Thy shoes shall be iron and brass; and in the lord.

27 The lord of the lord.

28 Heb. called.

28 Heb. called.

29 Jos. 19 Jo

25 Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.?

26 There pis none like unto the God of

Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

27 The teternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy them.

28 Israelt then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

dew.

29 Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy \*Pr.5.15,18.18.48.1.Ps.68.26;104.10;65.9-13,ch.11,11,14;26.12. \*Ps.33.12;144.15;46.1-5.

A.M. 2553. B.C. 1451.

PS.128.3.Ge.49.20; 46.17. Job 29.5.6.ch. 32. 14. Nu.1.40,41; 2.27,28; 26.44-40. Jos. 19.24-31. 6 Under thy shoes.

Exist.I.Ps.35.10; &4.33.34. ch.22.39. 2 Sa.22.11.He.3.8. Sa.22.11.He.3. Sa.22.11 ided of him after his death.

m ch.34.2. Ac. 7.23,
30,36.

n Jos. 14.10, 11. Ge.
27.1.
3 Heb. moisture
fled.

A.M. 2553. B.C. 1451.

y Ps.81.15; 18.44.ch 32.13. 8 O1, shall be sub

CHAP. XXXIV. a Nu. 21, 20; 23, 14; 27.12. ch.3.27; 4.49; 32.

1 Or, the hill. 2 The names Abar-im, Nebo, and Pisgah are connected in such

a way as to create much difficulty to the sacred geographer From a comparison of various passages with the sacred geographer from a comparison of various passages with the same of a mountain range. 2. That Nebo was one of its peaks. 3. That the name of a mountain range. 2. That Nebo was one of its peaks. 3. That the name Fissah was called the same of the name of t

Hermon, far away on the northern horizon. Here Moses obtained that celebrated view of the 'land of promise.'—P.

\*\*Devi\*\* \*\*Devi\*

excellency! and "thine enemies shall be found liars8 unto thee, and thou shalt tread upon their high places.

# CHAPTER XXXIV.

1 Moses from Mount Nebo vieweth the land. 5 He dieth there. • His burial. 7 His age. 8 Thirty days' mourning for him. 9 Joshus succeedeth him. 10 The praise of Moses.

ND Moses went up from the plains of Moab A unto the emountain of Nebo, to the top of Pisgah, that is over against Jericho: and the LORD bshowed him all the land of Gilead, unto

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, "the city of palm-trees, unto Zoar."

4 And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 \ So Moses, the 'servant of the Lord, \*died there in the land of Moab, according to the word of the Lord.

6 And the buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses was man hundred and twenty years old when he died: "his eye was not dim, nor his natural force abated.3

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was \*full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

# Nu.20.29.Ge.50.3.10.1 Sa.25.1. # Ex.31.3.1 Kl.3.9.12 Lu.4.1.15.11.2.Ja.3.34.Col.2.3. # Nu.27.18,20.23.Jos.1.16-18.

its valleys were to be of surpassing fertility; the tribe | to be separated from the world, in order to enjoy him. was to increase enormously; and its power was to be felt over the whole nation.—Ver. 23. This verse should be rendered as follows:—'Naphtali, replete with favours, and full of the blessings of Jehovah; possess thou the sea and Darom.' The Hebrew word rendered 'west' means literally 'sea,' and here means the Sea of Galilee, which adjoined the territory of Naphtali. The word Darom seems to be another name for Galil, or Galilee, the nucleus of which was

in Naphtali; see Jos. 20. 7; 21. 32. P.]
Ver. 28. [The fountain of Jacob. This seems first an

But it is ravishing to leave this world, quite transported with the glorious excellences of God in Christ, and of our spiritual interest in him, to behold his face, and to enter upon the unveiled, uninterrupted enjoyment of him in glory.

CHAPTER XXXIV. [Ver. 1. And Moses went up, &c. Most commentators consider this whole chapter an addition by Joshua, Phinehas, Ezra, or objects of idolatry, seems unfounded, inasmuch as herosome other prophet; others consider it as the ancient commencement of the book of Joshua, which, by the beset Israel. They were imitators, not originals, in

the manner of his burial, and to describe his own character, and typical superiority to all other prophets? C.]

Ver. 6. [Buried him in a valley in the land of Moab. This is evidently a special delivery of the Spirit in four particulars. The burial, the valley, Moab, and the neighbourhood of Peor, which serves to strengthen the opinion advanced in the preceding note. -His sepulchre. The conjecture that the tomb of Moses was concealed lest his bones should become allusion to Jacob's well, mentioned, Jn. 4. 5, 6, 12; and then to the fountain of human life, of which he was the to Deuteronomy: whilst others would terminate Deuteronomy. Is it not rather the last Mosaic type of him

10 ¶ And there rarose not a prophet since A.M. 2553. B.C. 1451. in Israel like unto Moses, whom the LORD knew face to face:

11 In all the signs and the wonders which LORD sent him to do in the land of Egypt 1-15. the Lord sent him to do in the land of Egypt

#Ex. iv. to Nu.xxv. 4 By which God fully ratified Moses' commission, and proved it beyond exception to be divine, and this in sight of all Israel,—I.

to Pharaoh, and to all his servants, and to all

12 And in tall that mighty hand, and in all the great terror4 which Moses showed in the sight of all Israel.

and king in Jeshurun-till I consider him as a noted | figure of my infinitely more glorious and useful Redeemer. He was a proper, a divine child, early and often exposed to danger. O the exile, the reproach, the contradiction of sinners, the persecution even unto death, which he endured! and how divine his support under his unnumbered trials! How amiable his qualities !-his contempt of the world, in its pleasures, honours, or riches-his compassion and tender regard to his injurious brethren-his amazing meekness-his distinguished fidelity-his prudence, boldness, and holy zeal! Solemn and express was his call to his work; and, by a multitude of miracles in favour of his people, and with the most tremendous destruction of his Jewish, heathen, Antichristian, and other enemies, has that call been confirmed. Extensive is the office to which God has appointed him. He is the Almighty Deliverer, who rescues us from the worse than Egypt-

vider, who bestows upon us spiritual entertainment, | speaks as never man did. He is the brightness of his hidden manna, living water, and unchanging robes of righteousness. He is the Leader given to the people, who opens a safe passage through every Red Sea of difficulty; and by power and prayer subdues every opposer, and brings us not merely to the borders, but to the full enjoyment of our promised, evangelical, spiritual, and eternal rest. Nor can their murmuring unbelief or rebellion ever provoke him to forsake those who have been given to him by his Father. He is the Mediator between God and men, with whom the promise of grace is made; and who confirms it with all by the shedding and sprinkling of his blood. He had his Father's law in his heart, fulfilled it for us, and gives it to us as our rule. He not only fasted and prayed, but died for a stiff-necked and rebellious people. He infallibly prevents our utter rejection. He is the incomparable Prophet, who knows the full mind of ian slavery of sin, Satan, and the world; and of God, and can teach us by the Holy Ghost sent down with him were buried all the ancient ceremonies, the

Father's glory, and the express image of his person, which we can behold, and he familiar with, only as veiled with our nature. He is our glorious Priest, who shed his blood, and sprinkled it or .he altar, to fulfill JEHOVAH's justice; and on the book of the law as a command, fulfilling it in our stead; and he sprinkles it on the people's conscience, to purge them from dead works to serve the living God. He authorizes all the true ministers of the church, and consecrates the saints as spiritual priests, and all the ordinances thereof, unto the service of God. He is King and Lawgiver to his Israel indeed, appointing the whole form and ordinances of his church; and to him is the whole government thereof committed by God. His whole life was remarkable for fidelity in the service of God, and his death was marvellous and voluntary. His grave was appointed of God; but in it he saw no corruption; and heathenism and error. He is the all-sufficient Pro- from heaven, and make us wise unto salvation. He law as a covenant, and the sins of all who believe.

# BOOK OF JOSHUA.

This book represents God's fulfilment of his promises to the patriarchs and their descendants, in giving them the land of Canaan; and the fulfilment of Noah's curse upon Canaan, in the destruction and slavery of his descendants. It relates what was transacted by Joshus as governor of Israel; particularly how God confirmed his call and encouraged him to his work; his sending spies to view Jericho; the miraculous passage through Jordan, and erecting memorials of it; his sanctification of the people hy their circumcision and eating the passover, i.-v.; his miraculous conquest of Jericho, and severe punishment of Achan's theft of the spoil, vi. vii.; his conquest of Bethel and Ai, and league with the Giheonites, viii. ix.; his conquest of the south part of Canaan, and causing the sun to stand still, x.; his conquest of the northern parts of that country, xi.; an account of Canaan, xii.-xiv.; his division of it to the nine tribes and a half; his appointment of cities of refuge and of cities to the Levites, xv.-xxi.; his kind dismission of the Reubenites and Gadites, xxii.; his solemn admonitions to the people, and renewal of their covenant with God; and, in fine, his death and burial, xxiii. xxiv.

[In addition to its sacred interest, the book of Joshus is one of the most ancient and important geographical and ethnological treatises extant. In giving an account of Joshua's conquests the historian sketches briefly, but with a master's hand, the leading physical features of the country, its topography, and the characteristics of the principal tribes by which it was then held. The licentious inhabitants of Jericho, the hardy mountaineers of Ai, the wily Gibeonites, the warlike Jebusites, the trained hosts of Jabin and his allies who swept the northern plains in chariots of iron, are all passed in rapid review before the eye of the reader. Then with a geographical accuracy and minuteness of detail altogether unparalleled in ancient literature, the houndaries of the allotted territories of the twelve tribes are defined, and their principal towns enumerated. Most of the houndary lines can still be traced, and many of the old cities identified. The book of Joshna thus forms an invaluable hand-book to the ancient topography of Palestine. The list of kings or chiefs, whose cities and territories were conquered by Moses and Joshua, is also of very great importance; and there are several episodes in the book which throw light upon certain remarkable localities and peoples: such as the story of the conquest of Hebron and its giant inhabitants of the race of Anak by Caleb; the capture of Kirjath-sepher, 'the town of books,' by Othniel; and the petition of Ahssh, Csleb's daughter, 'Give me also springs of water.' These, with others of a similar character, tend to give a primeval history something of the vivid colouring of a life-picture. P.]

#### CHAPTER I.

1 The Lord appointeth Joshua to succeed Moses. 3 The extent of

the promised land. 5. 9 God promiseth to assist Joshua. 8 He giveth him instructions. 10 He prepareth the people to pass over Jordan. 12 Joshua putteth the two tribes and half in mind of their engagement to Moses. 16 They promise him obedience.

TOW after the death of Moses the garmen

A M. 2553. B.C. 1451. A.M. 2553. B.C. 1451. 1 In the days of Abram, the children of Heth, that is, the Hittites, were evidently a great and civilized people, Ge. 23 3. The other Canantith a De.34.5. Is. 49.3. 2 Pe.1.1.Ro.1.1. b De.1.38.Nu.11.28; 13.8,16; 14.6,30; 27. 18, 22; 34.17. Ex.24, 13; 17. naanitish tribes,

carise, go over this Jordan, thou, and all this people, unto the land which I do give to them. even to the children of Israel.

3 ¶ Every<sup>d</sup> place that the sole of your foot



ILL OF SARIS—IN SIGHT OF THE MEDITERRANEAN SEA. [JOSHUA, i: 4.]—"From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast." The Hill of Saris is at the upper head of the pass or glen which is called Wady 'Ali. From its top we have a fine view of the Great or Mediter-

ranean Sea that the Lord promised Joshua, as we learn from the fourth verse of the first chapter, should be the western boundary of the country promised to the children of Israel. The land which the children of Israel actually occupied was very small, but the boundaries which are given in this fourth verse as the promised land include an immense territory. Nations are like individuals: they rarely occupy all that belongs to them.

sea, toward the going down of the sun, shall be AM. 2553. B.C. 1451. your coast.1

- 5 There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.
- 6 Beh strong, and of a good courage; for unto this people shalt thou divide for an inheritance<sup>2</sup> the land which I sware unto their fathers to give them.
- 7 Only be thou strong, 3 and very courages, that thou mayor observed and very courages, the courage of the course of the ous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: kturn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

  8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein
- whithersoever thou goest.

  8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

  9 Have not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed: for the Lord the whithersoever thou goest.

  10 Then Joshua commanded the officers of the people, saying,

  11 Pass through the host, and command the people, saying, Prepare you victuals; 5 for Pwithin three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

  12 And to the Reubenites, and to the servant of the Lord, commanded you, saying,

  13 Remember 'the word which Moses, the servant of the Lord, commanded you, saying,

  13 Remember 'the word which Moses, the servant of the Lord, commanded you, saying,

  13 Remember 'the word which Moses, the servant of the Lord, commanded you, saying,

  14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; 6 but ye shall pass before your brethren 'armed, all 'the mighty' men of valour, and help them,

  15 Until the Lord have given your brethren rest, as he hath given you, and they also have

15 Until<sup>u</sup> the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God (18,999,13,10,14) 18,999,13,10,14(21.1) 28,8.8.

1 The boundaries of the land of promise are here defined generally. The wilderness, Midbar, of Th. on the south, this Lebanon, i.e. this Lebanon, i.e. this Lebanon, i.e. the land wilderness, Midbar, of the land wilderness, Midbar, of the land wilderness way on the extreme north; and the Great Sea, or Mediterranean, on the west.—P.

f De. 31.7,23. g Ex.3 12. De. 31. 6, 8. He.13. 5,6. Ro 8.31. ls.43. 1.2;41 10,15,16

1 Nu. 34. 17-29 ch xv.-xxi cause this people to inherit the land, &c

3 That is, before the spies were laid down to sleep. This is the full meaning of the Hebrew word —P.

A.M. 2555 B.C. 1451

y.Nu.3225, Ro.131

z.Ep.6.1.Tit 3.1.

z.ver.5.Ps.xx.Ro.3

z.ver.5.Ps.xx.Ro.3

z.ver.5.Ps.xx.Ro.3

z.ver.5.Ps.xx.Ro.3

z.ver.5.Ps.xx.Ro.3

z.ver.5.Ps.xx.Ro.3

z.ver.5.Ps.xx.Ro.3

z.ver.5.Ps.xx.Ro.3

z.ver.5.Ps.xx.Ro.3

posterior of the divine presence with him and bless.

with him and bless.

with him and bless.

Breathen, pray for us. 1 Th.5.25—Note.

Breathen, pray for us. 1 Th.5.25—Note.

The great duty of praying for those who of the possibility and creengaged in offices of the possibility and temporal of spiritual—C. 2

A He. 1.0.8 29/12. 25.

Ro. 13 1-4.

4 ver. 1.79, Ezr.1.0.

4.Col. 4 17.

CHAP. II.

a Nu.25 1;33.49. ch b Mat. 10. 16. Ep 5

c He 11.31. Ja.2.25.

n Pr.21.30. Ps.127.1

giveth them; then ye shall return unto the land of your possession, and enjoy it, which Moses. the Lord's servant, gave you on this side Jordan, toward the sun-rising.

16 ¶ And they answered Joshua, saying. All that thou commandest us we will do, and whithersoever thou sendest us we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: zonly the Lord thy God be with thee, as he was with Moses.7

18 Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: only be strong, and of a good courage.

#### CHAPTER II.

1 Rahab receiveth and concealeth the two spies sent from Shittim, 8 The covenant between her and them. 23 Their return and report.

ND Joshua the son of Nun sent out of A aShittim two men to bspy secretly, saying, Go view the land, even Jericho. And they went, and 'came into a harlot's' house, named Rahab, and lodged there.

2 And it was dtold the king of Jericho, saying, Behold there came men in hither to-night of the children of Israel to search out the country.

- 3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.
- 4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:
- 5 And it came to pass, about the time of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.
- 6 But she had brought them up to 9the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan, unto the fords:2 and as soon as they which pursued after them were gone out, they hshut the gate.

8 ¶ And, before they were laid down,3 she came up unto them upon the roof;

9 And she said unto the men, I knew that A.M. 2553. B.C. 1451. the Lord hath given you the land, and that your kterror is fallen upon us, and that all the terror is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard 'how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that were on the Enistationary be there aids. Jordan Silvan and O other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard these things, our<sup>m</sup> hearts did melt, neither did there remains any more courage in any man because of you; for the Lord your God, "he is God in heaven above, and in earth beneath."

12 Now therefore, I pray you, swear unto me by the Lord, since "I have showed you kindness, that ye will also show kindness Prints."

13 Now therefore, I pray you, swear unto me by the Lord, since "I have showed you kindness, that ye will also show kindness Prints.

kindness, that ye will also show kindness punto | \$\frac{0.15a}{15} \text{Pr.f3.24.} \frac{20.13-76; 30.}{27:13.16} my father's house, and give me a true token:

13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for yours,7 if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee.

15 Then she 'let them down by a cord through the window: for her house was upon the town-wall, and she dwelt upon the wall.8

16 And she said unto them, Get you to the mountain,9 lest the pursuers meet you; and | REL 20.7. Ge. 24.3hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We will be blameless of this thine oath which thou hast made us swear:

18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and

window which thou didst2 let us down by: and thou shalt "bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, that whosoever "shall go 37.46.27.44 Mat.23.37.46 Mat.23.37. out of the doors of thy house into the street, 2. A.C. 27. 31. Nu. 35.

k Ge.35.5. Ex.23.27. De. 2. 15; 11. 25; 28.10. Ca.6.4. ver.11,24; ch.5.

4 Heb. *melt*.

/ Ex. 14.21. ch. 4.23; 24. 5-9. Nu. 21. 24-35. De.ii.iii. Ne.9.9-22.

5 Heb. rose up. n De.4.39. Da.4.34, 35. Is. 66. I. Ps. 89. II Ex.18.11.1 Ch.29.11.

⊅ ch.6.23.1 Ti.5.8. 7 Heb. instead o, q Nu.10.29,32, 2 Sa. 9.1. Mat. 5.7. 2 Ti. 1.16-

\* Ac. 9. 25. 2Co. 11. 33.1 Sa.19 12.

3.1 Tiss. 19 12.

8 This is a very common thing in the East. Many tooms may this day be not the pool of the pool of the pool of the pool of the pool of the pool of the pool of the pool of the pool of the pool of the pool of the pool of the pool of the projecting windows.—P.

s ver. 22, Ec. 9.18, 1 Sa.23,14,29,

9 Jericho is de-scribed as lying close to an overhanging and barren mountain.

2 Rather, thou dost. This conversation undoubtedly passed before the men were let down from the roof.—Davidson.

A.M. 2553. B.C. 1451. y Le.20.9.11,16.2Sa. 16;3.28.1Ki,2.44. # Mat.27.25.

\* Mat.27.25.

3 The scrupulosity of the spies in defining the condition of the spies in defining the condition of the spies of the spies in defining and principle, and in the terrors of the spies of t

A The case of this woman is come to markable to the case of here pressions, especially those in ver. It, indicate a distinct acknowledgment of Jehovah. Whatever may have been the market with the case of the cas

a 1 Sa. 19. 10, 12, 2 Sa 17.20. Ps. 32.6, 7. b ch. 1.8, Nu. 13. 3: Pr.25.13.

c ver.9,11. Ex.15.15. Ps.48.4. Re.6,16. ch.s.

5 Heb. melt.

CHAP. III. 4 Ge. 21. 14; 22, 3. Ps. 1 19. 60, Ec. 9. 10, Pr. 8. 17. 2 Co. 6. 2.

1 After the return b ch.1.10,11. c Ex.25, 10-22, Nu.4 15,2 Sa.6.3, 1 Ch.15, 12 ch.6.6, De.31,25,

d Nu. 10. 33. Ex. 13. 21,22 Re.14.4 Mat. 16. 24.1 Co.11.1 Ep.5.1,2. e Ex. 3. 5; 19. 12. Ps 89.7,8.He.12.28.

f About three-fourths of a mile, Nu.35.4.5. <sup>2</sup> Heb. since yester-day and the third day.

# Ex. 10, 10, 14, 15. Le.20.7. Nu.11.18. ch. 7.13. 1 Sa. 16, 5. Joel 2. 16 # ver.13,15;ch.6.6.

whis blood shall be upon his head, and we will be guiltless; and whosoever shall be with thee in the house, this blood shall be on our head, if any hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.3

21 And she said, According<sup>4</sup> unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned. And the pursuers sought them throughout all the way, but found them

23  $\P$  So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them:

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land: for even all the inhabitants of the country do 'faint' because of us.

# CHAPTER III.

1 Joshua cometh to Jordan. 2 The officers instruct the people concerning their passage. 7 The Lord encourageth Joshua. 9 Joshua encourageth the people. 14 The waters of Jordan are divided.

ND Joshua arose early in the morning; A and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass after bthree days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about 'two thousand cubits by measure: come not near unto it; that ye may know the way by which ye must go: for ye have not passed this way heretofore.2

5 ¶ And Joshua said unto the people, Sanctify yourselves: for to-morrow the Lord will do hwonders among you.

principle, for she believed the threatened judgments of | the most vile sinner into a choice saint: and true be- | ness, if we would not be condemned with it. Faith, Lord, so fear overcame Rahah, and betrayed her to utter an untruth. 'Take heed, brethren, lest there be in any of you an evil heart of unbelief:' and 'let him lard to get many of you an evil heart of unbelief:' and 'let him lard to get many of you an evil heart of unbelief:' and 'let him lard to get many of you an evil heart of unbelief:' and 'let him lard to get middle shall be secured by his mercy. But the most prudent means ought to be

God against her wicked countrymen, ver. 9, 10; but as lievers will risk their all for God. Nor must we reject which foresees the ruin of the ungodly, will urge us to fear overcame Peter, and betrayed him to deny his them as reprobates who are guilty of some very consave ourselves from among them: and the lives that

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the Lord said unto Joshua, This

10 And Joshua said, "Hereby ye shall know that othe living God is pamong you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, Th. I.I.O. He. IO. 31. and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of "the Lord of all the earth spasseth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the 2.13. Is.52.12. soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that "the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come anto Jordan, and the feet of the priests that

A.M. 2553. B.C. 1451.

k ch. 1.5,17.1 Sa.ii.

/ ver. 17. Ex. 14. 13. Is.30.15.Ps.32.6.

m De.4.1; 12. 8. Is. 55.3.Ro.10.17.

# Is.7.14.Ps.9.16;86. 17.Ge.15.8.Ex.iv. Ju.6. 17.36-40.2 Ki.20.8.Lu. 1.18.

p Ex.17.7.De.31.17. ch.22.31. q Ex. 3.8; 23. 27-30; 34.11,24. De.7.20-24;9. 1-3;11.23-25, Ge.15.18-21.ch.vi.-xii Ps. 44.2,

r ver.13. Is. 37. 16:54. 5. Mi. 4. 13. Zec. 4. 14. Ps. 24. 1; 89. 11; 50. 12; 47. 3. Da. 4. 35.

# ch.4.2,9,20, Nu.1.5 -16; 13.4-15; 34 17-28, Mat.10, 1-5, Ac. 1, 25; 10.39. # ver.16; ch.4.7. Ps. 114.3;66,6;74.15. Is. 25. 8 Hos.13.14.

x Ex.15.18.Ps.114.3; 78.13.ver.16.

y Ac.7.45;9.15.ch.6. 6.1 Co.1.23,24.

A.M. 2553. B.C. 1451.

it is greater still than
the passing of the
Red Sea: that was
instrumentally effected by a mighty wind,
this by the ark and
the feet of the priests.
As to the evidence,
besides the veracity
of the historian, we
have the consent of
a whole nation, and
that consent of a whole nation, and that consent so in-terwoven with insti-tutions, and records, and rights of pro-perty, that he who calls it in question must call in question must call in question every possible record of ancient and mo-dern history.—C.

a 1 Ch.12. 15. Je. 12. 5;49.19; 18. 14. ch.4.19; 5. 10. This overflow was occasioned by the melting of the snow on Lebanon.

b Ps. 29. 10; 77. 19 ver.13.

c 1 Ki.4.12;7.46.

5 The sense is, very far off, at Adan, the city which is beside Zaretan. Zaretan was on the Jordan below Jezreel, and consequently about forty-five miles above Jericho.—P.

d Nu.34.3. Ge. 14 3. ch.15.2. They had a passage of eighteen or twenty miles open-ed for them.

e ver.13;ch.4.7.2 Ki. 2.8,11.

FEx.14.22,29.Ps.66. 6;84. 7. Ep. 2.18. Hos. 13.14.1s.25.8;35.10;51. 11.]n.17.12;10.28,29;6.

CHAP. IV.

a Nu. 33. 51; 35. 10. De.9. 11; 11. 31; 12. 10; 27. 4.12. Ch.1. 21; 3. 17; ver. 22. Ac. 14. 22, Ho, 13. 14. Is. 25. 8.

b ch. 3.12 Nu. 1.5-16; 13.4-15;34.17-28. Mat. 10.1-5. Ac. 1.25; 10. 30. These were typical of the apostles as witnesses of Christ's resurrection. esurrection.

c Ge.28.22. ch.24.27. 1 Sa.7. 12. 1 Ki. 18. 31. Ex.24.4.ver.8,9.20.

d ver.8,19,20. e ch.3.12. Mar.3.14

fver.10.

bare the ark were dipped in the brim of the water, (for 'Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood and brose up upon an heap, very far from the city Adam, that is beside Zaretan:5 and those that came down toward 4the sea of the plain, even the salt sea, failed, and ewere cut off; and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

## CHAPTER IV.

1 Twelve men are appointed to take twelve stones for a memorial out of Jordan. 9 Twelve other stones are set up in the midst of Jordan. 10, 19 The people pass over. 14 God magnifieth Joshua. 20 The twelve stones are pitched in Gilgal.

ND it came to pass, when all the people A were clean passed over Jordan, that the Lord spake unto Joshua, saying,

2 Take b you twelve men out of the people, out of every tribe a man;

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, 'twelve stones; and ye shall carry them over with you, and leave them in the lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had eprepared of the children of Israel, out of every tribe a man;

5 And Joshua said unto them, Pass over before the ark of the Lord your God 'into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel;

About 5 miles south of Dan the three unite, and after | spring, however—the time of harvest in the valley of | a course of 6 miles more the Jordan expands into the Lake Merom, and in about 28 miles farther it enters | flat bottom of the narrow ravine through which the the Lake or Sea of Gennesareth or Tiberias. From this lake it pursues its course, still southerly, through a dreary valley till it empties itself into the Dead Sea. The whole course, computing the windings of the stream, is about 160 miles. Travellers differ greatly as to its width; but from the average it may be estimated at about 90 feet. That it formerly overflowed its banks the Scriptures assert, ver. 15; 1 Ch. 12. 15; this some travellers deny. No rational man can doubt the Scripture statement, and recent researches prove it to be strictly accurate. That it rises an average of about culties attending it. And when we have done our 9 feet, by the melting of the snow upon Lebanon and Hermon, is agreed upon all hands. This passage took Let us follow his word as our guide, and our way will olace in April, when the river is broades

Jericho-the river rises over these banks and floods the channel flows. The priests bearing the ark could, without any danger, dip their feet in the water which overflowed the banks. The opening of a passage through the river at such a season was the greater miracle. Had it been late in the summer it might have been thought that natural causes operated; but in harvest-the time of the overflow-the finger of God must have been manifest to all. P.]

REFLECTIONS .- Let us always press forward in the way of our duty, notwithstanding foreseen diffiCanaan above. If then I expect a noted appearance of God for my relief, let me make solemn preparation for it, separating myself from every sinful lust and carnal care. Always seeking the honour which cometh from above, let me improve God's present manifestations of power and love as pledges of more, nay, of eternal and immediate enjoyment of him. Let no occasional advantage, gained by the opposition made to my happiness, or to the church of God, dismay me; for the Lord sits King upon the floods, and is mightier than the noise of many waters.

CHAPTER IV. [Ver. 4. Twelve men whom he had prepared. By instructing them to come without any other burden, and informing them of their specific duty; and, as is not improbable, by exercising them to



A NCIENT JERICHO — WHERE THE CHILDREN OF ISRAEL FIRST CAMPED. [Joshua, iv:19.]—"And the people came up out of Jordan on the tenth day of the first month and encamped in Gilgal, in the east border of Jericho." Jericho is a city of great antiquity. It is situated in what is called the plain of the Jordan, and is consequently over against the ford of the river where, under the leadership of Joshua, the Israelites crossed. It is about 6 miles west of the Jordan

and about 8 miles northwest of the Dead Sea. It once had a king, and its walls were so wide that houses were built upon them. Here the sons of the prophet sought retirement from the world. The city rose to great influence during the reign of Herod, who had his residence here. He fortified it and built many palaces, which he named after his friends. Here he died, and it was in the amphitheater of Jericho that the news of his death was announced to the assembled soldiers and people by Salome.

6 That this may be sa sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were beaut off before the ark 13.66.6.7;4.15 Is.25.8. of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

- 8 And the children of Israel did so as Joshua resurrection. commanded, and took up twelve stones 2 out of the midst of Jordan, as the Lord spake unto 3 Some are disposed to adopt from Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

  9 ¶ And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

  10 ¶ For the priests which bare the ark stood in the midst of Jordan, 'until everything was finished that the Lord commanded Joshua to significant in the modern of the story of th
- finished that the Lord commanded Joshua to speak unto the people, according to all that Moses "commanded Joshua: and the people Gaso, 15.28 15. "hasted" and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of

passed over, and the priests, in the presence of the people.

12 And other children of Reuben, and the contact of the command of Joshua.

13 And other children of Manasseh, passed over armed before the children of Israel, as Moses spake unto them.

14 About fortrethers.

13 About forty thousand prepared for war<sup>p</sup> passed over before the Lord unto battle, to the passed over before the Lord unto battle, to the plains of Jericho.

- 14 ¶ On that day the Lord amagnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days rentrated verity. Rentrito. of his life.
- saying,

  16 Command the priests that bear "the ark of the testimony, that they come up out of Jordan.

  17 Joshua therefore commanded the priests, saying, "Come ye up out of Jordan.

  18 Saying, "Come ye up out of Jordan.

  19 Sound Tools Louis 2-28.

  6 Of these two fearing arms did not accompany their hearns arms did not accompany their hearns arms the Jordan. It appears to conded in Nu. xxvi.

  6 Of these two fearing arms did not accompany their hearns are accompany their hearns are accompany their hearns are accompany their hearns are accompany their hearns are acc

A.M. 2553. B.C. 1451.

g ch.22.27;24.27;ver. 7,21,22. Ps.103.2;111.2; 77.10,11. Ex.13. 14;17. 14,15. 1 Sa.7.12. De. 6.

1 Heb. to-morrow.

f ver.3, 6, Ex. 12, 14; 13.9; 17, 14, 15, Nu. 16, 40, Zec. 0, 14, Mat. 20, 13, Ps. 103, 2, Ac. 10, 39, He.2.3, 4, Ep. 2, 20,

2 These likewise typified the twelve apostles as witnesses of Christ's death and

& Ps.66.8. 1 Sa.7.12 Ge.28.22.ch.24.27;ver.

m Nu.27.21-23. De 31.7.23.

n Ex.12.39. Mat.r4

5 Hasted, not as an

o Nu.32.20,27,28.ch.

9 ch.3.7;1.16-18.Ex. 14.31.1 Co.10.2.1 Ch. 20.25.2 Ch.1.1; 32.23. Ac.5.13.

5 Gc.8.16. 1 Co.15.

A.M. 2553. B.C. 1451.

left behind for the defence of the women and the defence of the women and the defence of the women and the defence of the women and the defence of the work of the work of the whole of the work of the whole of strace were never expected to the defence of the work of the

/ch.3.15.1 Ch.12.15. [e.12.5;49.19;18.14. 7 Heb. plucked up

8 Heb. went. # Ex.12.3.ch.3.2.

v ch.5.9; 10.6,43; 15 7;18.17.1 Sa.11.14,15. x ver.3.9. Re.21.14 Ep.2.20.Ac.10.39.

2 Ver. 5.0 - Ca. 14, Ep. 22.0. Ac. 10. 30. 9 Gilgal—rolling, los.5.0, or according to Josephus, therety. It is situate between Jurdan and Jericho, a mile and a quarter east of the city, according to Josephus, and six miles and a very series of the city, according to Josephus, and six miles and a very series of the city, according to Josephus, and six miles and a very series of the conquered land—here Sumuel judged, 1 Sa 7.16—here prophets were educated, 2 Ki. 2 1.4 38—and here, alas, incloharty finally included the conqueries of the city of

y ver.6.Ex.12.26,27; 13. 14, 15. De. 6, 20-24. Ps.111.2,

1 Heb. to-morrow. 

a Ex.14.21.Ps.77.16, 19;78.13. Is.43.16;63.12 -14.Ne.ix.-xi.

b Ro.1.19,20. Ps.75

c Ps.76.6-8; 111.10. Je.10.6.7; 32.40. De.6. 2,13.Pr.1.8.

2 Heb. all days

CHAP. V.

a ch.12.9-24. Ge.15 18-21; 10.15-19. Nu.13 29. Ex.3.8; 23.23,28;34 11.De.7.1;9.1-3.

b Ex.15.14,15; 34.24 23.27. ch.2.9,11. Ps 48 4-6,8.Re.18.10.

c Knives of flint, Ex.4.25. d Ge.17 7-14. Ro.4. 11;2:29. De.10.16; 30.6. Col.2,11,

Col.211.

1 The meaning is not "Circumcise these people a second time;" but "Circumcise the people again as the people used to be circumcised in former times." The rate had been long neglected, and this is the order for its renewal.—P.

<sup>2</sup>Os, Gibeah-haar aloth

18 And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the tsoles of the priests' feet were lifted 7up unto the dry land, that the waters of Jordan returned unto their place, and flowed8 over all his banks, as they did before.

19 ¶ And the people came up out of Jordan on the "tenth day of the first month, and encamped in "Gilgal, in the east border of Jericho.

20 ¶ And those \*twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

- 21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?
- 22 Then 'ye shall let your children know. saying, Israel came over this Jordan on dry
- 23 For the Lord your God dried up the waters of Jordan from before you, until ve were passed over, as the Lord your God did to the Red Sea, awhich he dried up from before us, until we were gone over;

24 That all the people of the earth bmight know the hand of the LORD, that it is mighty; that ye might 'fear the Lord your God for

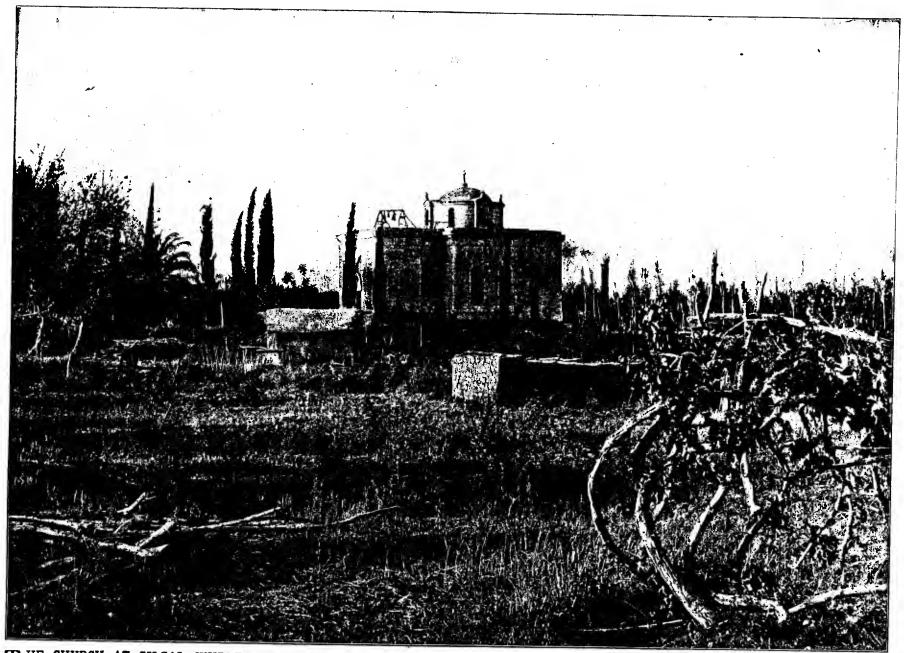
#### CHAPTER V.

1 The Canaanites are afraid. 2 Joshua reneweth circumcision. 10 The passarer is kept at Gilgal. 12 Manna ceaseth. 13 An angel

ND it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, bheard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted; neither was there spirit in them any more, because of the children of Israel.

- 2 ¶ At that time the Lord said unto Joshua, Make thee 'sharp knives, and 'circumcise again the children of Israel the second time.1
- 3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.2
- 4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt,

gious instruction founded upon the original document, | wonderful works. And if not one Israelite, however | and let us always honour those whom God honours by and perpetuating the history. A system which em- feeble, perish in trouble or in death, surely it becomes his providence. The religious inquir



THE CHURCH AT GILGAL—WHERE THE ISRAELITES KEPT THE FIRST PASSOVER IN THE PROMISED LAND. [Joshua, v:10.]—"And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho." This was the site of the first camp of the Israelites after they crossed over the river Jordan, the place at which they passed the first night in the Promised Land, and where the 12 stones were set up which had been taken from the bed of the stream. In the above view we have

a picture of a church built by the Greek Christians. This is perhaps the most interesting building between the Judean mountains and the River Jordan. This is about 20 miles from Jerusalem, and to reach it one makes a descent of 3800 feet over the rockiest and roughest road perhaps in Christendom. There are many ruins found in this plain, but the Judean hills overlooking it are the same that they were when Joshua encamped here with the children of Israel.

10. J' 1 Sa.3.9.Ac.9 6. z Ex.3.5. Ac. 7.33.1 Co.2.14. 1 Pe.2 1.2 Pe 1.18.Ps.89.7,8;93.5; 26

o. 6 The command to put off the shoes, when compared with Ex.3.5. Jos,6.2, clearly proves that this was JEHOVAH in human form; and the drawn sword was the emblem of the sharp and proved inter-

trawin swort was the conditions are the state of the condition of the condition of the condition of the condition of the condition of the condition of the condition of the Lord's host, so Jesus is called the Captain of the Lord's host, so Jesus is called the Captain of the Lord's host, so Jesus is called the Captain of the Lord's host, so Jesus is called the Captain of our salvation, He. 2 so, by which we are remained as tate of warfare, and that only under the lord's late of warfare, and that only under the lord of the condition of the conditi

CHAP. VI.

1 This verse is par-enthetical; the nar-rative respecting the divine person who appeared to Joshua being resumed in the next, and continued to the end of ver.5.—

2 Heb. did shu

that were males, even 'all the men of war, died A.M. 2553. B.C. 1451 in the wilderness by the way, after they came out of Egypt,

5 Now all the people that came out were circumcised; but fall the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

- 6 For the children of Israel walked horty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the Lord: unto whom the Lord sware 3 Heb. When the that the would not show them the land which end to be circumcised. the Lord \*sware unto their fathers that he would give us, a land that floweth with milk and honey.
- And their children, whom the raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

  8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp till they were whole.

  9 And the Lord said unto Joshua, This day have I rolled away the "reproach of Egypt from off you: wherefore the name of the place is called "Gilgal unto this day."

  10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even, in the plains of Jericho.

  11 And they did eat of the old corn of the land on the morrow after the passover was

11 And they did eat of the old corn of the land on the morrow after the passover, punleavened cakes and parched corn in the selfsame day.

12 ¶ And the manna queased on the morrow after they had eaten of the old corn of the land; ter they had eaten of the old corn of the land; either had the children of Israel manna any core; "but they did eat of the fruit of the land are corne; but they did eat of the fruit of the land are considered from the second of the corner of the land of the step of the corner of the land of the people, numerous they could find large supplies of grain but, in the people, numerous they doubt a step of the people, numerous they doubt a step of the people, numerous they doubt and step of the people, numerous they doubt and step of the people, numerous they doubt and they do neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.5

by Jericho, that he 'lifted up his eyes and looked, and, behold, there stood  ${}^ta$  man over against him, with his sword drawn in his hand:  ${}^{8.301.5.2}_{D4.10.5}, {}^{8.301.5.2}_{D4.10.5}, {}^{2.301.5.2}_{D4.10.5}, oked, and, behold, there stood ta man over

o.5. He. 3.17-19. Ps. 90.
3.5.0:95.8-11.

f Thus for thirtyeight years they were
held as aliens to the covenant of promise. Ho.1 9;6.6,7 Ga.6.15.

# Ho.1 9; 6.6. Mat. 12.7.Nu.14.33.

# Nu.14.32-35; 33. 38:3:.13. De.1.3;2:7; 8. 2.5;29.5. Ex.16.35. Ne.

i Nu. 14. 23. Ps.95. 10, 11. He.3. 17, 18,

# Ge.12.7; 13.15; 15. 7.18-21; 17.8; 20.3,4;28 13, 14; 35. 12. Ex. 3.8, De.4.1;0.10,11;8.10,11. / Nu.14.31. Ep.2.14. Col.3.11.

m Ge.34.14.1 Sa.17. 26. Ep.2.11.12. ch.24. 14. Eze.20.7;23.3,8. Je.

n That is, rolling, ch.4.19; 9 6; 10.6. 1 Sa. 7.16; 10.8; 11.14. Ho.4. 15; 9.15; 12.11. Am.4.4.

2 Heb. did shut up, and was shut up, ach.4.19; 2.7, 9. Ps. 27.1. b ch.5.13-15. c Da.2. 21, 44. ch. 2. 111.13;8.2,8,18;10.8. d Nn.14.9, 2 Co. 4.7; 10.4,5; 12. 9. 1 Co. 1.21-25.

10.45; 12.9.1 (Co.1.21-25).

22 Ch.20.17. Ju.7.16, 22. Zec.4.6.1 Co.1.23, 24,27.2 Co.4.710.45.

3 Or, jubilee trumpets. It is uncertain whether they were really rains horns, or trumpets in the form of horns. They were those used on form of these. They were those used the jubilee, as if, in going forth to compass the city, it already became the people to rejoice trimmpiantly.—J.

4 lieb. mater it.

5 The margin reads, 'shall fail down under it, which they prove the people were to 'ascend up,' the city must have been situate, like most cities of the country, on an eminence; and, consequently, the walls would literally 'fail under it.—C.

o Ex. xii. Nu. ix. 2. Ch xxx.xxxv. p Le. 23. 6-14. Ex. g Ex.16.35. Ne.9.20, 21. Re. 21.22, 23; 7. 10,

r Pr. 13.22. Jn. 4. 38. De. 6.10,11. Ne. 9.25.

would itterally tall under it.—C.
6 The word seven, so frequently occurring in Scripture, is derived from the sevenfold division of the sevenfold division s Ge.18.2;33.1,5.Da. time at the creation, including the progressions of a good work, closed by the biessing of hallowed rest.—C.

and Joshua went unto him, and said unto him. A.M. 2553. B.C. 1451. 24 Or, prince, Ex. 23.20.22, Da. 10. 13,21; 12 1. 15.55-4. Re. 12. 7; 19.11,14. ... X Ge.17.3, 17. Le. 9. 24. Nu.16.22, 1 Ch. 21. 10. Art thou for us, or for our adversaries?

- 14 And he said, Nay; but as "captain of the host of the Lord am I now come. And Joshua \*fell on his face to the earth, and did worship, and said unto him, "What saith my Lord unto his servant?
- 15 And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot: for the place whereon thou standest is holv. And Joshua did so.

#### CHAPTER VI.

1 Jericho is shut up. 2 God instructeth Joshua how to besiege it. 12 The city is compassed. 17 It is accurated. 20 The walls fall down. 22 Rahab is saved. 26 The man that buildeth Jericho again is laid.

JOW Jericho<sup>1</sup> was straitly<sup>2</sup> shut up <sup>a</sup>because N of the children of Israel: none went out, and none came in.

2 ¶ And the LORD said unto Joshua, See, I chave given into thine hand Jericho, and the king thereof, and the mighty men of valour.

3 And ye shall dcompass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark 'seven trumpets of rams' horns;3 and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

- 5 And it shall come to pass, that when they make a long blast with the ram's horn, and when we hear the sound of the trumpet, gall the people shall shout with a great shout; and the wall of the city shall fall down4 flat,5 and the people shall ascend up, every man straight before him.
- 6 ¶ And Joshua the son of Nun called the priests, and said unto them, 'Take up the ark of the covenant, and let seven6 priests bear seven trumpets of rams' horns before the ark of the Lord.
- 7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

/Ex.19.19.1Co.1.23,24.2 Co.10.4.5. g ver.16,20.1 Ki.18.43, Ju.7.22.2 Ch.13.15. 25.14 Nu.10.9 De.20.2,&c.ch.4.18; ver.4.Ac.9.15. Ep.3.8. 1 ver.3; cli.1.144.13.

the rite of circumcision (Ludolph, Hist. of Ethiopia, | tioned together to indicate the abundance of the former | of his sacraments. But let us use the gospel manna exodus; but as the first time, at eight days old, Ge. 17. 12, had been neglected, God now allows and comthe national covenant; just as the people were allowed to celebrate the passover in the days of Hezekiah, con- ence. C.] trary to the letter of the law in the second instead of

b. iii. c. 1).—Circumcise again. Not in allusion to and present harvest.—Note, 'Every scribe instructed any general act of circumcision at, or soon after, the unto the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old,' Mat. 13. 52. And so the Lord mands a second opportunity of sealing and ratifying equally satisfies his people with the old doctrines, and new discoveries of truth, with old faith and new experi-

while we have it; the time is at hand when it shall be no more offered: and let us never expect extraordinary supplies when ordinary can be had. But if Jesus appear for our direction or encouragement in doubtful or perilous circumstances, let us entertain his visits with the utmost reverence, purity, and the readiest obedience.

8 ¶ And it came to pass, when Joshua had | A.M. 2553- B.C. 1451. | A.M. 2553- B.C. 1452. spoken unto the people, that the seven priests, bearing the seven trumpets of rams' horns, passed on before the Lord, and blew with the trumpets; and the ark of the covenant of the Lord followed them.

9 And the armed man want before the passed in the passed in the covenant of the Lord followed them.

9 And the armed men went before the priests that blew with the trumpets, and the rereward8 came after the ark, the priests going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp.

the camp, and lodged in the camp.

12 And Joshua rose "early" in the morning, and the priests took up the ark of the Lord.

13 And seven priests, bearing seven trumpets of ram. 3' horns before the ark of the Lord, went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, "Shout; for the Lord hath given you the city.

17 And the city shall be "accursed, 5 even it, and all that are therein, to the Lord. It is seen, be all with the time, with her in the house, because "she hid the" in the house, because "she hid the" in the house, because "she hid the" in the house, because "she hid the" in the house, because "she hid the" in the house, because "she hid the" in the house, in the morning, the mention of the early morning is the arry morn

Rahab the harlot shall live, she and all that are with her in the house, because 'she hid the

with her in the house, because "she hid the messengers that we sent.

18 And ye, sin any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels.

19 But all the silver, and gold, and vessels of brass and iron. are "consecrated unto the silver."

8 Heb. gathering host.
9 Heb. make your wore to be heard.
1283-5-23,24. A.C. r.
11 The art of the covenant, so called because it contained the two tables on which the covenant was inscribed was inscribed was inscribed was different to the compassed the city; because it was he whose presence it declared, was at the utpower was at the utpower of a sound to cast down the walls; he who said to Joshna, 'I have given into thine hand Jericho.'

-/. m ch. 3. 1. Ge. 22. 3. Ps. 112. 5; 119.60. Ec. 9.

9 Or, devoted, Le.

x ver. 5. He.11, 30. 2 Co.4.7; 10. 4, 5. 1 Co.1. 23,24. Re.8.7-9, 12. 3. De.7.2,3,16; 20.16, 17;2,34 1 Ki.20.42. Re.

of the execution of the adults was on account of their criminality. Le. xviii., a sentence which, if a sentence which, if a sentence which, if a sentence which, if a sentence which, if a sentence which, if a sentence which, if a sentence which, if a sentence which, if a sentence which is a sentence which is a sentence which is a sentence in must be a right to misting a sentence in the sentence upon the se

e i Ki. 16. 34. Mal 1 f De. 31. 6,8. ch.1.5,

g 1 Sa.2.30. 2 Sa.7.9. Mat.14.1.

CHAP. VII.

CHAP. VII.

a ch.22.20.1 Ch.2.7.

Why was the Lord angry with all, since only Achan was guilty of the trespass. It chough only the probable, though only the probable, though only the grieved and grudged in their hearts to see so much valuable spoil given up to the fire or dedicated to the tal-ernacle, while Achan alone committed the actual trespass.—C. actual trespass.—C.

2 Or, Achar.
b Devoted. ch.6.17.

20  $\P$  So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that "the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they vutterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.6

22  $\P$  But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her 'kindred, and left them awithout the camp of Israel.8

24 And they burnt the city with fire, and all that was therein: only bthe silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive. and her father's household, and all that she had; and she dwelleth in Israel even unto this 9day; because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua dadjured them at that time, saying, 'Cursed be the man before the Lord that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

27 So the Lord was with Joshua; and his game was noised throughout all the country.

# CHAPTER VII.

1 Achan's trespass. 2 The Israelites are smitten at Ai. 6 Joshwa's complaint. 10 God instructeth him what to do. 16 Achan is taken by the lot. 19 His confession. 24 He and all he had are destroyed in the ralley of Achor.

DUT the achildren of Israel committed a tres-D pass in the accursed thing: for 2Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the baccursed thing: and the anger of the LORD was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to mountain cham, commanding a noble wiew of the Jordan valley. It is about a Ai, which is beside Beth-aven, on the east tween them lies and between them lies and between them lies of Bethel, and spake unto them, saving. unto him, Let not all the people go up; but let about two or three thousand men4 go up and smite Ai, and make not all the people to labour thither; for they are but few.5

- 4 So there went up thither of the people about three thousand men; and they 'fled before the men of Ai.
- 5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted,<sup>7</sup> and became as water.

6 ¶ And Joshua \*rent his clothes, and fell to the earth upon his face before the ark of the Lord until the even-tide, he and the elders of Israel, and 'put dust upon their heads.

- 7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? "Would to God we had been content, and dwelt on the other side Jordan!
- 8 O Lord, what shall I say, when Israel turneth their backs<sup>8</sup> before their enemies!
- 9 For the Canaanites, and all the inhabitants of the land, shall hear of it, and pshall environ us round, and cut off our name from the earth: and qwhat wilt thou do unto thy great name?
- 10 ¶ And the Lord said unto Joshua, Get thee up; "wherefore liest" thou thus upon thy face?
- 11 Israel \*hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, "sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the LORD God of Israel, \*There is an acsaith the LORD God of Israel, \*There is an actual recise cursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In \*\* the morning therefore ye shall be brought according to your tribes: and it shall the prices, and that the brought according to your tribes: and it shall the prices, and the tribes, families, &c., were made to be priced the prices, and that the prices, and that the prices, and the tribes prices, and that the prices, and the tribes prices, and the tribes prices, and the tribes prices, and the tribes prices, and the tribes prices, and the tribes prices, and the tribes prices, and the tribes prices, and the tribes prices, and the tribes prices, and the tribes prices, and the tribes prices are the tribes prices.

A.M. 2553. B.C 1451.

₽ Je.17.5. Is.2.22. 4 Heb. about 2000 men or about 3000 men.

5 That is, the people of Ai are £vv.—
Note, We should never despise any enemy, temporal or spiritual, nor any temptation however One may chase a thousand, if the Lord will, and the mightiest may fall before the weakest temptating the control of the temptation of the control of the temptation of the temptation of the control of the temptation of temptation of the temptation of the temptation of the temptation of the temptation of the temptation of the temptation of the temptation of the temptation of the temptation of the temptation of the temptation of the temptation of the temptation of the temptation of the temptation of the temptation of the temptation of temptation of the temptation of the temptation of temptation of t

h Is.59.2; 30.17. De.

6 Or, in Morad. i Le. 26.36. ch. 2.11; 5.1. Is.13.8.

5.LIs.13.8. but a small class of man which losy had surtained, but as yet they were but little accustomed to military affairs — 'nu-mades fresh from the desert—and ready to lose courage as the courage and the courage and surtained to be seen taught to rely implicitly on divine aid, this unexpected discomfutor would fall them with a discomfutor would fall them with a factor of God's favour, his promised assistance being withheld—I.

# Ge.37.29.34. 2 Sa 13.31.Ps.50.15. Ezr.9.3 -5.Job 1.20.

/ Est. 4.1. 1 Sa. 4.12. 2 Sa. 13. 19. Job 2. 12. Eze. 27. 30. Jonah 3.6. Mi.1.10.

m Job 21.7. Je.12.1, 2;32.24. Ps.116.11. Ge. 25.2.ch.1.3,4.

# Ex. 14.11,12; 16.2, 3;17.2. Nu.11.1-4; 14.1, 2;21.5;20.3.

o Hab. 2. 1. ch. 1. 5. Ps.61.2,

8 Heb. necks.

*p* Ps. 124. 2, 3; 83. 4 Nu.14.13. g Ex. 32. 12. De. 32. 27 Joel 2.17. Ps.106.6, 9; 79. 10. Je. 14. 7, 9, 21. Ezc. 20. 9.14, 22 Mat. 6. 9. Jn. 12. 28.

F Ex.14.15, 1 Sa.15. 22;16.1.

9 Heb. fallest.

# ch.6.18,19; ver.20, 21, Is.39.2. Ho.6.7. Ac. 5.1,2. He. 4.13. Ps. 44. 21;90.8. Je. 16.19.

<sup>t</sup> De.32.30 Le.26.17, Nu.14.45, ch.6.18, Ps. 5.4,5, Hab. 1.13, Is.3.

# Ex. 19. 10, ch. 3.5. La.3.40. Zep.2.1,2.

x ver. 1, 11, 12, 2 Ch. 28.10. Je.2.17, 19;4.18;5. 25;6.19.

y ch. 3.1;6,12, Ps.119, 60. Pr.8.17; 27.1. Ec.9. # By lot, Pr. 16.33. 1 Sa. 14.41,42. Jonah 1.7. Ac. 1. 24, 26. Le. 16. 8. ch. 18.6;21.4.

& 1 Ch.2.7. Pr.15.27. Hab.2 9. ch. 6.18; ver. 1.2 Th.1.6. 1 In what precise

4 The sons and daughters of Achan appear to have suffered along with him; you not for his sin, but not far as guilty of copartnership. More than most awful effects of sin may be seen in the ruin which the wicked example of a page of the supplementary of the sup

A.M. 2553. B.C. 1451. a ver.25; ch.6.17,24 De.13.15.16;7,26.

2 It is doubtful whether this is to be understood as including his family as well as his goods.—I.

b Ge.34.7. Ju.20.6. Sa. 13. 13. Ex. 19. 5, 6 De.7.6,7;14.2;26.18. 3 Or, wickedness.

c ver. 14. Ps. 101. 8

d 1 Ch.2.4-7. Nu.26

4 We are not informed how the selection was made; but from Ju.20, and similar passages, it appears most probably to have been by lot, as a religious appeal to the judgment of God.—C.

e Nu. 32. 23. Ge. 4.7 44.34. Ac. 5.1-10.

FLu.16.25.2 Ti.2.25, 26. Je.13.16; 3.12.13. 1 Sa.6.5. Pr.28.13.Ps.51. 3;32.5.

5 Give glory, that is, the glory due to the name and perfections of God. And as one of these names declares, he will by no means clear the guilty, so acknowledge your sin before him, and show that you believe it to be a true title.—C.

g Job 7.20;33.27. Ps 51.2,4; 38.18; 25.11. Je 2.21,25.

6 We cannot take it 6 We cannot take it upon us to determine whether this man's repentance was genuine or not. He alone could know who searcheth the heart and treith the r.ins. Though extorted, it certainly was frank and ingenuous, and does seem to indicate resignation to his doom as justly merited.—J.

*h* 1 Jn.2.16.Pr.28.16, 22. Joh 20.15. Ec. 5.13. 1 Ti.6.10.

7 A mantle of Shinar, the plain on which Babylon was situate. Probably something akin to the modern Indian shawl, which is often of great value.—C.

8 £22, 16s. 9 Heb. tongue.

1 £91, 5s. 2 Ran, to prevent any attempt to remove or destroy the evidence of guilt.—
Note, Be sure thy sin will find thee out; and God will find a swift messenger for its discovery and exposure.—C.

8 Heb. poured.

Ge.18.25. Ex.20.5 Job 20. 23. Probably they had consented to his theft.

/ Le.20. 2, 27; 24. 14. De. 13. 10; 17. 5; 21. 21; 22.21, 24.

family which the Lord shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, that he that is taken with the accursed thing ashall be burnt with fire, he and all<sup>2</sup> that he hath; because he hath transgressed the covenant of the Lord, and because he hath bwrought folly in Israel.

16 \ So Joshua \ rose up early in the morning, and brought Israel by their tribes; and the tribe of <sup>d</sup>Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites:4 and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 ¶ And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel,<sup>5</sup> and make confession unto him; and tell me now what thou hast done: hide it not from

20 And Achan answered Joshua, and said, <sup>g</sup>Indeed I have sinned<sup>6</sup> against the Lord God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

22 \ So Joshna sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid<sup>3</sup> them out before the Lord.

24 ¶ And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his isons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel istoned him with stones, and burned them with fire, after they had stoned them with of stones unto this day. So the Lord "turned A.M. 2553. B C. 1451. from the fierceness of his anger: wherefore the name of that place was called The valley of Achor, unto this day.

#### CHAPTER VIII.

1 God encourageth Joshua. '3 The stratagem whereby Ai was taken. 29 The king thereof is hanged. 30 Joshua buildeth an altar, 32 writeth the law on stones, 33 propoundeth blessings and cursings.

ND the Lord said unto Joshua, Fear not, A neither be thou dismayed; take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his

- of Ai, and his people, and his city, and his land.

  2 And thou 'shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves. Lay thee an ambush for the city behind it.

  3 So Joshua arose, and 'all the people of war, to go up against Ai: and Joshua chose to them.—It is a poears that the whole army was the cattle thereof and the cattle thereof in the whole army was the control of the con
- out thirty thousand mighty men of valour, and Th. 5.2.3.2 Fe. 3.10. Sent them away by night sent them away by night.

4 And he commanded them, saying, Behold, Bec. 13, 18 112 5. ver. shall lie hin weit accided. ye shall lie hin wait against the city, even be-

hind the city; go not very far from the city, but be ye all ready:

5 And I, and all the people that are with me, will approach unto the city; and it shall come to pass, when they come out against us, as at the first, 'that we will flee before them,

6 (For they will come out after us,) till we have drawn² them from the city; for 'they will say, They flee before us, as at the first: therefore we will flee before them.

fore we will flee before them.

7 Then 'ye shall rise up from the ambush, and seize upon the city: for the LORD your

and seize upon the city: for the Lord your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, that ye shall "set the city on fire: according to the commandment of the Lord shall ye do. "See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el° and Ai, on the west side of Ai: but "meroticity for the Lord points of the city on fire before taking the people.—I."

Beth-el° and Ai, on the west side of Ai: but Joshua lodged that night among the people.4

10 And Joshua prose up early in the morning, and numbered the people, and went up, ing, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people even the member of the former larm.

11 And all the people, even the people of

o That is, trouble, ver.25.Is.65 to. Ho. 2.

CHAP VIII a De 1. 21, 7, 18, Is.

9.12.1 Sa.23.7.

6 The position of Ai favoured these arrangements. On the north of the hill on which it stands is a deep glen; on the south and east are other glens; while on the west is a rocky of the west is a rocky of the west to be ambush of casily conceal themselves.—P. 2.2;41.10,15, 16; 43, 2 b ch.6, 2; 2, 11; 10, 8; ver.18, Ps.44, 3, Da, 2 c ch.6.21. De.3.2. d De.20.14.Pr.28.20 Je.17.11. Job 27.10,17.

5 Or, of Ai.

r Heb. their lying in wait, 2 Sa.23.7. Ec. 9.12.1 Sa.23.7.

1. Mat. 3 1;4.1.

\*\* Y S. 9. 16;11.6. Ju. 20.
31 Ex. 14;3.4. ver. 5,6.

\*\* y Soldier, ver. 24,25.
Job 5.13.

8 The troops of Beth-el seem to have come to Ai to strengthen the garrison.—

9 It is probable that

9 It is probable that this was the preconcerted signal, at the sight of which the men in ambush knew they were to arise. The Lord himself into the lord himself into the lord himself into the lord himself into the lord himself into the lord himself into the lord himself into the lord himself into the lord himself in l

at a considerable dis-tance. Some have supposed, especially from the statement in ver sô, that this ac-tion of Joshua was figurative, and that, like the lifting up of Moses' hand in the battle with Amalek, it was a token of the battle with Amalek, it was a token of the positive of the control of the sistance, and they would, in the one case, as in the other, connect the victory

case, as in the other, connect the victory with the action; but we should be cautions of searching for figurative meanings when not led to them by the word of God itself. The indulging of this spirit has, in many instances

many instances opened the flood gates of error.—I.

ever.4,7,9,12 Ju.20. 29.2 Ch.13.13. f ver 1;ch.7.3.

s ver.16,19, 1 Th.5.3. Ec. 9. 12, 1 Sa.15.32,33. Da.4.30, 31.Re.17.10 Ja.10 20. 1 Sa. 15, 32, 33, Da. 4. 30, 37. Re. 17, 10 Ja. 10 20. 7 From the conduct of the king of Al, and from other circumstance of the king of Al, and from other circumstance of the king of Al, and from other circumstance of war. Moreover they were, for their disk, the spirit of infauation. It was not joshuas skill and courage, but Jehovah's guidance and aid, which gave to the conclude the gave to conclude that fill the time of David the Hebrews, notwith lettered military knowledge.—/. w ch. 18, 12; 15, 61; 16. 1. Mat. 3, 14.1. 2, 78, 9, 1611.6. Ju. 20.

2 Ec. 9. 18; 7. 19 Ju. 20. 31, 32. Mat. 10, 16.

& Ex.15.9. Ju.20, 32; 5.30. Ec.8.11.

/Ec.9.10.1 Ki.20.18. m Part of it, ver. 28.

nch.1.16.2 Sa.13.28. o Ge.28. 19; 12. 8; 31. 13;35.1,3.6.ch.7.2;16.1, 2. Ju.1.22; 4. 5. I Sa. 7. 16;10.3. I Ki. 12. 29, 33. 2 Ki.23.15-19.

1 The spear most probably bore a flag to render the sigr more readily visible at a distance.—C. z Ex.17.11. ver. 7.8,

19. a Ge.19.28. Re.18.9; 19 3. b Heb. hand, Ps. 48.5; 76.5; 104. 25. Job p ch.6.12; 7. 16; 3. 1.

gThese were added to the former, or set in another ambush on the same side of the city, ver. 9. nigh, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.5

13 And when they had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.6

14 ¶ And it came to pass, when the king of Ai saw it, that they hasted, and rose up early; and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain: but he twist not that there were liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that were in Ai were called together to pursue after them; and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el that went not out after Israel: and they left the city open,8 and pursued after Israel.

18 And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua \*stretched out the spear that he had in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the asmoke of the city ascended up to heaven; and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of



MOUNT EBAL—WHERE JOSHUA BUILT AN ALTAR. [Joshua, viii: 30.]—
"Then Joshua built an altar unto the Lord God of Israel in Mount Ebal."
The traveler in passing from Jerusalem northward to Nazareth comes to the entrance of the valley between Mount Gerizim and Mount Ebal at Jacob's well. These mountains so come together as to form a natural amphitheater. Mount Ebal forms the northern side of the fertile valley in which ancient Shechem was situated. It rises to a height of 2986 feet. Upon this mountain the curse for disobedience to

the law was pronounced, while the blessing for obedience was given from Mount Gerizim. Its modern Arabic name is Jebel Eslamiyah. This is from a female saint whose tomb is standing on the eastern part of the ridge a little before the highest point is reached. The acoustic properties of the valley between the two mountains have been tested, and it is said that a man's voice uttered in the valley can be distinctly heard across the amphitheater formed here by the two mountains

side: and they smote them, so that they  ${}^{d}$  let  $|\frac{A.M. 2553. B.C. 1451.}{}$ none of them remain or escape.

33 ¶ And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had 24,35,37,35,11. made an end of slaving all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

both of men and women, were twelve thousand, even all the men of gAi.

nd smote it with the edge of the sword.

25 And so it was, that all that fell that day, oth of men and women, were twelve thousand, zen all the men of <sup>9</sup>Ai.

26 For Joshua <sup>h</sup>drew not his hand back, herewith he stretched out the spear, until he ad utterly destroyed all the inhabitants of Ai.

27 Only the cattle, and the spoil of that ty Israel took for a prey unto themselves.

28 The kings of Canal and younger the same curse as their subjustices, and properly were not being were subjusted to the subjustices and properly were subjusted to the s wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

city, Israel took for a prey unto themselves, 127.La.3.53 mc city, 127.La.3.53 according unto the word of the Lord which he of marking the graves of the dead, common to most of the Celtic commanded Joshua.

mmanded Joshua.

28 And Joshua burnt Ai, and made it an please of Europe, of which many examples are be found in the British islands. heap kfor ever, even a desolation unto this day.

until even-tide: and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that re
aineth unto this day. eaineth unto this day.

\*\*aineth\* unto this day.

30 ¶ Then Joshua \*\*built an altar unto the Lord God of Israel in mount Ebal; \*\*

31 As Moses, the servant of the Lord, commanded the children of Israel, as it is written in the book of the law of Moses, An altar of whole stones, over which no man hath lift up any iron; and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

32 And he \*\*pwrote there upon the stones a copy of the law of Moses, which he \*\*swrote in the presence of the children of Israel.

38 Then Joshua \*\*built an altar unto the lift up that there is no fill the prize of the there is no fill the prize of the cent in the book of the law of Moses, and sacrificed peace-offerings.

39 And he \*\*pwrote there upon the stones a copy of the law of Moses, which he \*\*swrote in the presence of the children of Israel.

presence of the children of Israel.

33 And all Israel, and their elders, and exception of Extra De. 27.6.7. officers, and their judges, stood on this side the  $| \frac{\rho}{E_{x,34,1}^{\rho}, D_{c,27,24,3},8;17,18}$ . ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the Lord, as well "the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Beal; as Moses, the servant of the stranger against mount Gerizim, and half of them over against mount Beal; as Moses, the servant of the Accordance of the control of the mount by the finger of God.—C. mount<sup>6</sup> Ebal; as Moses, the servant of the

d De.7. 2.ch.6.21;10. 28-40; 11.11.12. Am. 2. 13. Job 20.5;24.24.

e ch. 10. 22, 25, 1 Sa. 15.8. Re.19.20.

h ver. 18, Ex. 17.11.

# Nu.31.22,26.ver.2 & A long time, Ne. 11.31.Ezr.2.28.

/ Ps. 107.40; 110. 5, 6. Est. 7.10. De. 21.23. Ac. 12.23. Re. 19.17, 18.

4 Joshua celebrates his first victories not

q De.27.12,13;11.29.

A.M. 2553. B.C. 1451.

t De.27.14-27; 28. 1и De.g1.12;29.10,11.

7 Heb. walked. 8 What a triumph-ant attestation to the suitableness of the Bible for the instruc-tion of 'little ones.'

CHAP. IX.

a To the westward of it, ch.3.17;12.7. 1 The Mediterran-

1 The Mediterran

2 This clause may

be literally translated as follows: 'When

all the kings which
were beyond Jordan

(i.e. west of the
river); in the hill
country (the moun

country (the moun

palestine); in the
Shephelah (the plaus

of Philistia and Sharon); and in all the
coast of the Great
Sea beside Lebanon

(1.e. Phemicia), '&c.

2 Ge. 3; 18-21. Ex.

2 3,23,31;34.11. De.71.

ch.310.

c Ps. 83, 2-8; 2.1, 2.2

Ch.20. 1. Re.16.14. Lu.

16.8.

3 Heb. mouth.

3 Heb. mouth. d And other cities ver.17;ch.10.2. 2 Co.2

a And other clues, ver. 17;ch.10.2 a Co.2.

16. Lu. 16. 8; 8. 44, 47. Mat.10.16. Ge. 34.2.13.

18. Li20.31.

4 From a root signifying a hinge; because, like a hinge, they unite two parties, and the public business of countries turns, as it were, to open or shut upon them.—roof of what little way civilization had yet made, as there is no mention of any wheel vehicle. The sack is still used in eastern countries to contain all the traveller's ingrage; from his change of raiment to the poits and pans for dressing food.—C. 5 These bottles still.

6 These bottles, still common in the East, and used also in parts of Europe, as in the warm of Europe, as in the warm of Europe, as in the warm of the animal without being cut open in the ordinary manner. The parts unavoidably opened, were curious of their own glutinous matter and pressure. When old they of course become liable to be rent, and were mended generally by garants together, and tying it tightly with cord.—C.

7 The word cloud has not two meanings, but there are two words and the control of the contr

i De.20.11, Est. 7.4.

of the law, the blessings and cursings, according to all that is written in the book of the

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.8

#### CHAPTER IX.

1 The kings combine against Israel. 3 The Gibeonites by craft obtain a league. 16 For which they are condemned to perpetual

▲ ND it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea1 over against 2Lebanon, bthe Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard

2 That they egathered themselves together, to fight with Joshua and with Israel, with one

3 ¶ And when the inhabitants of dGibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work 'wilily, and went and made as if they had been ambassadors,4 and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;6

5 And old shoes and clouted7 upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the camp, at Gilgal, and said unto him, and to the men of Israel, We be come from a far country; now therefore make ye a league with us.

7 And the men of Israel said unto the <sup>g</sup>Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye?

9 And they said unto him, From ka very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in

10 And all that he did to the two kings of the Amorites, that were beyond Jordan, to |Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.

11 Wherefore our elders, and all the inhabi-

meet them, and say unto them, We are your servants: therefore now make ye a league with

servants: therefore now make ye a league with us.

12 This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And the men took of their victuals, and asked not counsel at the mouth of the Lord.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto the load or duy.

16 Or. hey received the men with the mensual properties.

18 Or. hey received the men with the mensual properties.

19 Or. hey received the men with the mensual properties.

18 Or. hey received the mensual properties.

19 Or. hey received the mensual properties.

10 Examples Ouzarial Properties.

10 It listed an ireversible covenant, of the Lord.

11 Or. hey received the mensual properties.

12 Or. hey received the mensual properties.

13 Or. hey received the mensual properties.

14 Examples Ouzarial Properties.

15 And these bottles of wine which we filled the mensual considered their hard state as the four mensual properties.

14 And the men took of their victuals, and considered their hard state as the four mensual properties.

15 And Joshua mensual properties.

16 Or. hey received the mensual properties.

18 Or. hey received the mensual properties.

18 Or. hey received the mensual properties.

18 Or. hey received the mensual properties.

18 Or. hey received the mensual properties.

18 Or. hey received the mensual properties.

18 Or. hey received the mensual properties.

18 Or. hey received the mensual properties.

18 Or. hey received the mensual properties.

18 Or. hey received.

them.

16 ¶ And it came to pass, °at the end of three days after they had made a league with them, that they heard that they mere their them, that they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel journeyed, and | 5 of children 18.14 1 came unto their cities on the third day. Now

their cities were pGibeon, and Chephirah, and Beeroth, and qKirjath-jearim. The sworn unto them by the Lord God of Israel: and all the congregation smurmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the great unto them by the great unto them by the great unto all the congregation. The congregation half of the princes are unto them by the lord of Israel: and all the congregation smurmured against the princes.

gregation, We thave sworn unto them by the LORD God of Israel: now therefore we may not

touch them.

20 This we will do to them; we will even let them live, lest "wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them let knowledge and feet them.

live; but \*let them be hewers of wood, and drawers of water, unto all the congregation;<sup>5</sup> as the princes had promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have beguiled us, saying, We are very far from you; when we dwell among us? when ye dwell among us?

-C. n ch.2.12-19; 6.22-25. De.20.10. 2 Sa.21. 2-14. Je. 18.7.8.

o Pr. 12.19.
pch.15.60; 10.2,4,12;
18.25,26.2 Sa.2.13.20.8.
1 Ch.8,29;21.29. 1 Ki.3.

ρρα -P. r 2 Sa.21.7. Ec.9.2.

Ps. 15 4. Pr. 20.25. \$ Ro. 10.2, ch. 22.12.

и Pr.20.25. Zec.5.3, 4. Mal.3.5. Je.4.2. Ec.9. 2. Eze.17.13.19.

x De.29.11. ver.22, 23. 1 Ch.9.2. Ezr.2.45, 58,8.17,20. Ne.3.26; 10.

A.M. 2553. B.C. 1451.

ver. 23/; and were most probably, as is common in the East, appointed the public wood-hewers and water-carriers to the principal cities. They were literally confined, father and son, and mother and daughter, to one work, as by the Indian law of caste.—C. 2 Ge.9.25,26. Le.27

2 Ge. 0.25.26. Le.27.

2 Referring to the original curse against Canaan by Noath, wants shall he be to his brethren. The Gibeonites appear, from ver. 9, 24, to have been believers in the divine commist of the company

only eace... bread.—C. 7 Heb. not be cut off from you. Thus God brought them, though accursed Gentiles, near to his

altar.

a De. 7. 1, 2; 20. 16.

Ex.23.31-33;34.12. Nu.

23,31-33,34.12.N0-33,52,53.5 ver.18,19. c Whence they are called Nethinims, i.e. grant, 1 Cln.9.2.Ezr.8. 20.ver.21. d De.12.5-21; 10.2-10.ch.18,1.2 Cln.6.6.

CHAP. X.

a ch. 15.8,63. Ju. 1.21; 19.10. 1 Sa. 17.54. 2 Sa. 5.6; 20.3. PS. 122.3; 68. 29; 125. 1,2; 132. 13; 102. 21 1 Ki. 11. 13. 2 Ch. 6. 6. b ch.8.2,20; 6.21,24; 0.3-27. c ch.2.11; 5.1. Ps.48.

kingdom. d Cli. 12.10–16; 15.35,

aingdom.

a Ch. 12.10-16, 15.35,
39.51,63.
e 'U-e.3.11,35.27. Nu.
13.22. Ch. 14.15; 20.7.

5. Ch. 13.25. Ch. 14.15; 20.7.

5. Ch. 13.25. Ch. 14.15; 20.7.

5. Ch. 13.25. Ch. 14.15; 20.7.

8 Mat. 16.24. Ac.9.

9, 2 Ti. 3.72. 1 Pe. 44.

P. 20.7 Houst inquiring into the right of one nation to prevent another from making peace with a third, and accusing the associate kings, as we well might, upon this help to the second of the second conterpart of the anger of worldly men against all who make peace with cond. This world in the second context of the conduct the exact counterpart of the anger of worldly men against all who make peace with God. This world in the second conduct the exact counterpart of the anger of worldly men grainst all who make peace with God. This Charles V. was directed at the Reformation to externing the profession of the conduct of th

and thus, every one that will live godly in Christ Jesus must suffer persecution. nacle service (see

23 Now therefore ve are cursed; and there shall none of you be freed<sup>7</sup> from being bondmen, and hewers of wood, and drawers of water, for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God acommanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and bdelivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood, and drawers of water, for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

#### CHAPTER X.

1 Five kings war against Gibeon. 6 Joshua rescueth it. 10 God fighteth against them with hailstones. 12 The sun and moon stand still at the word of Joshua. 16 The five kings are discovered in a cave. 22 They are brought forth, 24 scornfully used, 26 and hanged. Seven kings more are conquered. 43 Joshua returneth to Gilgal.

TOW it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they feared greatly, because Gibeon was a great city, as one of the royal1 cities, and because it was greater than Ai, and all the men thereof *were* mighty.

3 Wherefore <sup>a</sup>Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon,

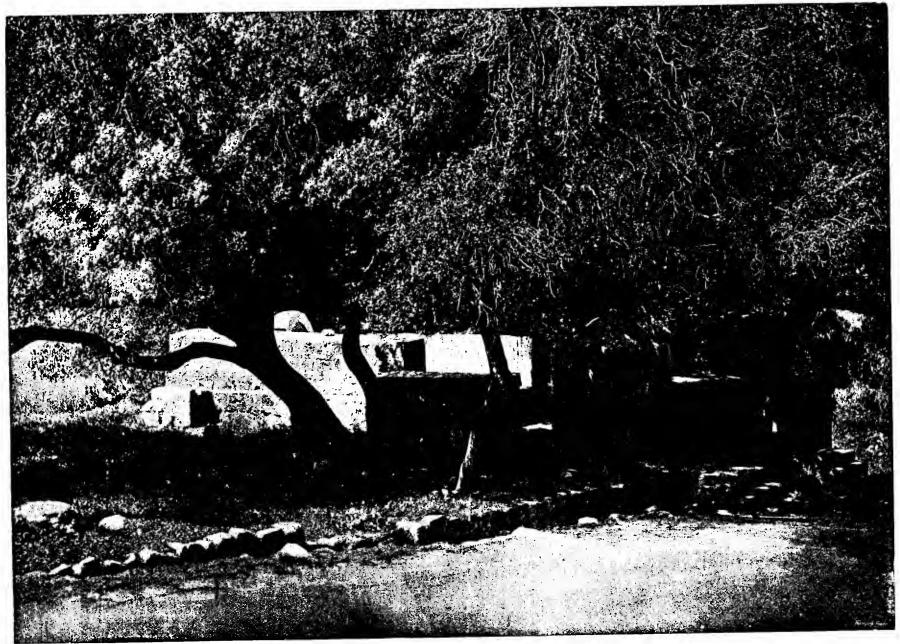
4 Come up unto me, and help me, that we may smite Gibeon: gfor it hath made peace with Joshua, and with the children of Israel.2

it is hard to say where they may stop. Good men may often be deceived by such pretences; for the wisdom of the serpent, even in them, is not always joined with the harmlessness of the dove. And those who are

deceiving; and when persons have once begun to lie, | receive us, we need never complain of the cross which | he lays on us. If we serve him, we may bless the day in which carnal liberty is exchanged for spiritual subiection.

and Eglon were situated on the plain of Philistia, on the leading road to Gaza. P.]

Ver. 11. [1 read and examined with much care the details of this remarkable narrative on the battle-field. I was then for the first time fully able to understand



With the five kings. [Joshua, x: 10.]—"And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah." In the neighborhood of this mosque of Wady 'Ali we are upon a part of the scene where the great battle occurred when Joshua routed the host of the five kings.

They are supposed to nave fled from Gibeon down by the upper Beth-horon to the lower, and then southward. The places referred to in the tenth chapter of Joshua. which records his great victory, are still to be found in this neighborhood. The mosque of Wady 'Ali was dedicated to Imam Ali. It is a sacred Moslem shrine, overshadowed by a magnificent terebinth tree. The glen in which this mosque stands is beautiful.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the 16.141.08.9 Ec.44.15 the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon and made war against it.

16.14;200.8,9,16.4.4.18.

3.75.
3. The Gibeonius is the first same of the Gibeonius is the true example for the kings united, the before Gibeon and made war against it. before Gibeon and made war against it.

6 ¶ And the men of Gibeon sent unto have recourse to Christ.—C. Joshua³ to the camp to 'Gilgal, saying, 'Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites, that dwell in the mountains are gathered together against us.

ins are gathered together against us.
7 So Joshua ascended from Gilgal, he, and I the people of war with him, and all the lighty men of valour.

Jet 28.43.0

A distance of about 18 miles, which the arm ight accomplish without might accomplish with might accomplish without might accomplish without might accomplish with might accomplish without might accomplish with might accomplish with might accomplish with might accomplish with might accompl all the people of war with him, and all the

mighty men of valour.

8 ¶ And the Lord said unto Joshua, "Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all "night.4

10 And the LORD discomfitted them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to PBeth-horon, and smote them to

goeth up to \*\*Beth-horon, and smote them to Azekah, \*\*a and unto \*\*Makkedah.

11 And it came to pass, as they fled from before Israel, \*\*and\* were in the going down to Beth-horon, that the Lord \*\*cast down great stones\* from heaven upon them unto Azekah, and they died: \*\*they were\* more which died with hailstones, \*\*6 than \*\*they\* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites

1 And it came to pass, as they fled from high latitudes as the countries nearer the equator. Six R. Wison in his history of the British Exposite Exposure the countries nearer the equator. Six R. Wison in his history of the British Exposite Exposure the countries are an account of a terrible halistones. The countries nearer the equator. Six R. Wison in his history of the British Exposure the canadictor of the straight Exposure the canadictor. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his history of the British Exposure the equator. Six R. Wison in his hist

day when the Lord delivered up the Amorites before the children of Israel, and he tsaid in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood at 111

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the

upon their enemies. Is not this written in the book of "Jasher?" So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."

14 And there "was no day like that before it, or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

18 From twelve to fourtee house upon fourteen have a divided on a graph of the standard of the sta Israel.

43-& ch. 9. 15.24.25. Ps. 50.15;80.16;3.1,2. / Ps.125.2. ch.21.11 Lu.1.39.ver.40.

m De. 3.2. ch.1.5-9; 8.r.Ps.103.13,14,18. Is. 41.10,15,10.

# 2 Ti. 2. 3. Ec. 9.10. Je. 48.10.

—Note, When a friend is to be aided we must not linger. Speedy relief is generally the only relief. Thou art my help and my deliverer; make no tarrying, O my God, Ps. 40. 17; 70.5. Ca. 8. 14.—C. o Is. 28, 21, 2 Ch. 14. 12. Ps.44.3;78.55;68.12,

14. p ver.11; ch. 16.5; 18. 13,14;21,22, 1 Sa.13,18, 1 Ki.9.17.1 Ch.7.24.

q ver. 11. 2Ch. 11.9. tail. r ver. 16, 21, 28; ch.

12.16;15.41. s Ju.5.20.Ps.11.6;18. 13;77.18. Re.16.21.He.

5 i.e. hailstones.

t Ja.5.16,17. Is. 28.21. Hab.3.11. He.11.33.

7 Heb. be silent.

upright; most pro-bably a name for Joshua himself.—C.

x 1s.38.8. 2 Ki.20.10

9 From twelve to

A.M. 2553. B.C. 1451

attered, and especially in the co-existent histories from the period of this event, the concurrence of the whole Jewish nation, and the permanent institutions in which it was embodied. No event in produced, the concurrence of the was embodied. No event in produced the produced of the produced of the produced of the produced of the produced of the presented to our judgment.—C.

judgment.-C. y ch.4.19;vet.6.43. # Ps.48.4. Is.2.21,22 Re.6.15-17. Am.9.2.

a ch.12.16;15.41.

I The routed Amorites fleet down the valley of Ajalon, then along the plain of Phillistia at the foot of the mountains. Their course evidently was towards Jarmuth, the Substant at Makkedah, which lay in the valley beneath Jarmuth, the kings being closely pursued, sought refuge in a cave. The cetal is filled with caverus, some of which are of enormous extent.—P.

b vet.22. Am.9.1-3. a ch.12.16;15.41.

b ver.22. Am.9.1-3. Job 21.30. Pr.1.31; 13. 21.Ps.140.11.

c Je.48.10. Ps.18.37 2 Heb. cut off th

d Ex.11.7. Ju.11.15. e Ju.8.70. Ps. 15.4;91. 13; 149. 8, 9. Is. 26. 6. Mal.4.3. Ro. 16.20.

a The neck being the place of the yoke the place of the yoke which are, in the most literal sense, conquered captives, subdued by man's ingenuity or power, and held and sold at the sense of the sense

dels, the custom may appear unnecessarily degrading; but to men of Asiatic ideas it conveys no such impression. It merely indicates the completeness of subjugation.—C.

f i Sa.17.37. Ps.63.9; 77.11.2 Co.1.10. 2 Ti.4. 17. ch.1.6,9; 6.12; 8.1. De.31.7.23. g ch.8.29. De.21.23. Ps.149.8; 107.40. La.5.

15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 ¶ But these five kings fled, and hid themselves in a cave at aMakkedah.1

17 And it was told Joshua, saving, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, <sup>b</sup>Roll great stones upon the mouth of the cave, and set men by it for to keep them;

19 And estay ye not, but pursue after your enemies, and smite the hindmost<sup>2</sup> of them: suffer them not to enter into their cities: for the LORD your God hath delivered them into vour hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: anone moved his tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

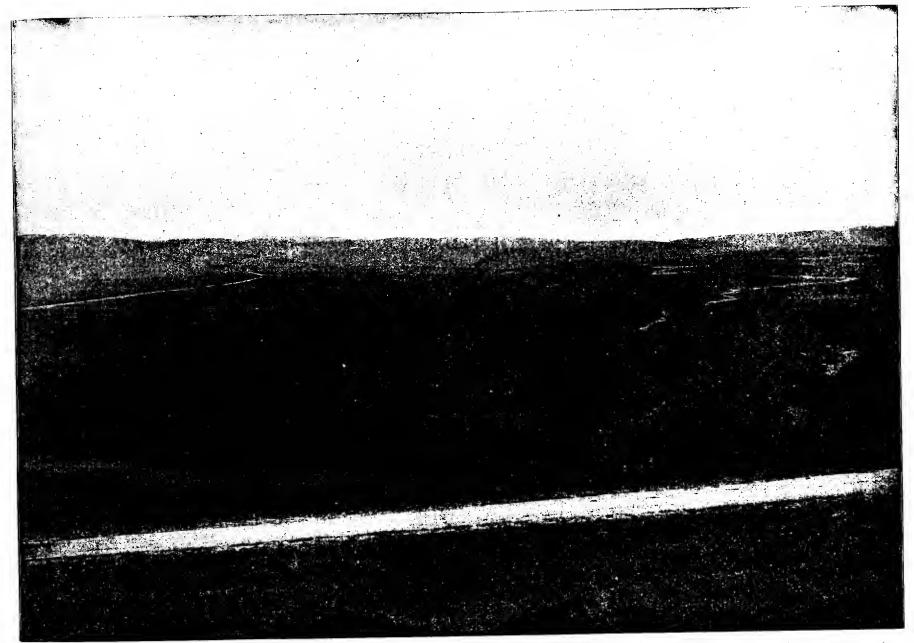
23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarinuth, the king of Lachish, and the king of

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.3

25 And Joshua said unto them, Fear not, nor be dismayed; be strong, and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast



THE VALLEY OF AJALON—WHERE JOSHUA COMMANDED THE SUN AND MOON TO STAND STILL. [Joshua, x:12.]—"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." The meaning of this name is "place of gazelles." It is a broad and beautiful valley near the city of Ajalon. It is about 14 miles from Jerusalem. Ajalon was a Levitical city of Dan. It was also one of the

cities of refuge, and the city doubtless stood in this noted valley. The modern name of Ajalon is Galo, which is situated on a long hill on the south side of the valley whose name it bears. On the ridge above this valley the Mediterranean and the plain of Sharon are in full view. Going up above it we find dwarf oaks, arbutus and other shrubs, with plantations of olive and carob trees. Flocks of goats may be seen browsing in the valley.

them into the cave wherein they had been hid, and laid <sup>h</sup> great stones in the cave's mouth, <sup>h ch.7,26;8.29,25a</sup>. which remain until this very day.

28 ¶ And that day Joshua took Makkedah,4 and smote it with the edge of the sword, and the king thereof he utterly destroyed, ithem, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto Libnah,5 and

fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein: he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish,6 and encamp-

ed against it, and fought against it:

32 And the Lord delivered Lachish into the hand of Israel, which took it on the second day,7 and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

33  $\P$  Then Horam king of "Gezer" came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon," and all Israel with him; and they encamped against it, and fought against it:

- 35 And they took it on that day, and smote it with the edge of the sword; and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lahish.
- 36 ¶ And Joshua went up from Eglon,9 and all Israel with him, unto PHebron; and they fought against it:
- 37 And they took it, and smote it with the edge of the sword, and the king¹ thereof, and all the cities thereof, and all the souls that were therein: he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the souls that were therein.

  38 ¶ And Joshua returned, and all Israel edge of the sword, and the king1 thereof, and

38 ¶ And Joshua returned, and all Israel with him, to <sup>q</sup>Debir,<sup>2</sup> and fought against it.

with him, to <sup>q</sup>Debir, <sup>2</sup> and fought against it.

39 And he took it, and the king thereof, and solutions the country of the catties thereof and the country of the catties thereof and they smote them with a solution of the country of the catties thereof and they smote them with a solution of the catties t

A.M. 2553. B.C. 1451.

18.17. La.3-53.

4 A city of Judah about 14 miles south west and the salem of the salem of king and people was the righteous sentence of God against their utter wickedness. Murderers suffer in all countries that peaceable men may live.—C.

i ch.6.21; ver.30,32, 35,37,30,40. De. 20, 10, 17,7.2,16.

k ch. 15. 42; 21. 13. 2 Ki.8.22; 19.8, not that Nu. 33.20,21.

5 A city of Judah. It was known as a village in the fourth century of the Christian era; but its very ruins have since disappeared.—C.

I ver. 3,5; ch. 12.11; 15, 39, 2Ch.11.9, 2Ki. 19.8.

19.8.
6 A city of Judah,
about 35 miles southwest of Jerusalem. It
became a fanous, or
rather infamous, see
of idolatry, for wheth
it is the divine wrath,
Mi. r. 13, which was
first inflicted by Sennacherib, and Secondly by Nebuchadnezar, 2 Ki. 18.
17. Je. 34.7.—C.

7 After they laid m ch.12,12; 16.3,10. Ju.1.29.1 Ch.20.4.1 Ki. 9.16,17.

9.16.17.

8 A city of Ephraim, about twenty miles north-west of Jerusalem. After various disasters, it was tre-dified by Soomon, r Ki. 9. 17. Its ruins, like those of the former cities, have likewise disappeared.—C.

n ver. 3, 5; ch.12.12;

ρ Pulled down as men do buildings,
 Le.26.44. Job 19.10.

9 See note on ch. 10.3.—P.

p ver.3;ch.14.13;15. 54;21,13.Ge.13.18. Nu. 13.22.2 Sa. 5, 1,5; 15. 9,

1 The king of Hebron was one of the five who had been put to death, and hanged on five trees (ver. 23.26). We must suppose that by this time a successor had been appointed, a circumstance not improbable, beamer of Hebron, and from the pressing nature of their affairs.—I.

A.M. 2553. B.C. 1451.

"He conquered what fell to the lot of Judah, Simeon, Benjamin, and Dan, ch.15, 21-03; 18, 21-25; 19,1-8,40-48.
"Of mankind, Ps. 9,17,2 Th. 1,7-9, Jude 15

# Nu.13.17,26; 32.8

# Nu.13.17.65, 32.8; 34.4 x Ge. 10.19. De. 0. 23. ch. 13.31 15.47, Ju. 16.1, 17. Zec. 9.5. A.C. 25.6, y Not Goshen in Egypt, ch.11.1615 51. x P. 8.08, 118. 6. 1s. 43.4 Ro. 8.31. a ch. 4. 19; ver. 15. 1 Sa.11.14

CHAP. XI. B.C. 1450.

a ch.19.36;12.19;ver. 10.Ju.4.1. 6 ch.10.3,4. ls.26.11. Je.5.3. c ch.12.19, 20; 19. 15,

c ch.12.19, 20;19.15, 25, 48, 11. De. 3 17, ch.10.35;12.3, Mat.1. ct. 34, Lu. 5, 1, Jn 6.1, or Tiberias. c Ge.15.18-21. Ex.3. 6;34.11. ch.3:10. \( f) De. 4.48;3, 8.9, ch. 13:11 Ca. 4.8. Ps.89,12; \)

333.4ver.17.
7 Ge.37.49, Ju.10.77;
11.11.29, ver.8.
1 The site of Hazor has not yet been satisfactorily identified.
If doubtless life of Hazor has not yet been satisfactorily identified.
If doubtless from or stopes of the mountains of Naphtali, overlooking the Sea of Merom. It was at this time, and remained long afterwards in the same as Simminch, alout two miles south-east of Bethle hem. Shimron may perhaps be the same as Simminch, alout two miles south-east of Bethle hem. Shimron may perhaps be the same as Simminch, alout two miles south-east of Bethle hem. Accho, now Acre.
'The pfanns' (Arabah') south of Chinneroth' are the lordan valies, is the factorial with the both of the little plain along the south-western base of Carmel, where the ruins of the coast-plain, and in the upper Jordan valley, east of Lee banon. The land of Hermon.—P.

A Ge.2.17;32.12. 1
Sa.14,5.2 Sa.17, 11. 1
S.14,2.0 Ps.2.2,3;18.3
S.18,10-12;33,16,7;
S.2 Heb. assen 'de by appointment.

5-0. Is.41.10, 15, 16; 43. 2. Ro.8.31. He.13.6. / De.17.10.2 Sa. 8. 4.

m 1 Th.5.2,3. ch.10.

qch.15.15, 49;12.13; 21.15.

the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40  $\P$  So Joshua \*smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all 'that breathed, tas the Lord God of Israel commanded.³

41 And Joshua smote them from "Kadeshbarnea even unto \*Gaza, and all the country of <sup>y</sup>Goshen, even unto Gibeon.

42 And all these kings, and their land, did Joshua take at one time, because the Lord God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto athe camp to Gilgal.

#### CHAPTER XI.

1 Divers kings overcome at the waters of Merom. 10 Hazor is taken and burned. 16 All the country taken by Joshua. 21 The Anakims

↑ ND it came to pass, when Jabin king of A aHazor had heard those things, that he bent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that were on the north of the mountains, and of the plains south of <sup>a</sup>Chinneroth, and in the valley, and in the borders of Dor on the west;

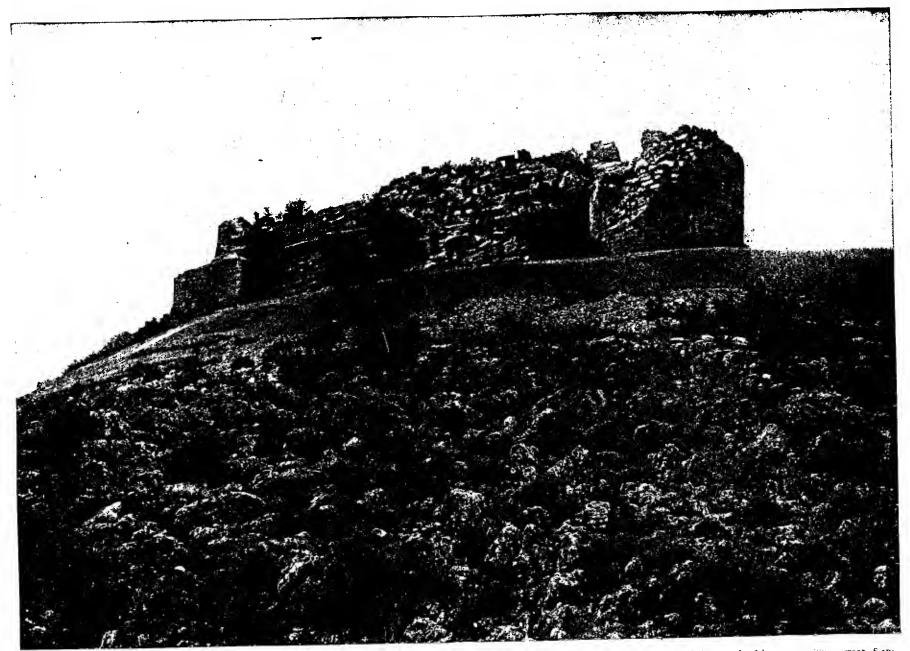
3 Ande to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of <sup>g</sup>Mizpeh.<sup>1</sup>

4 And they went out, they and all their hosts with them, much people, even has the sand that is upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were met together,2 they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the Lord said unto Joshua, Be not afraid because of them; for to-morrow, about this time, will I deliver them up all slain before Israel: thou 'shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of "Merom suddenly, and they fell upon them.



ASTLE AT CESAREA PHILIPPI—NEAR HAZOR, KING JABIN'S CAPITAL. [JOSHUA, xi:1-20.]—Only a little distance from this castle, Thomson learned of a very old ruin, which is thought to be the relic of the ancient capital of Jabin, king of Hazor, which was the chief city before the time of Joshua, of all the northern basin of the Jordan. In the eleventh chapter of Joshua we have an account of the battle of Israel with this king. We learn also from this chapter that 1,451 B. C.,

this Jabin, king of Hazor, had chariots and horses in his army. The great Subebeh castle is a mile in circumference. It is about three miles from Cæsarea Philippi and fifteen hundred feet above it. From the top of its towers there is an extensive and charming prospect. The castle is guarded on all sides by inaccessible gorges and only on the northeast is the hill upon which it stands connected with the main body of the earth.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them ounto great Zidon, and unto Mizrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the Lord bade him: he phoughed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof the sword; for Hazor beforetime was the sword; for Hazor beforetime was the swerd in the sword; for Hazor beforetime was the swerd in the sword; for Hazor beforetime was the swerd in the sword; for Hazor beforetime was the swerd in the sword; for Hazor beforetime was the swerd in the sword; for Hazor beforetime was the swerd in the swerd in the sword; for Hazor beforetime was the swerd in the swer them ounto great Zidon,3 and unto 4Mizre-

with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword; and he utterly destroyed them, 'as Moses, the servant of the Lord, commanded.

13 But as for the cities that stood still' in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

14 And all "the spoil of these cities, and the cattle, the children of Israel took for a prey still usual positions of the whole land the cattle, the children of Israel took for a prey still usual positions of the whole land the cattle, the children of Israel took for a prey still usual positions of the whole land the cattle, the children of Israel took for a prey still usual positions of the whole land the cattle, the children of Israel took for a prey still usual positions of the whole land the wicked inhabit.

unto themselves; but every man they smote 27.19;33.52. De. 7.1.5;

unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe. The Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua: the Lord commanded Moses his the Lord commanded Moses.

16 So¹ Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the sweet mountains of the few mountain of Israel, and the valley of the

the mountain of Israel, and the valley of the downs.—C. downs.—C. Eze. 17.13 same;3

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22.Zec.9.2. 3 Or, Zidon-rab-

15.2 k.1.15.59.Vet.1.11.

3 Whence did
Joshus turn hack!
He had conquered at
Merom, and pursued
to Zidon or Sidon, on
the coast of the
Mediterranean, westward—he turned
back eastward, and
took Hazor, which
lay tetween Zidon
and Heb and breath,
ch.10.10.
c th. 6. 26; ro. 28,30,
33,55.37.3

32,35,37,39. t Nu.33,53. De. 7, 2;

20.16,17. 7 Heb. on their

all that land, the hill country (of Judah), and all the Negeb, and all the land of and all the land of Goshen (near the borders of Egypt), and the Shephelah (plain of Philistia), and the Arabain plain of Jordan of Jordan of Jordan of Jordan of Israel (Samaria, and itsShephelah (probably the plain of Esdraelon and Acre). This will give a better idea of the meaning of this passage. Most of the Proper names.

d ch.3.10;13.5. De.3. 8, 9; 4.48. Ju.3. 3, i.e. from the south to the north end of Canaan. e Six years, ch. 14.

4 Or, the smooth

7,10.

5 Caleb was 40 years old when sent as a spy: 85, at the conclusion of these wars. clusion of these wars, ch. 14. 10; nearly 39 years of this time were spent before Joshua crossed the Jordan, leaving about seven years for the war with the different confederacies; Josephus estimates it at five.—C.

at nve.—C.
f ch.9.3-27.
g Ex. 4. 21. 1 Ki. 12
15. Ps. 69.15. Ro.9.18.
6 See note on Ex.4

o see note on EX.4.
21.—C.
7 The law (De. 20.
10) required peace to
be proclaimed to
every besieged city,
so that all Canaan
might have escaped
the sentence of extermination by submisthe sentence of exter-mination by submis-sion, But their hearts were hardened by the proclamation of Joshua, even as the enmity of unbelievers is stil excited by the doctrines and an-nouncements of free

grace.--C. h De.7. 2, 16; 20. 16

11,24. # Nu.26,53, ch.xv. xxi, o ch. 14. 15. Job 34. 20. Ps.46.9. 2 Ti. 4.7,8. He.2.8,9;4.8,9.

CHAP. XII. B.C. 1452.

17 Even from the mount Halak,4 that goeth up to Seir, even unto dBaal-gad in the valley of Lebanon, under mount Hermon; and all their kings he took, and smote them, and slew

18 Joshua made war 'a long time with all those kings.5

19 There was not a city that made peace with the children of Israel save the Hivites, the inhabitants of Gibeon; all other they took

20 For it was of the Lord of the harden their hearts,6 that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour,7 but that he might destroy them, has the Lord commanded

21 ¶ And at that time came Joshua, and cut 'off the Anakims from the mountains; from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: \*Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel; only in Gaza, in Gath, and in Ashdod, there remained.

23 ¶ So Joshua took the whole land, maccording to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel, "according to their divisions by their tribes. And the land orested from war.

#### CHAPTER XII.

1 The two kings whose countries Moses took and disposed of. 7 The one and thirty kings on the west side of Jordan which Joshua smote.

NTOW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the sun, from the river aArnon unto douns.—C. 25.20.17.29; 20. 40.

Perhaps so named from Jacob.

3 'So Joshua took | ch.11.3.

Ranual Tising of the sun, from the river "Arnon unto be mount" hermon, and all the plain on the east;

time. C.

Ver. 5. [Merom is identical with Samochonitis of Josephus, and the modern Bahret el-Hûleh. It is a lake, triangular in form, 4½ miles long by 3½ broad. It occupies the southern end of a large plain or basin lying between the ridges of Lebanon and Anti-Lebanon. It is fed by numerous streams and fountains, the largest being the Jordan, which flows into it at the north-eastern angle, and leaves it again at its apex on the south, 10 miles above the Sea of Gali-

lee. P.]
Ver. 13. [Cities that stood still in their strength.

The cities that stood on the hills' is a more accurate translation. The meaning seems to be this:-Joshua burned the cities on the plains, where the northern

the Christian era, records concerning Arabia in his | were not of the seven devoted nations, and were therefore permitted to abide. C.]

REFLECTIONS.—How madly do sinners rush headlong into ruin, notwithstanding repeated warnings by the destruction of others! The strength and multitude of their confederacy do but make their ruin the more notorious. But the greater the dangers which surround his people, the greater supports should they ask and expect from God: and the more entirely their heart is fixed on him as their strength, the more certainly shall their spiritual enemies be subdued before them. That to which sinners flee for help is often but a trap to ensnare them: and their destruction is certain, though sometimes slow; and always just and wise, however severe: the most powerful not excepted.

embraces the great plateau and mountain chains east of the Jordan. All the plain on the east' is in Hebrew 'all the Arabah;' i.e. the deep valley of the Jordan, east of the river. P.]

Ver. 2. [Jabbok. In summer a brook, in winter a torrent, arising in the mountains of Gilead, near Rabbath Ammon, and running in a westerly direction, joins the Jordan about 35 miles south of the Sea of Chin-

Ver. 3. [Salt Sea. Dead Sea, the site of Sodom and Gomorrah, more salt than any other sea. This special geographical description was given in order to prevent any disputes about the boundaries of the two and a half settled tribes. See ver. 6. C .- The first part of ver. 3 should be rendered as follows:- 'And the Ara-But sure is the victory of his people over all their bah to the Sea of Chinneroth eastward, and to the Sea and happy is it when God's exact fulfilment of the Arabah—the salt sea, eastward. The meaning

2 Sihone king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is 6-(10.5) and 6 upon the bank of the river Arnon, and from The middle of what river? The the middle of the river, and from half Gilead, beven unto the river Jabbok, which is the sistant of the cast of Argert See chird. border of the children of Ammon:

3 And from the plain to the 'sea of Chinneroth' on the east, and unto the 'sea of the

shape of the contenting at a
position of Heshiten. Simon's
content in the vicinity
of Heshiten. Simon's
content in the vicinity
of Heshiten. Simon's
content in the vicinity
of Heshiten. Simon's
content in the vicinity
of Heshiten. plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south, under 10,61,217, ch. 11.2 Ashdoth-pisgah:9

4 And the coast of Og king of Bashan, which was of hthe remnant of the giants, that dwelt 3 15:14-2,5 ch. at' Ashtaroth and at Edrei,

Ashtaroth and at Edrei,
5 And reigned in mount Hermon, and in gothesprings of Pisgah, or the hill, De.3.17.Nu 21.20. Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon;<sup>6</sup>

- Gilead, the border of Sihon king of Heshbon;

  6 Them did Moses, the servant of the Lord, and the children of Israel, smite: and 'Moses, the servant of the Lord, and the servant of the Lord, gave it for a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

  7 And these are the kings of the country which Joshua and the children of Israel smote which sold and the sol
- on" this side Jordan on the west, "from Baalgad in the valley of Lebanon, even unto the 8-17.ch.128-32. mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession, according to their divisions:

8 In the mountains, and in the valleys, and 8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 The king of Jericho, one; the king of Ai, which is beside Beth-el, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

A.M 2552 B.C 1452

8 Half Gilead, that

d Ge.32.22. De.2.3;; 3 16. Ju. 11 13-22

4 The same as the Sea of Tiberias and Lake of Gennesaret —C.

5 Or, Teman.

h De.3.11.ch.13.12. i De.1.4; 12. 4; 3.3. 1

& De. 3. 1-14;4.47,48. ch. 13.11. 2 Sa. 3. 3; 13. 37;23. 34. 2 Ki. 25. 23.

8-17. Ch. [3.8-32. m ch. 9.1 [3.17. m Baal-gad was the north, and Halak the south border, ch. 10. 40:11. 16.17; 13-5: 13-4; 3.10. De. 34.2, 31.1. 23. 24; 7.1. (7e. 15. 18-22. Ex. 3.8; 23.23.31; 34.11.

ø ch.6.2-21.

ø ch.8.26-29. q ch.10. 3, 36, 37; 15. 54,63.

r ch. 10. 3, 23, 31, 32; 15.35,39. s ch.10.3,23;15.39. t ch.10.33;16.3,10.

]] A M 2532 B C 1452. ≥ ch.10.3%, 15 15,49;

11.21

x ch 15 36

y Nu 14.45; 21 3 Ju

1 17.2 Ch 14 10

8 Situated on a
litt'e hill about 15
miles south of Hebron, and still bearing
1.5 old name.—P

α ch.10 19, 5.42. b 1 Sa.22.1 ch.15 35. M. 1 15, 2 Ch.12.7 ι ch.10 10 28, 15.41. α ch.8 17; 10. 1. Ge.

importance .-- P n ch. 19. 11 1 Ki. 4.

o ch.17.11.
2 The mention of coast, suggests the ulea of its being a scapor of the Mediterious at more miles at more miles at the mention of

CHAP XIII. B.C. 1445.

a ch. 14 10; 24: 29 about 100 years of age. I He was 110 at his He was no at his death; and as the division of the land is believed by the Jews to have occupied about seven years, and as he appears to have died soon after, Joshua was at this time about roo years of age.—C.

2 Heb, to passess it. c Nu 34.2-14. Ge.15; 18-21. De.11.29.24. Ex. 23 31.

23 31. d Ge.26.14. 1 Sa. 27. # Ge.20.14. 1 Sa. 27. 8. De.2.23. # 1 Sa. 27.8, not 2 Sa. 3.3; 15.8. ch. 12. 5; ver.

JG. 10.15-19. ch.15.

A. Nu. 34. 5. Je. 2. 18.

3 The Biack Water,
a name frequently
applied to different
rivers in European
geography. It is a
name for the Nile.—
C.

p. Ju. 3. 3. Zec. 2. 5.

C.
g Ju. 3. 3. Zec. 2. 5.
De. 2.23.1 Sa.6.17.
4 A people driven
out by a tribe of the
Philistines, De. 2. 23;
Am. 9.7. called Caphtorin. —C.
h ch. 11.31 10.40 12. A ch.11.3; 10. 40; 12. 7,8. 5 Or, the cave

13 The king of Debir, one; the king of Geder, one;

14 They king of Hormah, one; the king of

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hepher, one;

18 The king of Aphek, one; the king of Lasharon, one;

19 The king of Madon, one; the king of

20 The king of Shinron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of okneam of Carmel, one;

23 The king of Dor, in the coast of Dor, one; the king of pthe nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

#### CHAPTER XIII.

1 The bounds of the land not yet conquered. 8 The inheritance of the two tribes and half. 14, 33 The Lord and his sacrifices are the inheritance of Levi. 15 The bounds of the inheritance of Reuben. 22 Bulaum stain. 24 The bounds of the inheritance of Gad, 29 and of the half-tribe of Manasseh.

NTOW Joshua was "old" and stricken in years; IN and the Lord said unto him, Thou art old and stricken in years, band there remaineth yet very much land to be possessed.2

2 Thise is the land that yet remaineth: dall the borders of the Philistines, and all 'Geshuri,

3 From 'Sihor,' which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:4

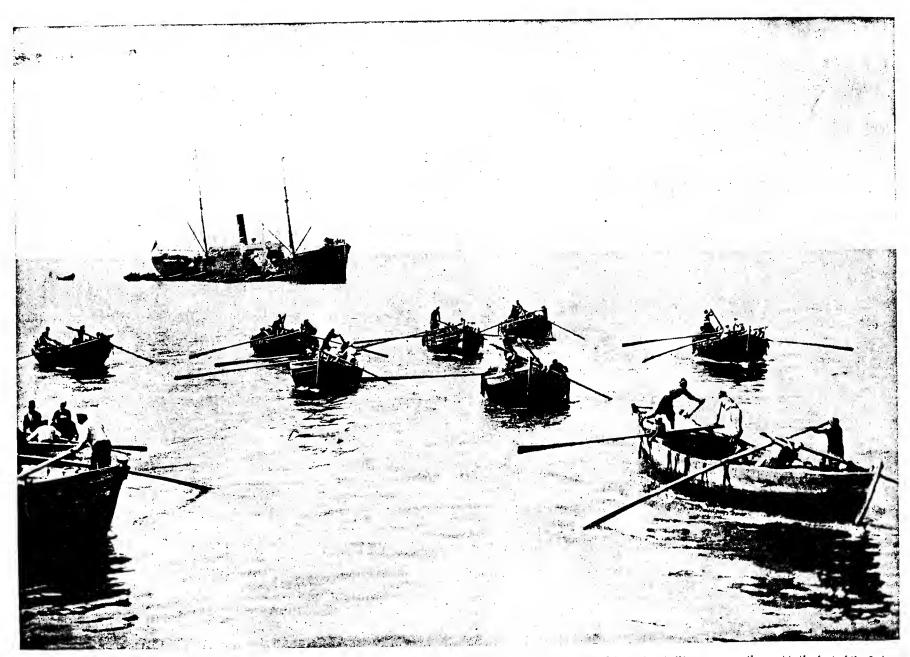
4 From the south, all the "land of the Canaanites, and Mearah<sup>5</sup> that is beside the

Ver. 22. [Jokneam stood at the northern base of Carmel, near the bank of the Kishon; the hill on which it stood is now called Tell el-Mutsellim. P.]

Ver. 24. [Tirzah was situated in the mountains, about 9 miles east of Samaria. Jeroboam, the first king of Israel, chose it as his principal residence. The situation is fine, and it is surrounded by extensive groves of olives. P.]
REFLECTIONS.—Former mercies from God, or

narrow tract of land bordering on the Mediterranean, the snows which constantly lie upon the highest sumand not above 60 miles in length, yet, through industry and arms, they soon became, and long continued, a famous people. They were the most powerful and the most inveterate of the enemies of Israel, whom they occasionally greatly oppressed. After the return from the captivity, the national animosities were re- south, to the entrance of Hamath-here signifying the

Egypt was peopled. They must have emigrated from that country at an early period. Though occupying a signifies whiteness; a name most probably derived from mit of the range. This would, in the climate of Palestine, give a probable height of 12,000 feet. C .-'Lebanon toward the sun-rising' is manifestly Anti-Lebanon; and the whole chain is here accurately described from Baal-gad (Banias) under Hermon on the to have been finally conquered opening from the valley of Coele-Syria to the plain of



ACE OF FREIGHT BOATS, JAFFA. THE SEAPORT TOWN OF JERUSALEM IN TIME OF SOLOMON, AND FROM HIS DAY TO THE PRESENT. [JOSHUA, xiii:2.]—"This is the land that et remaineth: all the borders of the Philistines, and all Geshuri." We give this illustration here because Jaffa was a city of Philistia. Palestine is said to have originally meant the district inhabited by the Philistines. Philistia embraced the coast plain on the southwest of Palestine, extending from Jaffa on the north to the val-

ley of Gera on the south, and from the Mediterranean on the west to the foot of the Judean hills on the east. The picture we give above is of a scene which will be very familiar to all tourists who have ever landed at Jaffa. As soon as ever the great steamers anchor out in the sea the little boats from the shore begin a race to see which can reach the steamer first. Happy is the traveler if his arrangements for landing have been made previously

Sidonians, unto Aphek, to the borders of the

- Amorites;

  5 And the land of the 'Giblites, and all Lebanon, toward the sun-rising, from Baal-gad under 'mount Hermon, unto the mentering into Hamath;

  6 All the inhabitants of the hill-country, from small the sunsal of the Mediterran into the mentering into t
- 6 All the inhabitants of the hill-country, from Lebanon unto "Misrephoth-maim, and all the Sidonians," them 'will I drive out from before the children of Israel: only divide thou it "by lot unto the Israelites for an inheritance, as I have commanded thee.

  7 Now therefore divide "this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh;

  8 With whom the Reubenites and the Gadites have received their inheritance, "which"

  1 tstill exists & a lt tribe town bearing its original forting to wheating the original forting to wheating the original forting to the work of the main extended to be 12,000 ft and to be 12,000 f
- ites have received their inheritance, 'which Moses gave them, beyond Jordan eastward, even Moses, the servant of the Lord, gave them;
  9 From Aroer, that is upon the bank of the as Moses, the servant of the Lord, gave them;
- river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon;

  10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;
- border of the children of Ammon;

- border of the children of Ammon;

  11 And Gilead, and the border of the 'Geshurites' and Maachathites, and 'fall mount Hermon, and all Bashan unto Salcah;

  12 All the kingdom of Og in Bashan, which reigned in Ashtaroth, and in Edrei, who remained of the remnant 'fof the giants: for these did Moses smite, and cast them out

  13 Nevertheless the children of Israel expected at large in No. 12 in the portions allow the Geshurites and the Maachathites, but the Geshurites and the Maachathites among the Israelites until this day.

  14 Only 'unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance, as he said unto them.

  15 ¶ And Moses gave² unto the tribe of the children of Reuben inheritance according to their families.

  16 And 'their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba;

  17 Heshbon, and all her cities that are in the Plain; Dibon, 4 and aBamoth-baal, and Beth-like in the like in the sale in the without for interior in the plain; Dibon, 4 and aBamoth-baal, and Beth-like in the like in the sale in the without for interior in the interior in the plain; Dibon, 4 and aBamoth-baal, and Beth-like in the like in the plain in the like in the plain in the like in the plain; Dibon, 4 and aBamoth-baal, and Beth-like in the like in the plain in the like in the like in the plain in the like in the lik

t 1 Ki 5 18. Ps.83 7.

24 ⊅ Pr.16.33;18.18 Nu. 26.55. Ac.13.19. ch xv -xxi.1 Ch.xxiii -xxv!

14,4.47,48. 2 De 3.11.ch.12.4.

7' And all the cities of the Mishor;' i.e. the clevated plateau of Moab, stretching from the brow of the range east of the Jordan and Dead Sea away to the great desert of Arabia.—P.

c Nu.21.24-35; 31.8 De.2.30-35. d Nu.22.5-7;24.1;31. 8. Re 2 14.2 Pe.2.15. 2 Th 2.8.Re.19.20. Jude

Th 2.8.Re-1,2.0. Jude

It 1.2.Re-1,2.0. Jude

It 2. Lingering around the court, hankering after preferment, covetous of wealth, pregnant in evil counsels, pretending to fear God, but Iniquity—be falls at last, the victim of the people he was compelied to idess, but sought to destroy Truly, the wages of sin is death 1—2. 34–26.

Y. The Moabites and Ammontes re took their cities from the Keubennes and Gadites, 15 xv. xv. Je 48 zr. 42 Exe-25.9.

& Which Shine had taken Juanary, De-2

taken, Ju. 11.15. De 2 19 2 Sa. 12. 26 Am. 1

<sup>14</sup>. <sup>9</sup> This Aroer is different from Aroer on the river Arnon, which was allotted to Reuben, and stood on the southern border of the tribe.—P. der of the tribe.—P.

1 This city, like
Dibon, is sometimes
assigned to Reuben
sometimes to Gad,
for explanation, see
note on ver. 17.—C.

f ch. 2.8. Ge. 31.49. 1 Ki 22.3. & Ge. 32.1,2. 2 Sa.2. 8;17.27.

21 And all the cities of the plain,7 and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon dwelling in the country.

22 ¶ Balaam d also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.8

23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 ¶ And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad, according to their families:

25 And their coast was Jazer, and all the cities of Gilead, and shalf the land of the children of Ammon, unto Aroer that is before <sup>h</sup>Rabbah;<sup>9</sup>

26 And from Heshbon<sup>1</sup> unto 'Ramath-mizpeh, and Betonim; and from \*Mahanaim unto the border of Debir;

27 And in the valley, "Beth-aram, and Bethnimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of "Chinnereth, on the other side Jordan eastward.

28 This is the inheritance of the children of Gad after their families, the cities and their villages.2

29 ¶ And Moses gave inheritance unto the half-tribe of Manasseh: and this was the possession of the half-tribe of the children of Manasseh, by their families.

30 Ando their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities;

31 Andp half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one-half of the children of Machir by their families.

32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 Butq unto the tribe of Levi Moses gave not any inheritance.3 the LORD God of Israel 5 Nu. 13.29-34; 14. 8 21.33. 1 Sa. 14.7. Ro. 8 31. Ps. 27. 1-3; 118. 10-12. Phi. 4-13.

t ch.22.6. 1 Sa. 1. 17. Ca.6.9.

u ch.15.13; 21.11,12. Ju.1.20.1 Ch.6.55,56.

x ch.10. 37; ver. 8, 9 1 Co.15.58.Ps.19.11.

y ch.15, 13, 54; 20. ; Ge.23,2.

z Open war, ch. 11. 23. Ju. 3.11, 30; 5.31; 8. 28.

6 This is the second

time of peace, see ch. 11. 23, for 'when a man's ways please the Lord, he maketh

even his enemies to be at peace with him, Pr.16.7.—C.

CHAP. XV.

a ch.13.6; 14.2. Nu 26.55,56.

b Nu. 34. 3-5; 33. 36; 13.21;20.1;27.14. ch.13. 3.Eze.47.19.

c Ge.14. 3. Nu. 34. 3, 12. De. 3, 17. ch. 3, 16; ver.5. Eze. 47. 8, 18.

d Or, the going up to Acrabbim, Ju.1.30.

e Ge.14. 7. Nu. 20. 1; 32.8,36; 13.20; 34.4. De. 1.40; 32.51. ch. 10.41; 14. 6. Eze. 47. 19; 48.28.

f Nu.34. 5. ch. 12. 3. Je. 2.18. (se. 15.18. The eastern branch of the Nile.

2 The south border commenced at the south end of the Dead Sea, ran in a south-western direction along the Arabah to Kadeshbarnea, on the confines of Edom; then turned westward, and ran across the desert of Tih to the 'torrent of Egypt'—Wady el-Arish.—P.

h Nu. 34.10,12. Eze.

z cb.18.19,21. Ge.50

.. ch 18.22;ver.61.

g ver.12.

1 Heb. tongue.

Nu.34.4.

Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

- 2 By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half-tribe.
- 3 For Moses had given the inheritance of
- 3 For c Moses had given the inheritance of two tribes and a half-tribe on the other side Jordan; d but unto the Levites he gave none inheritance among them.

  4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

  5 As the Lord commanded Moses, so the children of Israel did, and they divided the land.
- land.
- 6 Then the children of Judah came unto And so there were Joshua in Gilgal: and Caleb the son of the Levites. Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto

  Moses the man of God concerning me and

  gver.2. Ge.7.5. Ex.
  2.5. 10.2021 12.225 \$5.116.

  gver.2. Ge.7.5. Ex.
  2.5. 10.2021 12.225 \$5.116.

  gver.2. Ge.7.5. Ex.
  2.5. 10.2021 12.25 \$5.116.

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  gver.2. Ge.7.5. Ex.
  2.5. 10.2021 12.25 \$5 thee in Kadesh-barnea.
- 7 Forty years old was I when Moses, the servant of the Lord, sent me from Kadeshbarnea to espy out the land; and I brought him word again as it was in mine heart.

8 Nevertheless<sup>m</sup> my brethren that went up with me made the heart of the people melt; but<sup>n</sup> I wholly followed the Lord my God.<sup>2</sup>

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the Lord hath kept 7 Nu. 14 33, 34 ch. me alive, as he said, these pforty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered<sup>3</sup> in the wilderness; and now, lo, I am this day fourscore and five years old.4

11 As q yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

A.M. 2560. B.C. 1444.

CHAP. XIV. # Nu.34.17-29.1 Co. 7.10. He. 5.4 Jn. 17. 2. Mat.20.23. iz.Phi.4.13.

5 In ch.7.27 Johna is said to have alsaid

b Nu.26.55;33.54;34 13.ch.13.6;xv.-xxi. Pr. 16.33; 18.18. Ps.16.5, 6. Mat.25.34

*e* Nu.32.29–41.ch.13. 8-33.De.3.12–17.

d ch.13.14,33.

A ch.4.19;10.43. i Nu.32.12; 13. 6, 30; 14.24,30, 38; 34.19, ver. 13,14;ch.15.14,16.

& Ps.xc, De.33.1; 34 5,10. Nu.12.7,8. He. 3

l Nu.13.6, 17, 26,27-33;14.6-10, m Nu.13.31,33;14.1-

n Nu. 14. 24. ver. 9, 14. Re. 14.4.

2 Caleb bears witness to his own integrity; but not out of vanity, nor even out of his own consciousness of rectitude; but because God had already so borne record, Nu. 14. 24.2 Ti.4.7.—C.

o De. 1.34-36, Nu. 13. 22;14-23,24.

3 Heb. walked.

4 This is a very clear and important note of time. The spies were sent out in the second year of the wilderness, which was the people crossed the Jordan in the fortieth year, they were now nearly recent years in Casanan. The conquest thus a slow and very difficult task.—P.

q De.33.25, 27; 34.7; 31.2. Ps. 122.8.

3 Most probably a sepulchralmonument for some of the Reubenites who came over to the conquest of the land. Compare Ge.23.20. Nu. 32.3? — C.

/ ch.18.17.

12 Now therefore give me this mountain, whereof the Lord spake in that day; (for thou heardest in that day show the Anakims were there, and that the cities were great and fenced;) if so be the LORD will be with me, then I shall

be able to drive them out, as the Lord said.5 13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron\* therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the Lord God of Israel.

15 And ythe name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from zwar.6

# CHAPTER XV.

1 The borders of the lot of Judah. 13 Caleb's portion and conquest. 16 Othniel, for his valour, hath Achsah, Caleb's daughter, to wife. 18 She obtaineth a blessing of her father. 21 The cities of Judah. 63 The Jebusites not conquered.

 $\Pi HIS$  then was the alot of the tribe of the **1** children of Judah by their families; beven to the border of Edom the wilderness of Zin, southward, was the uttermost part of the south

- 2 And their south border was from the shore of "the salt sea, from the bay" that looketh southward:
- 3 And it went out to the south side to <sup>d</sup> Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto 'Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:
- 4 From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at <sup>g</sup>the sea. This shall be your south coast.2

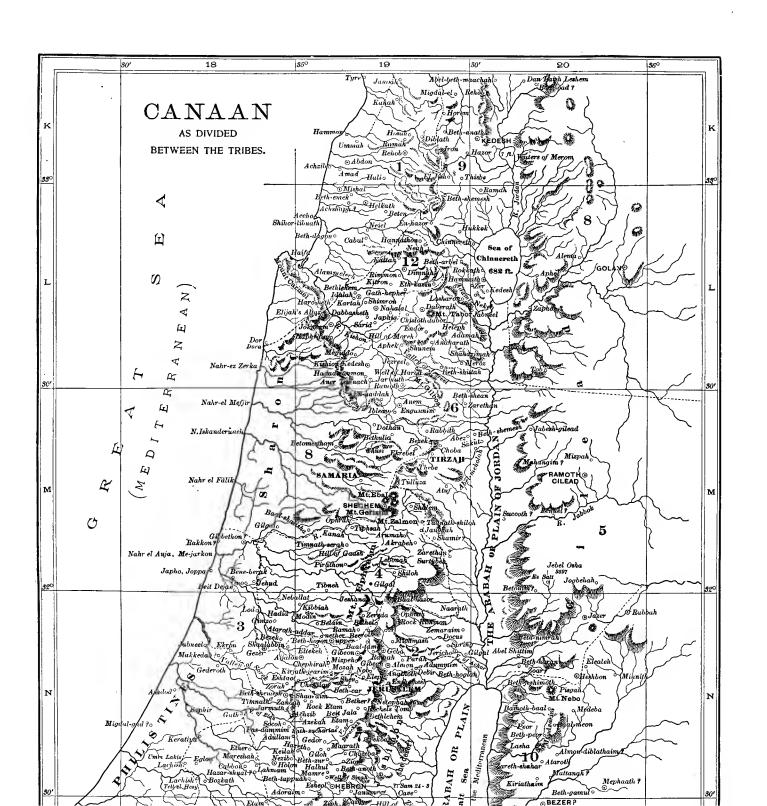
5 And the east border was the salt sea, even unto the end of Jordan: and their border in the north quarter was from the bay of the sea, at the uttermost part of Jordan.

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben.<sup>3</sup>

from suspicion of favouritism. C.] Ver. 6. [Caleb. The object of Caleb is to claim a

attack on the Anakim and drive them out. P.]

with a jealous people of avoiding all cause of jealousy | tion to the test. Old as he was, he would lead the | Christ. Every year, therefore, through which we are spared is a new call for thankfulness to him who REFLECTIONS. - Such as refer themselves to preserves our soul in life; and the death of others



9 Higher and lower ground well watered.

- The country to the south of Hebron, round Delin, is extremely dry. Water can scarcely be procured at any price fountains near Hebron, and probably caleb's daughter asked for these. To a semi-pastoral people land was of little abundant samply of water.—P.]

r Ge.49.8-12.De.33.

25. 2 Not ver.55.

a 15a.15.4, b ch.19.2.1 Ch.4.28, Ne.11.26, c Ne.11.26, d ch.19.3.1 Ch.4.28, e ch.19.3.1 Ch.4.28,

<sup>2</sup> Bizjothjah - Baal-ah may be one word.

19.5. & Not ch. 19.7. Nu.

34.11. / Ne.11.29. Ju.20.47;

3 The cities enumerated are really thirty-six. To solve the apparent cootradiction, some suppose that nine cities, afterwards

7 And the border went up toward "Debir, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of pEn-shemesh, and the goings out thereof were at pEn-rogel. S

8 And the border went up by the valley of the son of Hinnom, unto the south side of the son of Hinnom, unto the south side of the Jebusite, the same is Jerusalem; and the border went up to the top of the mountain that from "the valley of Achor," and so northward,

border went up to the top of the mountain that lieth before the valley of Hinnom<sup>6</sup> westward, which is at the end of the valley of the giants ? northward.

9 And the border was drawn from the top on according to some, the bill unto the fountain of the water of some the fountain. of the hill unto the fountain of the water of Nephtoah," and went out to the cities of mount Ephron; and the border was drawn to Baalah, which is Kirjath-jearim.

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, (which is Chesalon,) on the north side, and went down to Beth-shemesh, and passed on to Timnah.

11 And the border went out unto the side of Ekron<sup>c</sup> northward; and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto 'Jabniel; and the goings out of the border were at the sea.

12 And the west border was to the great sea, and the coast thereof. This is the coast of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the son of Jephunneh soit 230, 14, 23, 24, De. 1. 34he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, even<sup>7</sup> the city of Arba, the father of

Anak, which city is hebron.

14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher.

15ch.10-36.37,til.22.

8 Sec acte on ch. will appear that the city of out from the city of out from the city of the was Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I mgive Jinling 1 Col. 19, 25, He. 11.20, 122.2 Achsah my daughter to wife.

17 And \*Othniel the son of Kenaz, the 1.37.38 1/1.39.11.3.1 Ch.4

A.M. 2560. B.C. 1444.

o ch.4.19;5.10;10.43.

p ch.18.17. q Fuller's fountain, 1 Ki.1.9.2 Sa.17.17. Is.

7. C.4y.0-12.1.0-33 1 'Southward,' i.e. in the province of Negeb. – P. S. Ne.11.25, i. Ge. 35.21, i. Ne.11.25, i. Ne. 11.25, i. Not that ch. 12.22, but Ge. 14, 7, ver. 3. Nu.33 37. Del. 19, j. Not ch. 11.1; ver. 25. 5 The foot-foun-tain. From 1 Ki. 1. 9 it appears to have been near Jerusalem,

r ch. 18. 16. 2 Ki, 23. 10. 2 Ch. 28. 3. Je. 7. 31-33:10.11-14.

s ver.63;ch.18.28;10. 1. Ju. 19.10;1.8.

8 A lovely valley to the south-west of Jerusalem, which was deformed by the cruel and abominable worship of Moloch, 2 Ki. 23, 10. Even so is fit, that man still continues by sin to deface and deform the fairest of the works of God.—C.

f Or, Rephaim, 2Sa 5.18.22;23.13. ch.18.16 Ch.11.15; 149, 13. Is

# ch.18.15.

x ch.17.15;20.7. y ch.9.17. Ju.18.12.2 Sa.6.2.

# Not that Ge. 36 s, \_a ch.21.16.1 Sa.6.1: -21.2 Ki.14.11,13.

b Ju. 14. 1, 5. Ge. 38 12. ver. 57.

c ch.19.43.1 Sa.5.10. ver.45. d ch.19.44

e Not cb.19.33. / Nu.34.6. De.11.24 34.2. ch.1. 4; 9. 1; 23. 4. Eze. 47. 15, 19; 48. 28. Joel 2.20. Zec. 14.8.

36. 7 Or, Kirjath-A ch.9.3.

diction, some suppose that nine cities, afterwards given to the time cities, afterwards given to the committed; others suppose the twenty-nine to be cities, and the nine villages. Elike, and the nine villages is converted to the converted to the converted to the admission of an errone-our readmining the case bere, when supported by the best Hebrew MSS.—C.

4 This last enumerates the cities towards the desert.—C.

5. The converted to the converted to the converted to the converted to the converted to the converted to the converted to the converted to the converted to the converted to the converted to the cities towards the desert.—C.

5. The the converted to the C.
5 In the province of the Shephelah, or piain of Philistia.—P. i Nu. 13.23. Ju. 1.10-15.ch.10.36,37;11.21. m ch.19.41. Ju.13.2, 25;16.31; 18.2,11. 2Cb.

out.—C., & ch.10.38. Ju.1.11, or Kirjatb-sannah,

m Ge.24.51,57.1 Co.

A.M. 2560. B.C. 1444. brother of Caleb, took it: and he gave him o ver.16. 1 Ch. 2. 48, Achsah his daughter to wife. 49. \$\psi \text{Ge.24.64. i Sa. 25.} \)
23. Ju.1.14.

\$\quad \text{Ge.33.11. i Sa. 25.} \)
18.27. Ju.1.15.

18 And it came to pass, as she came unto him, that she moved him to ask of her father a field: and pshe lighted off her ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a <sup>q</sup>blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.9

20 This is the inheritance of the tribe of the children of Judah, according to their fa- ${f milies}.$ 

21 ¶ And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom, southward, were 'Kabziel, and 'Eder, and Jagur,

22 And Kinah, and "Dimonah, and Adadah,

23 And \*Kedesh, and yHazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

ah may be one word.

—P.

f ch.19.3.
g r Ch.4:29.
h Ju.1.17. Nu.14.45.
ch.12.14;19.4.
i i Sa.27.6; 30. 1. ch. 25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,

26 Amam, and bShema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Biziothiah.

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And 'Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shithim, and Ain, and 'Rimmon: all the cities are twenty and nine,3 with their villages:4

33 And in the <sup>5</sup>valley, <sup>m</sup>Eshtaol, and Zoreah, and Ashnah.

34 And Zanoah, and \*En-gannim, 'Tappuah,6 and Enam,

m Ch.19.4. Jul. 2.
5210.53; 18.21. 2. Ch.
11.10. Not ch.19.21.
2 ch.12.17.notch.16.
817.8.
6 Engannim · Tappuah may be one
name.—P.
P. ch. 10.3. 55 12. 11.
No.11.29.
V. Ch. 12.15; 1 Sa.22.
17. Ch. 17. 15; 1 Sa.22.
17. Ch. 17. 15; 1 Sa.22.
17. Ch. 17. 15; 1 Sa.22.
17. Ch. 17. 18. There are Rheen
names given, but probably some two may
describe but one coalesced city.
There are sample.
The may serve as a modern example. In
municipal rights they
are two, in commercial comenclature
they are one.—C. 35 Jarmuth, and Adullam, Socoh, and Aze-

36 And 'Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages.8

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Pozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish, # Not ch. 11.3.Ge.31 49.ch.18.26. y 2 Ki.22,1, 

A. M. 25/0. B.C 1444

that section of the

CHAP XVI.

a Heb went forth, Ge 13 10 De. 1. 1 ch iii iv.

d Ge,28.19; 12.8. Ju

came one town, and the Canaanitish name Luz was super seded by the more distinguished He brew Bethel.—P

e 2 Sa. 16 16.1 Ch.27

Not that Nu.32 3

g 1 Ki 9 16,17 ch.10 10,18 13 2 Ch 8 5.

h Nn. 34 5,6. ch. 15. 11,12. The Mediter-ranean Sea on the

3 This describes

the southern boundary of the common inheritance of the two tribes.—C.

s ch.17.9;19.28. t ver. 3, 6; ch. 15.11 12.Nu.34.5,6.

x Ju.1.29. 1 Ki. 9.16 ch. 15. 63. De. 7. 2, 16 Nu.33.52,55.

y ver.3; ch.10.33; 21.

CHAP. XVII. a Ge. 41. 51; 46. 20. De 21.17.

# ch.17.9.

b ch.ii vi.

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteen cities with their villages.9

42 Libnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And dKeilah, and Achzib, and Mareshah: nine cities with their villages.

45 Ekron, with her towns and her villages.

46 From Ekron even unto the sea, all that lay near Ashdod, with their villages.

47 Ashdod with her towns and her villages, Gazai with her towns and her villages, unto the kriver of Egypt,2 and the great sea, and the border thereof.

48 And in the mountains, "Shamir, and but the mountains, shamir, sham Jattir,<sup>n</sup> and Socoh,

49 And Dannah, and Kirjath-sannah, which is Debir,

50 And Anab, and Eshtemoh, and Anim,

51 And <sup>p</sup>Goshen, <sup>3</sup> and <sup>q</sup>Holon, and <sup>r</sup>Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Janum, and Beth-tappuah, and

Aphekah,\*

54 And Humtah, and \*Kirjath-arba, (which is Hebron,) and Zior: nine cities with their

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: six cities with their villages.

60 Kirjath-baal, (which is Kirjath-jearim,) and Rabbah: two cities with their villages.

61 In the wilderness, <sup>d</sup>Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt, and class and class and class and class and class and class and class are considered. En-gedi: six cities with their villages.6

63 ¶ As for the Jehusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at gJerusalem unto this day.

A M 2560, B.C 1444-

a ch +0.21,28,12.16. that section of the mountains of Judah which reached from Jerusalem and Hebono on the one side to the Dead Sea on the other. The 'city of Salt was probably so called because it range of salt hills at the south western shore of the Dead Sea.—F \* The constant re \* The constant repetition of the cities
and their villages
inch ates some state
of political dependence, perhaps not
now easily understood -C.

δ cn to. 29, 12. 15. Ki 8 22 ¢ ch.19.7.

d 1 Sa.23.1 Ne.3 17 e Ge. 38 5, Mi, 1.14 not ch 19.29.

fMi.r.15. g ch 13.3, 1 Sa. 5 10; 7 14:5.17 ver 11, 2 K1, 12 Am. 1.8. Zep 2. 4.

1 Heb. by the place

e ch 8. 15; 18. 12; 15. 61, Mal 3.1;4.1. oy. - /r ch.13 3.1 Sa.5.1,6. 2 Ch.26,6, Am.1.8; 3.9. 1.26.ch.4.9;7.2. Is.20.1.Je.25.20. 1 It would seem that Bethel and Luz were originally distinct, though very close to each other Eventually their suburbs met, the separate villages bei ch. 10. 41; 11. 22 Am.1.6,7.

<sup>2</sup> See note on Nu 34 5.− C.

4 ver. 4,5 12. m Not Ju 10 I # ch.21 14 ø ver. 15; ch. 21. 15

₱ ch.10.41\*11 16. 8 Not Goshen in Egypt but another place of the same name - C.

q ch. 21 15. 1 Ch. 6 2 There were two
Bethborons; one, the
upper situated on a
projecting brow of
the mountain range, \* 2 Sa 15 12.

4 Or. Fanus. s Not ch 19 30 r ch 14 15: 10. 3 Ge

# 1 Sa 23.25,25.2. # 1 Sa 23 14 15;26 1

the mountain range, commanding a splen did view of the wes tern plain; the other at the foot of a steep and difficult pass about three miles westward -P y Not that 2 Ki 8 z Not that Ju.19.12;

a Perhaps not that r Ch.4.39, but r Ch. 4.

b ch.9.17;18.14.1 Sa. e Not that De 3 11. d ch.18.22;ver.6.

2 ch. 17. 14. 1 Ch. 7.28, 29. Ge. 41. 50-52; 46. 20; 48. 5, 20; 49. 22-26. De. dch.t8.zeyer.6.
b Sadt is in all countries an article of great commercial importance, being both a necessary and a luxury. This city most probably from salt springs in its neighbourhood, from which salt was formed by evaporation in the sun—as is common in many warm salt being found in the desert, or in pits in its neighbourhood.—C. &ch.18.13;10.10;ver l ch. 15 11,12; ver.3 Nu 34-5,6. m ch.17.7. \* ch 18.1. o ver.2.5. p 1 Ch.7.28. q N11.33.48. ch.3.16 r ch.12.17;17.8,

Ju. 18, 21, 2 Sa. 5.6.
The lot of Ju lah contained an hundred and fourteen cities, besides those given to the Simeonites afterwards.

g ch 10.1. 6 All these cities are arranged in groups, each group occupy-ing a small province. The 'wilderness 'was CHAPTER XVI.

1 The general borders of the sons of Joseph. 5 The border of the inheritance of Ephraim. 10 The Canaanites not conquered, but become tributaries.

ND the lot of the children of Joseph fell A from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho, throughout mount Beth-el,

2 And goeth out from <sup>d</sup>Beth-el to Luz, <sup>1</sup> and passeth along unto the borders of 'Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether,2 and to Gczer: and the goings out thereof are at the \*sea.3

4 So' the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim, according to their families, was thus: even the border of their inheritance on the east side was \*Ataroth-adar, unto Beth-horon the

6 And the border went out toward the sea to Michmethah on the north side; mand the border went about eastward unto "Taanathshiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to PNaarath, and came to Dericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the 'river Kanah; and the goings out thereof were at the tsea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And the "separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

10 ¶ And \*they drave not out the Canaanites that dwelt in Gezer; but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

## CHAPTER XVII.

1 The lot of Manasseh. 7 His coast. 12 The Canaanites not wholly driven out. 14 The children of Joseph obtain another lot.

THERE was also a lot for the tribe of Man-**1** asseh, (for he was the first-born of Joseph,)

which the district is still superior to all the rest of Judea. Had it been also remarkable for palms, such a noble ornament of the landscape is not likely to have been omitted. If it be true, as many travellers affirm, that fish do not live in the Dead Sea, then, according

all the spritual blessings of heaven and earth! Yes, large and delightful is the portion of such as are blessed for his sake with the most extensive and everlasting blessings. But let us remember that the larger

adar, to Upper Beth-horon;' from which point the boundary, passing on the north side of Michmethahconnected with Christ: and his spiritual brethren are which town we conceive to be situate in the southern and not in the northern border, according to the maps -extends westward to the Mediterranean. From the



BEDOUIN CAMP, JEZREEL—WHERE GIDEON TRIUMPHED AND SAUL AND JONATHAN WERE OVERTHROWN. [Joshua, xvii:16.]—This is the great plain of Esdraelon. It extends across Central Palestine from the Mediterranean to the Jordan. It separates the mountain ranges of Carmel and Samaria from those of Galilee. The main body of the plain is a triangle. On the east it extends from Jenin to the foot of the hills below Nazareth. It is about 15 miles

long; and the north side, formed by the hills of Galilee, are about 12 miles long. From any point of observation in this valley one may see the mountains Gilboa and Little Hermon. It is perhaps the richest valley in the world, and has also been called the great battlefield of the world. It is here that Gideon triumphed, and Saul and Jonathan were overthrown. It is the home of the wild Bedouin, and not more than one-sixth of its soil is cultivated.

to wit, for Machir, the first-born of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

- children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families.
- 3 ¶ But <sup>a</sup>Zelophehad, <sup>2</sup> the son of Hepher, the 7.14-19, at Nu.26, 33, 27.13, 36. son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters; and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

  4 And they came near 'before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, 'The Lord commanded Moses to give us an inheritance among 'Nua, 27-71; 36.

  2 There were six the proper division, and the proper division would seem the proper division would seem the proper division. The property of the pr
- our brethren: therefore, according to the commandment<sup>3</sup> of the Lord, he gave them an inheritance among the brethren of their father.
- 5 And there fell sten portions to Manasseh,
- besidesh the land of Gilead and Bashan, which were on the other side Jordan;

  6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

  7 ¶ And the coast of Manasseh was from Asher to Michmethah, that lieth before kShechem, and the border went along on the right hand annotated the inhabitants of Frantannuah. hand unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of Tappuah: but Tappuah, on the border of Manasseh, be-

- but Tappuah, on the border of Manasseh, belonged to the children of Ephraim;

  9 And the coast descended unto the mriver:
  Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea.

  10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

  5 If we interpret to the triver to Asher and Issay will be said to meet in Dani in the south on the words and Benjamin in the cast, or in the other triver.

  10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

  10 Benjamin in the cast, or in the other mean—that after a council or meeting together in Asher and Issachar tribes of Benjamin in the cast, or in the other cast, or in the other cast, or in the other cast, or in the other cast, or in the south of the property of the tribes to Asher and Issay and Benjamin in the cast, or in the other cast, or in the other cast, or in the other cast, or in the south of the property of the tribes to Asher and Issay and Benjamin in the cast, or in the other cast, or in the other cast, or in the other cast, or in the other cast, or in the said to make the cast, or in the said to make the cast, or in the other cast, or in the other cast, or in the said to make the cast, or in the said to make the cast, or in the said to make the cast, or in the said to meet the cast, or in the said to make the cast, or in the said to make the cast, or in the said to a said the cast, or in the said the cast, or in the said the cast, or in the said the cast, or in the said the cast, or in the said the cast, or in the said the cast, or in the said the cast, or in the said the cast, or in the said the cast, or in the said the cast, or in the said the cast, or in the said the cast, or in the said the cast, or in the
- north, and in Issachar on the east.5
- north, and in Issachar on the east.<sup>5</sup>

  11 And Manasseh had in Issachar, and in Asher, "Beth-shean<sup>6</sup> and her towns, and "Ibleam and her towns, and the inhabitants of "Dor and her towns, and the inhabitants of "Taanach and her towns, and the inhabitants of "Taanach and her towns, and the inhabitants of "Taanach and site, and the and

A.M. 2560. B.C. 1444.

c Nu.26,29-32, 1 Ch.

e Nu.34.17-29.ch.14

Nu.27.7.Ga.3.28. 3 Heb. mouth. g ver.2,3,14, i.e. ten

nnes. h Nu, 32, 39-41, ch 13,29-31, De, 3,13-15. i Nn.26.29; 32.39,41 ch.13. 29-31. De. 3.13

J. 4.5.

I Or, city of apples.

Not that ch. 15.34.53.
but perhaps that ch.

12.17.

m Or, brook of reeds,
cb. 16.8.

s Ju. r. 27, 28. ch.15. 63; 16.10. Ex.23.29-33. Nu. 33.52,55. Ro.7.14-

A.M. 2560, B.C. 1444.

8 They could not, because they wanted faith in the divine promise of assistance. See He. 11.33.-C.

t Ju. 1.28.2 Sa. 3.1.

Heb. driving, they drove them not out.

Ge. 48. 22. Nu. 26. 34,37. De. 33.17.

su Ge. 48. zz. Nu. zó.
43.7. De. 33.77.

1 Joshua was an therefore bis kindred came in the more confident hope of a favourable of the confident hope of a faithful servant of God and a supervant of God and a faithful servant of God and and impartial politician. The Josephites in asserting their own form of the confident of the confidence of the confidence of the confidence of the considering his spiritual birth, a great man, should always take care to act up to his profession. The Lord expects us to walk worthy of our vocal-mark. 48. x Pe.4.

x Lu. 12, 48. 1 Pe.4 10.Ru.4.11. y Or, Rephaims, Ge.6.4;14.5.

Ce.o.4;14.5.

x Ju.1.10; 4. 3. 1 Sa.
27.1,2.2Ch.12.7-9.
a ch.19.18. Ju.6.33.1
Kl. 18.454.6; 21.1.23. 2
Kl. 18.29; 9.16; 10.6.7.
Ho.1.4.5.
b ver.15. De.33.25.
c ver.15; ch.20.7; 15.

c ver.15; ch.20; 15.

2 The mountainous react. This they were to clear; and setting themselves vigorous-term control of the control of them-driving out the present occupants—the origo-term compass of it would be theirs, even the whole district connected with the conference of the control of the control of the control of the control of the control of the companion of the compani

CHAP. XVIII. a ch.19.51; 22.9. Ju 13.31; 21.19. Ps.78.60 Je.7.12,14;26.6.

Je.7.12.74;26.6.

1 A celebrated city, built on a hill, about 24 miles north of Jerusalem. Here the ark remained till carried to the army in the time of Eli, and being taken by returned, Itseems from that period to have dec ined, till its ruins became a proverb, Ps. 72.60. Je. 7. 12.—Note, Religious privileges neglected, abusepristition, are sure, sooner or later, to call down visible judgments, I.Co. II. 30.—C.

b Ex.xl. It continua-

18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down; and the outgoings of it shall be thine: for thou deshalt drive out the Canaanites, though they have iron chariots, and though they be strong.

# CHAPTER XVIII.

1 The tabernacle is set up at Shiloh. 2 The remainder of the land is described, and divided into seven parts. 10 Joshua divideth it by lot. 11 The lot and border of Benjamin. 21 Their cities.

↑ND the whole congregation of the children of Israel assembled together at "Shiloh," and set up the btabernacle of the congregation there: and the land was subdued before them.

- 2 ¶ And there remained among the children of Israel seven tribes, which had not yet received their inheritance.
- 3 And Joshua said unto the children of Israel, 'How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?
- 4 Give out from among you three men for each tribe; and I will send them, and they shall JEERAL It continued there about 349 rise and go through the land, and describe it

- 12 ¶ Yet 'the children of Manasseh could not <sup>8</sup>drive out the inhabitants of those cities; but the Canaanites would dwell in that land.
- 13 Yet it came to pass, when the children of Israel were twaxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.9
- 14 ¶ And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a "great people," for a smuch as the Lord hath blessed me hitherto?
- 15 And Joshua answered them, \*If thou be a great people, then get thee up to the woodcountry, and cut down for thyself there, in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee.
- 16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of  $^{a}$ Jezreel.
- 17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power; thou shalt not have one lot only:

Judah' shall abide in their coast on the south, and the house of Joseph shall abide in their ROJESTITES. coasts on the north.

- 6 Yef shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the Lord our God.
- 7 But the <sup>g</sup>Levites have no part among you; for the priesthood of the Lord is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses, the servant of the Lord, gave them.
- 8 ¶ And the men arose, and went away: 3.1-17;4-47,48.ch.13.8and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may he it cast lots for you before the Lorn in Shiloh.

  9 And the men went and passed through the saying and expect of scientific a
- 9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.
- 10 ¶ And Joshua \*cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel, according to their divisions.
- 11 ¶ And the lot of the tribe of the children of Benjamin came up4 according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.
- 12 And their border on the north side was from Jordan; and the border went up to the side of "Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the "wilderness of Beth-aven.
- 13 And the border went over from thence
- toward pLuz, to the side of Luz, (which is Beth-el,q) southward; and the border descended to Ataroth-adar, near the hill that lieth on the south side of the nether Beth-horon.

  14 And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, (which is Kirjath-jearim,) a city of the children of Judah. This was the west quarter.

  15 And the south quarter was from the end.

/ver.8. Pr. 16.33. Nu. 26.54,55; 34.13-29. ch. 14.2.
g Le.22.14.ch.13.14. De. 10.9;18.1,2.

De 10.9,18,1,2

2 The frequency with which the dishibertiance of the Levites is repeated, see Nu. 18.2,14, Jos. 13, 14, 143,4, &c., cannot be fully explained by any principle but the fully explained by any principle but ther. And truth it is, that of nothing does a believer require to be so often reminded, as, that here he is a pilgrim, has 'no extra contract of the Lord are his unheritance.—C.

k Nu. 22 2004 Dec.

i ver. 10; ch. 15, 1; 13, 7;14, 1,2;7, 16-18. Phi. 2. 4. Nu. 26, 54-56. Ro. 14. 10. 1 Co. 10, 31. Pr. 16. 33, 1 Sa. 10. 20, 21;14, 41, Ac. 1.24, 26.

k ch.15.1. Col.1.12. Jn.17.2.

Jn.17.2.

4 The let came 119:
with the exact mode
of the lot we are unacquainted, the expression came up;
compared with Pr. 16.
33, and with the dethat he would cast
the lots before the
Lord, suggests the
idea that the names
of the tribes were
written and cast into
the losse the of the
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thence drawn up in
succession.—C.

/ Dc. 33, 12. Ps. 103. 13,14 1 Co.10.13. Ro. 15.1.

m ch.2.1,16,22; 3.15, 16;6.1,24.

# ch.7.2;8.20. o Beth-el, so called from the idols wor-shipped there, ch. 7. 2. Ho.4.15.

p ch.16.2,5. Ju.1.22 26.Ge,28.19;48.3.

q ch.8.9;ver.22. r ch.16.5;10.10.

s The pool of Gib-eon, Je. 41. 12. 2 Sa. 2. 13.

western side south-ward—from the hill which is in front of Beth-horon south-ward. The Hebrew word translated in the English version 'sea' is very fre-quently used to sig-nify 'west.' because the Mediterratiesa was the western tine. In very fire to the to

# 2 Ch.3.1. Ge.22,2 y 1 Ch.14.9. ch.15.8.

z ch. 15. 8. Is. 30. 33 e.7.31,32;19.11. *a* ch.15.63. Ju.1.8,2: 19.10.ver.28.2 Sa.5.8.

b Gilgal, ch.15.7. c ch. 15.6. It was erected to his honour, or by him.

7 Or, the plain. d ch.15.6. Ge.50.1

8 Heb. tongue.

e Ge.14.3; 19.25. Nu. 34.3.ch.3.16, i.e. Sea of Sodom. ∫ch.iii,iv.

g ch.2.1;6.1,24. 9 Jericho had been destroyed, and was doomed not to be re-built. The site, how-ever, belonged to Benjamin, and con-sequently the ruins are still called a city.

h Ge.50.10.ch.15.6. i ch.15.6,61.2 Ch.13 . & ch.7.2;8.9;ver.13.

11 Sa.13.17. not that m Ju.19.12-16.Is.10 29.1 Sa.13.15,16.

n ch.9.17. o Ju. 4.5 1 Sq. 1.19; 7 17; 19, 18, 1 Ki. 15, 17 Je 31, 15, Ne. 11, 33.

p ch.9.17.2 Sa.4.2. q Not that ch. 15. 38, nor that ch. 11. 3. Ju. 10. 17. but 1 Ki. 15. 22. Je.xl.xli.

r 2 Sa.21.14.

s ch. 15.63. 2 Sa. 5.8. ver. 16. Jerusalem belonged partly to Judali and partly to Benjamin.

1 Jerusalem is also assigned to Judah; and, in point of fact, it was a city common to Judah and Benjamin.—C.

t Ac.17.26.Nu.26.5

CHAP. XIX. a ch.18.6,11. δ Ge.49.7.

c Ge.21.14,31, Ju.20, ch.15.26,28, 1 Ch.4.

d ch.15.28,29. 1 Ch. e ch.15.30.1 Ch.4.29

f ch.15.31.1 Ch.4.31 1 Sa.27.6;37.1.

1 Sa.27,639.1.

1 In Beth-marcaboth, 'the house of chariots,' and Hazarsussah, 'the village of horses, 'we may probably have two of those stations used for horses and chariots on one of the leading roads to leading roads to Egypt. We know that in the time of Solomon there was

of the mountain that *lieth* before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the 'valley of Hinnom, to the side of 'Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward bGeliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,

18 And passed along toward the side over against Arabah<sup>7</sup> northward, and went down unto Arabah;

19 And the border passed along to the side of <sup>a</sup>Beth-hoglah northward: and the outgoings of the border were at the north bay8 of othe salt sea, at the south end of Jordan. This was the south coast.

20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin, according to their families, were <sup>g</sup>Jericho, <sup>9</sup> and <sup>h</sup>Beth-hoglah, and the valley

22 And Beth-arabah, and Zemaraim, and  ${f Beth-el}$ 

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and "Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth.

26 And <sup>q</sup>Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, (which is Jerusalem, 1) Gibeath, and Kirjath: fourteen cities with their villages. This is the inheritance of the children of Benjamin, taccording to their families.

## CHAPTER XIX

1 The lot of Simeon, 10 of Zebulun, 17 of Issachar, 24 of Asher, 32 of Naphtali, 40 of Dan. 49 The children of Israel give an inherit-

∧ ND the \*second lot came forth to Simeon, A even for the tribe of the children of Simeon, according to their families: and their inheritance was bwithin the inheritance of the children of Judah.

- 2 And they had in their inheritance Beershcba, and Sheba, and Moladah,
  - 3 And dHazar-shual, and Balah, and Azem, 4 And Eltolad and Rothyl and Harmah

A.M. 2560. B.C. 1444.

It stood in the plain of Esdraelon at the western base of Gilboa Shunem lay in the rich valley, about three miles north of Jezreel.—P.

z ch.21.29.1 Ch.6.73, z.e. Jarrnuth, α Ps.89.12. Hos.5 t. Je. 46. 18. 1 Ch. 6. 77. Ju.4.6.12;8.18.1 Sa. 10.

b Not ch. 15. 10; 21.

- 7 Ain, Remmon, and Ether, and Ashan: A.M. 2560. B.C. X444. four cities and their villages.
- 8 And all the villages that were round about | 7/11/16.17.2Co.8. these cities to 'Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon, according to their families.

  Cout of the portion of the children of summer, but covered to the summer, but covered to the summer. But covered to the summer and some summer. But covered to the summer and some summer. But covered to the summer and some summer. But covered to the summer and some summer and some summer and some summer and some summer. But covered to the summer and some summer and some summer and some summer and some summer and some summer and some summer and some summer and some summer and some summer and some summer summer summer summer summer summer summer.
- Solut of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was ktoo much for them; therefore the children of Simeon had their inheritance within the inheritance of them.

  10 ¶ And the third lot came up for the children of Zebulun, according to their families; and the border of their inheritance was unto Sarid.

  11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before John Laging.

  12 Pour Judah was the inheritance of the children of Simeon for them; therefore the children of Judah was ktoo much for them; therefore the children of Judah was ktoo much for them; therefore the children of Judah was ktoo much for them; therefore the children of Judah was ktoo much for them; therefore the children of Judah was ktoo much for them; therefore the children of Judah was ktoo much for them; therefore the children of Judah was ktoo much for them; therefore the children of Judah was ktoo much for them; therefore the children of Judah was ktoo much for them; the was the fording the best passing. In was the fording the best passing in souther them that was the fording the best passing. In was the fording the best passing in winter all spring to be stored to account the wells of Beersheb. P.—

  This remarks mostly with rich grass at fording the best passing in winter all spring to best passing in winter all spring the fording the best passing in winter all spring the fording the best passing in winter all spring the fording the was the fording the was the fording the was the fording the was the fording the was the fording the best passing in winter all spring the fording the was the fording the was the fording the was the fording the was the fording the was the fording the was the fording the was the fording the was the fording the was the fording the was the fording the was the fording the was the fording the was the fording the was the fording the was the fording the was the fording the was

- 12 And turned from Sarid eastward toward the sun-rising, unto the border of Chisloth-
- tabor, and then goeth out to Daberath, and goeth up to Japhia,

  13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon methoar, to Neah;

  14 And the border compasseth it on the north side to Hannathon: and the outgoings theorem on the restaurant of the state of the
- thereof are in pthe valley of Jiphthah-el:
- 15 And <sup>q</sup>Kattath, and Nahallal, and <sup>r</sup>Shimron, and Idalah, and Beth-lehem:6 twelve cities with their villages.
- 16 This is the inheritance of the children of Zebulun, according to their families, these cities with their villages.
- 17 ¶ And the fourth lot came out to Issachar, for the children of Issachar, according to their families.
- and Chesulloth, and <sup>y</sup>Shunem,<sup>7</sup>
- rath,

- #9. #1Ch.433.1Sa.30.
- - 162 KLI4.II.1 Sa.6.919.
    The territory of Issachar embraced one of the richest sections of Palestine, the plain of Estraelion and valley of Jezzeei. But it was exponent to the section of the wandering tribesfrom the east, and it pecame the battle-field of Syria.-P. cch.18.6.1I; ver. 1, 10.1.7.Ge 420. De.33. 10.17.Ge 49 20. De.33.
- in 17.6 e 9.0 De 33
  24.3 liukkok 1 Ch. 6.
  24.5 liukkok 1 Ch. 6.
  25 ch. 11.11.2.20
  26 ch. 11.11.2.20
  27 ch. 12.20
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  20 c 34.6,7. De. 11.24; 34. 2. ch. 1.4; 9.1; 15.12; 16. 8. Eze. 47.15,19. Joel 2. 20. Zec. 14. 8. 4 To Zebulun it was prophesied. Ge 49.13, that he 'should dwell at the haven of jects on the eastern shores of the Medi-terranean.—C.
  - A Not that ch. 15. # ver.14. # 1 Ki.9.13.
  - 1 In scriptural geography the east is said to be before, literally before the face, Ge 25.18. Consequently, on the left hand signifies to the north.—C.
- Chinnereth.—C.

  # ch. 12. 22. 1 Ki. 4.

  #2.1 Ch. 6 68.

  och. 21. 28. 1 Ch. 6. 72.

  5 Or, which is drawn.

  p ver. 27.

  g ch. 21. 34, 35. Ju. 1.

  30.
- 30.

  \*\* ch. 11. 1;12. 20,

  \*\* Not that 1 Sa. 16. 1,

  4 Mat. 2. 1. Mi. 5. 2.
- 4 Mat. 2.1. Mi. 5-2.
  6 Not the Bethlehem where our Lord was born, Mat. 2.1, for that was Bethlehem-Ephratah in the land of Judah, which lay about sixty miles south of Bethlehem of Issachar.—C. tch.18. 28; ver.1, 23,

  - 25. 26. ch.18.6,11; ver.24. Ge.49.21. De.33.23. 27. Ju.4.11. 27. Not ch.3.16. 27. Not that ch.15.11.

- 20 And Rabbith, and Kishion, and Abez,
- 21 And \*Remeth, and En-gannim, and Enhaddah, and Beth-pazzez;
- 22 And the coast reacheth to a Tabor, and Shahazimah, and <sup>b</sup>Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.
- 23 This is the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.8
- 24 ¶ And the fifth lot came out for the tribe of the children of Asher, according to their families.
- 25 And their border was <sup>d</sup>Helkath, and Hali, and Beten, and Achshaph,
- 26 And Alammelech, and Amad, and Mishael; and reacheth to gCarmel westward, and to Shiltor-librath:
- 27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el, toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand; 1
- 28 And 'Hebron, and Rehob, and Hammon, and <sup>m</sup>Kanah, even unto <sup>n</sup>great Zidon;
- 29 And then the coast turneth to Ramah, and to the strong city <sup>p</sup>Tyre; <sup>2</sup> and the coast turneth to Hosah; and the outgoings thereof are at the sea, from the coast to <sup>q</sup>Achzib;
- 30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.
- 31 This is the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages.
- 32 The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali, according to their families.
- 33 And their coast was from Heleph, from Allon to \*Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:
- 34 And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south

river Jordan, was about fifty miles; and about thirty more to the eastern boundary of the Reubenites, Gadites, and Manassites. On the east of Jordan, over against the territory of Benjamin and Ephraim, the

Its greatest breadth, from the Mediterranean Sea to the | Sea on the west. Northward of Zebulun the tribe of | contained Mysia, Lydia, Ionia, and Caria, on the east Asher had their inheritance in the north-west of Canaan. The Naphtalites had their portion between the lot of Asher and the north end of the river Jordan. The Tyrians and Zidonians kept possession of a part Reubenites had their inheritance in a tract, including of Canaan on the north-west of the Asherites. The the mountains of Peor, Nebo, and Pisgah. On their Philistines kept possession of a narrow strip of territory

shore of the Mediterranean Sea; on the east of which were Bithynia, Phrygia, Pisidia, Pamphylia, Lycia; and, still further east, Paphlagonia, Galatia, and Lycaonia, which bordered on the east with Pontus, Cappadocia, and Armenia. To the north-west of Lesser Asia, but on the north side of the Mediterranean north side lay the inheritance of the Gadites, in a soil on the west of the Simeonites and Danites. Egypt lay | Sea, lay the countries of Greece and Rome; the former more plain and fertile. Northward of Gad was seated to the south-west of Canaan; Idumea on the south of which is about 850, and the latter 1200 miles north-



TIBERIAS—THE ANCIENT RAKKATH, ONCE THE CAPITAL OF THE PROVINCE OF GALILEE. [JOSHUA, xix: 35.]—"And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth." According to the Talmud, the city of Rakkath once stood upon the site now occupied by Tiberias. In the fourth century the Jews dropped the name of Tiberias and called the city by its ancient name of Rakkath. Herod Antipas built the Roman city and called it after the name of the emperor,

Tiberias. It became the capital of the province of Galilee in which our Savior grew up, and was fortified by Josephus during the wars of the Jews. After the fall of Jerusalem, Tiherias was selected by the Sanhedrin as their headquarters. After that it became a principal seat of Jewish learning. Many of the most eminent Jewish rabbis connected with the history of the race lived and died here.

A.M. 2560, B.C. 1444.

x = Co.8.c. Phi. 2. 11. Ps. 2.8. Is. 53.12.

8 Mark (1) the dis-interested and genu-ine patriotism of

side, and reacheth to Asher on the west side, | A.M. 2560. B.C. 1444

and to Judah upon Jordan toward the sunrising.

35 And the fenced cities are Ziddim, Zer, and "Hammath, Rakkath, and bChinnereth, 36 And Adamah, and Ramah, and dHazor, 37 And Kedesh, and Edrei, and Enhazor, 38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh: nineteen cities with their villages.

A.M. 2560, B.C. 1444

4 A city, not a tribe. [The Sept. of Judah, most probably from supposing that as Asher, in the text, as a tribe, that Judah, most probably from supposing that as Asher, in the text, as a tribe, that Judah, supposing it to be the error of a tribe. [Sewise be a tribe, lawy to be a tribe. [Sewise be a tribe, lawy to be a tribe. [Sewise be a tribe, lawy to be a tribe. [The sept. as Asher, in the text, as a tribe, that Judah, most probably from supposing that as Asher, in the text, as a tribe, that Judah, supposing it to be the error of a tribe. [Sewise be a tribe, lawy to be a tribe. [The sept. [The Sept. [

39 This is the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.

40 ¶  $And^h$  the seventh lot came out for the tribe of the children of Dan, according to their grant properties. The seventh lot came out for the strike of the children of Dan, according to their grant families.

22. ch.18.6, 11; ver. 1. 10,17,24,32. Ge. 49. 16, 17. De. 33. 22. 1 ch.15, 33. Ju. 13. 2, 25,16. 31; 18.2,11. 2 Ch. 11.10. 2 ft. 13. 14. 31. Ju. 1. 35 ch.10. 12;21. 24. 1 Not that ch.15,10, 57. 41 And the coast of their inheritance was Zorah,i and Eshtaol, and Ir-shemesh,

42 And 'Shaalabbin, and Ajalon, and Jeth-

43 And Elon, and <sup>1</sup>Thimnathah, and <sup>m</sup>Ekron,

44 And Eltekeh, and \*Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gathrimmon,

46 And P Me-jarkon, and Rakkon, with the border before Japho.

47 And the coast of the children of Dan went out too little for them; therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father. their father.

m ch. 15.11,45. 1 Sa.

21;16.15. 0 1 Ki.9.18. p ch.21 24.

oshua-he has con a Ge. 10 18. Nu. 13. 21;34.8. ch. 21,32. 1 Kl. 8.65. bch.11 2;13.27. Mar. 6.53. Lu.5.1. Jn.6.1. c Not ch. 18.25; ver. 29.

ine patriosism o patriosism o Joshua-he has con quered a whole coun try, yet he takes no table the conductive t 29. d ch.11.1 e ch.20.7; 12. 22; 21.

CHAP. XX.

a ch.5.14; 1.1,2; 6, 2; 2 C.1. 5. 14; 1. 1,2; 0. 2; 7. 10; 13. 1,7; 5 Ex. 21. 13, 14. Nu. 35.6,11,12,14. De. 10,2-0. He. 6. 18,19. 1 Ti. 1. 13, Ro.8. 1,33,34. 1 These words are not synonymous, but convey two very dis-

5.10. n ch.21.23. 1 Ki. 15. 'I These words are not synonymous, but convey two very distinct meanings, appropriate to the occasion. Unawares' of the control of the contro 5 Or, over against. q Or, Foppa, 2 Ch. 2. 16. Ac. 9. 36, 38,42. Jonah 1.3. E21, 3.7. \* Ju. 1. 31, 35; 18 1-29. s Ge. 49. 16, 17. De.

t Ju. 18.29; 20. 1. Ge. 14.14.2 Sa.24.2, 1 Ki.4.

children of Israel \*gave an inheritance to Joshua tines were never expelled, and consequently the Danites were confined to their narrow valleys and mountain slopes,—

B. the son of Nun among them:8

50 According to the word of the Lord, they gave him the city which he asked, even Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

51 These are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

# CHAPTER XX.

1 God commandeth, 7 and the children of Israel appoint the six cities

THE Lorda also spake unto Joshua, saying, 2 Speak to the children of Israel, saying, <sup>b</sup>Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses;

3 That the slayer that killeth any person unawares, and unwittingly,1 may flee thither: and they shall be your refuge from the avenger

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall dtake him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not before-time.

6 And he shall dwell in that city, funtil he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own

to which Jacob gave the name of its chief city Zidon-'And his side will be to Zidon.' Its opposite extremity resting on the Sea of Galilee, the words of the patriarch were fulfilled-'Zebulun shall dwell on the coast of

Ver. 21. [En-gannim, 'the fountain of the gardens,' lay at the northern base of the mountains of Ephraim, at the opening of a picturesque valley into the great plain of Esdraelon. It is still a large village, and is

called Jenin. P.]
Ver. 22. [Tabor. This city was situate on a famous mountain of the same name. It is a solitary 'cone with the top struck off,' about a mile in height and half a league in diameter. It is richly covered with trees and odoriferous plants, and is ascended by a winding path

Sidon, Tyre, and Hosah, 'the outgoings' of the line are for the first time stated to be 'at the sea from the coast to Achzib.' The chief objection to this view lies in Ju. 1. 31, where the Sidonians are mentioned as a people the Asherites did not expel. But this is not conclusive against the number of cities ceded to Asher, ver. 30; and may be well explained by the very natural supposition, that the Sidonians had colonized within the territory of Asher, from which they should have been expelled. C.]

the south, Zebulun; on the west, Asher; and on the country, it may, and will, in the end ruin a country. C.] north, the river Leontes. The trihe possessed a greater

emigration and colonization are many to an over-populated and commercial country, it is both the bounden duty and the highest interest of the mother-country to provide religious instruction to her colonies. Not a single Levite seems to have accompanied the emigrants. They accordingly fell from the Mosaic institutions, and commenced that idolatry which was perpetuated by Jeroboam, and extended from one tribe to ten, and finally brought on captivity and the other judgments of an offended God. Let Britain, the fruitful mother Ver. 39. [The boundaries of Naphtali on the east of so many colonies, take warning, and learn, that were the Jordan and the lakes Merom and Galilee; on though colonization without religion may enrich a REFLECTIONS -It is useful

- 7 ¶ And they <sup>2</sup>appointed 'Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which is Hebron)
- eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.
- 9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither,3 and not die by the hand of the avenger of blood, until he stood before the congregation.4

#### CHAPTER XXI.

1 Eight and forty cities given by lot, out of the other tribes, unto the Levites. 43 God gave the land, and rest unto the Israelites, according

THEN came near the heads of the fathers of ⚠ the Levites unto <sup>a</sup>Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

- 2 And they spake unto them at bShiloh in 34 Nu. 34 17-39, ch. the land of Canaan, saying, The LORD commanded, by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.
- 3 And the children of Israel gave unto the Levites dout of their inheritance, at the com-
- Levites dout of their inheritance, at the commandment of the Lord, these cities and their suburbs.

  4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

  5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

  6 And the rest of the children of Kohath had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Manasseh, ten cities.

  7 And the rest of the children of Kohath had by lot out of the families of the tribe of Issachar, and out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Manasseh, ten cities.

  8 And the lot came out for the families of the tribe of Issachar, and out of the Issachar and out of the Issachar and out of the Issachar and out of the Issachar and out of the Issachar and out of the Issachar and out of the Issachar and out of Issachar and out of Issachar and out of Issachar and out of Issachar and out of Issachar and out of Issachar and out of Issachar and out of Issachar and out of Issachar and out of Issachar and out of Issachar and out of Issachar and out of Issac
- of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.
- 7 The children of Merari, by their families, had out of the tribe of Reuben, and out of the

A.M. 2560. B.C. 1444-

2 Heb. sanctified.

a For the uses of these cities in criminal law, together with their typical character, see note on Nu. 35.6. It is character, see note their positions, as they cannot be comprehended without a map, and those who have the comprehended by the comprehended without a map, and those who have descriptions in the comprehended by the control of the control need descriptions. It is, however, impor-tant to observe, that they were so dis-persed throughout the land, that the manslayer in any part of the land might reach one of them in twelve hours or less.—C.

4 And was con-demned as a mur-

CHAP. XXI.

1 The chief persons of the three families of Kohath, Gershon, and Merari, which constituted the tribe.

ð ch.18.1.

e Nu.35.2-10.Ro.15. 2.1 Co.9.7-14. Mat.10. 10.Ga.6.6.1 Ti.5.17.

d Ge.49.7.De.33.10. Nu.35.7.1 Ch.6.54-81.

e Nu.35.8. ver. 8-19. 1Ch.6,54-60.Ge.46.11.

2 These three tribes

t Alemeth, r Ch. 6 consequent preserva-tion of his word and ordinances.—C.

u ch.20.7; 16.10. Ge. 33,18; 12.6; 34. 1. 1 Ki. 12,1;9,16,17. 1 Ch.6.67.

A.M. 2560. B.C. 1444. *i* Pr.16.33;18.18. Ge. 49.7. Nu.35.2,7.

& ver.11,13-16.1 Ch.

3 Heb. called. l Oτ, Kirjath-arba ch.14.15; 15.13-15,54. Ch.6.55, Nu.35.5.

4 For an account of the suburbs, see note on Nu.35.5.—C.

m ch.14.6,14; 15. 13 1 Ch.6,56. n ch. 15. 54; 20. 7. Ch.6.57.

o ch.10.29; 15. 42,48, 50. 1 Sa.30.27,28, 1 Ch. 6,57.

5 Called also Jethir or Jethira, situated in the south of Judah, about eighteen miles from Eleutheropolis

p ch. 15. 49, 51. 1 Ch. 5.58.

q ch.15.32,55.1 Sa.6. 9,12.1 Ch.6.59.

of This city was about ten miles from Eleutheropoils. On the provided many the many the about ten miles from the many the many the many the ark, which they had taken, upon a cart, leaving the kink did the many

#1 Ch. 6.60. ch. 18.24, 25;9.3,17.

s'Je.1.1. Is.10.30. Ki,2,26.

7 Anathoth, being so emphatically measurement to the first tone of measurement: say up one from the temple, another from the north city wall.— Note, Though great cities often attain an infamous celebrity for their luxury and wickedness, villages have no patent of exemption from a proprionate share of the same character, said example of religious privileges abused, poverty endured, wickedness practised, and judgment inflicted.—C. neasurement: sa

f Nu.3,27;16,9;26,11; 35.8. ver.20-26, 1 Ch.6, 61,66-70. x 1 Ch.6.68, ch.16.3,

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs. as the Lord commanded by the hand of Moses.

9 \ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name,

10 Which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: for theirs was the first

11 And they gave them the city of Arba, the father of Anak, (which city is Hebron,) in the hill-country of Judah, with the suburbs thereof round about it.4

12 But "the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus they gave to the children of Aaron the priest "Hebron with her suburbs, to be a city of refuge for the slayer, and Libnah with her suburbs,

14 And Jattir<sup>5</sup> with her suburbs, and Eshtemoa with her suburbs,

15 And PHolon with her suburbs, and Debir with her suburbs,

16 And <sup>q</sup>Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh<sup>6</sup> with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 'Anathoth' with her suburbs, and 'Almon with her suburbs: four cities.

19 All the cities of the children of Aaron, the priests, were thirteen cities with their  ${f suburbs}.$ 

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them "Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs.

22 And \*Kibzaim with her suburbs, and Beth-horon with her suburbs: four cities.

23 And out of the tribe of Dan, <sup>y</sup>Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: four cities.

25 And out of the half-tribe of Manasseh.

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- 26 All the cities were ten, with their suburbs. for the families of the children of Kohath that remained.
- 27 ¶ And unto the children of Gershon, of the families of the Levites, out of the other half-tribe of Manasseh, they gave a Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beeshterah with her suburbs: two cities.

  28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs:

  290 Issachar the graph of the tribe of Issachar the suburbs:

  20 Issachar the graph of the tribe of Issachar the suburbs:
- 29 Jarmuthe with her suburbs, En-gannim with her suburbs: four cities.

- with her suburbs: four cities.

  30 And out of the tribe of Asher, dMishal with her suburbs, Abdon with her suburbs, and Rehob with her suburbs: four cities.

  31 Helkath with her suburbs, and Rehob with her suburbs: four cities.

  32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hamoth-dor with her suburbs, and Kartan with her suburbs: three cities.

  33 All the cities of the Gershonites, according to their families, were thirteen cities with their suburbs.

  34 And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, and Kartah with her suburbs, and Kartah with her suburbs, and Kartah with her suburbs, and Kartah with her suburbs, and Kartah with her suburbs, and Kartah with her suburbs, and Kartah with her suburbs, and Kartah with her suburbs, and Kartah with her suburbs, Nahalal with her suburbs: four cities.

- her suburbs: four cities.
- 36 And out of the tribe of Reuben, Bezer vith her suburbs, and Jahazah with her suburbs,
- 37 Kedemoth with her suburbs, and Mephaath with her suburbs four cities.
- 38 And out of the tribe of Gad, \*Ramoth in Gilead with her suburbs, to be a city of refuge for the slaver; and Mahanaim with her suburbs,
- 39 Heshbon with her suburbs, Jazer with Schross; 13.18. Nu. 28.331 Ch.678,79 De. er suburbs: four cities in all.

  40 So all the cities for the children of Merari,

  40 So all the cities for the children of Merari, her suburbs: four cities in all.

a De.4.43; 1.4. 1 Ch. i Ge.49.7. De.33.10. 1 Ge.4.9.7. De.3.3.1.0.
1 Ge.4.9.7. De.3.3.1.0.
1 Na.3.2.8. Ge yards broad on every side, for bams, gardens, &c., and 1:20 more for corn-fields, vine-yards, and pasture grounds.
1 Ge.1.2.7. 13.15.17, 13.15. 6.71. 9 Or. Ashtaroth.—

€ ch.19.21.1 Ch.6.73. d ch. 19. 25, 26, 28. 1 Ch.6, 74,75. e ch. 20.7;19.35.1 Ch. 6.76.

a ch.21,43,44.Nu.32

CHAP. XXIII.

a ch.21.344,Nu.32.22. 18,27.29.
b Nu.32.29. De.3 r8, ch.1.12-r18.

I Joshua here extended the season of human affairs. He exacts no service beyond what is absolutely necessary; he dismisses his allies the moment they can be moment they can be moment they can be moment they can be moment they can be moment they can be moment they can be moment of the commendation of their faithfulness, patience, and the commendation of their faithfulness, patience, and the commendation of their faithfulness, patience, and the commendation of their faithfulness, patience, and the commendation of their faithfulness, patience, and the commendation of their faithfulness, patience, and the commendation of their faithfulness, patience, and the commendation of the co

fch.12.22;19.11,15.1 Ch.6 77 2 Ver. 35, 36 are omitted in the Ma-sora and several of the best Hebrew Bibles; the general enumeration of the

CHAP. XXII.

enumeration of the cities cannot be made up without them. Their genuineness however is attested, not merely by their being necessary to the consistency of the narrative, but also by a triumphant array of MSS. collated by Kennicott and De Rossi.—C. 12.

e Nn.32.33-41.ch.13.
8-32.De.3.1-17/29.8.
8 This incidental mention of tents shows the tribes to shows the tribes to be still partially unsettled. Indeed tenis in warm eastern climates, or such bungalow sheds as are used in India are matter as much of luxury as of refuge.

—C.

—De. 4.12.6,96.5.

17; 10. 12; 11. 11, 13,22 Ps. 119. 6. Ex. 15. 25. : Ki 10.21. 1 Ti. 1 5 Mat

by their families, which were remaining of the families of the Levites, were, by their lot, twelve

- 41 All the cities of the Levites, within the possession of the children of Israel, were forty and eight cities with their suburbs.3
- 42 These cities were every one with their suburbs round about them: thus were all these cities.
- 43  $\P$  And the Lord \*gave unto Israel all the land which he sware to give unto their fathers; 4 and they possessed it, and dwelt therein.
- 44 And the Lord 'gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.
- 45 There<sup>m</sup> failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.

#### CHAPTER XXII.

1 The two tribes and half with a blessing are sent home. 10 They build the altar of testimony in their journey. 11 The Israelites are offended thereat. 21 They give them good satisfaction.

THEN Joshua called the Reubenites, and ■ the Gadites, and the half-tribe of Man-

- 2 And said unto them, Ye have kept all that Moses, the servant of the Lord, bcommanded you, and have obeyed my voice in all that I commanded you:
- 3 Ye have not left your brethren these many days2 unto this day, but have kept the charge of the commandment of the Lorn your God.
- 4 And now the Lord your God thath given rest unto your brethren, as he promised them: therefore now return ye, and eget you unto your tents,3 and unto the land of your possession, which Moses, the servant of the Lord, gave you on the other side Jordan.
  - 5 But stake diligent heed to do the com-

statement so frequently made both by Moses and Joshua, that the Levite had 'no inheritance' in Israel. But let it be remembered, that though what in modern phrase may be called the lordship of those cities was granted to the Levites, yet whether it was exclusive, does not appear. David dwelt in Hebron with all his court, and it is not likely a king would be a mere tenant in his own monarchy; Saul not merely dwelt in Gibeah, but it is called 'Gibeah of Saul.' These convidence the exact fulfilment thereof.—But was not this siderations will lead to such deductions as will reduce | Canaan, now disposed of to the Hebrew tribes, a figure | 27: and when he had cast them out, or rather when

children. And it would seem a contradiction to the | can easily turn a well-deserved curse into a distin- | perpetual targets of infidelity, and although no arrow guished honour and blessing: and make the scattering of the Levites in Israel an honour to themselves and a certain mean of instruction to the other tribes. How commodiously the priests are settled for their future attendance at Jerusalem, where God did not place his the possessions of the Levites to very moderate bounds. of the gospel rest in the New Testament church; a

can pierce them, yet still the bow is bent anew, and another shaft expended, not in the hope of gaining a victory, but with the mere expectation of raising a fool's laugh, or giving annoyance to pious minds. Such men delight to represent Joshua as a robber. Now the answer to such misrepresentations is plain. Joshua was God's avenger against nations sunk into hopeless wickedness. See, ye infidel objectors, the indictment of your proteges, Le. xviii. passim, and especially ver. 'the land had spued them out,' for their wickedness.

mandment, and the law, which Moses, the servant of the Lord, charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave anto him, and to serve him with all your heart, and with all your soul.<sup>4</sup>

6 So Joshua blessed them, and sent them

6 So Joshua gblessed them, and sent them away:5 and they went unto their tents.

- 7 ¶ Now to hthe one half of the tribe of Manasseh Moses had given possession in Bashan; but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them;
- 8 And he spake unto them, saying, 'Return with much riches unto your tents, and with wery much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.<sup>6</sup>

  9 And the children of Reuben, and the children of Carl and the half wile of Marana of Carl and the half wile of Marana of Carl and the half wile of Marana of Carl and the half wile of Marana of Carl and the half wile of Marana of Carl and the half wile of Marana of Carl and the half wile of Marana of Carl and the half wile of Marana of Carl and the half wile of Marana of Carl and the half wile of Marana of Carl and the half wile of Marana of Carl and the half wile of Marana of Carl and the half wile of Marana of Carl and the children of Reuben, and the children of Marana of Carl and the children of Marana of Carl and the children of Marana of Carl and the children of Carl and the ch
- dren of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go 'unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the Lord by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, "built there an List 152,024 List 153,712 Exp. 224. Care altar by Jordan,7 a great altar to see to.

11 ¶ And the children of Israel \*heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at othe passage of the children of Israel.

12 And when the children of Israel heard of it, the pwhole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.8

go up to war against them.<sup>8</sup>

13 And the children of Israel <sup>q</sup>sent unto the mildren of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land Gilead, <sup>7</sup>Phinehas the son of Eleazar the riest.

3 Because they supposed they had been with the shade children of Reuben, and to the children of Gad. and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

riest,

14 And with him ten princes, of each chief pressident and had presented them as rebels against cod and the Israelitish constitution. An expression of the constitution of the constitution of the command had presented them as a rebels against constitution. An expression of the constitution of the co

A.M. 2560. B.C. 1444.

g ch.14.13.2 Sa.6.18, 20. Ge.47.7 Ex. 39. 43. Lu.24.50.1 Sa.2.20.

5 SI Joshua blessed them! What a sight! These were the victorious survivors of 44,760 valiant men, men able to bear buckler and sword, and to shoot with the bow, and skilful in war, I Ch. 5.18. Jos. 4 12, 13, that now stand as veterans before their gray-head cate generic with the bow of the standard o

h ch.13.29-31; 17. 1-

12 2 Nu. 31. 27. 1 Sa. 30. 24. Pr. 68. 12;19. 11. 1 Co. 15. 58. He. 6. 10.

6 This inculcates the duty of gener osity, and forms a powerful check to covetousness, a zervetted principle that can never divide with another, nay, that can scarce spare from its hoardings enough to sustain itself.—C.

& ch.18.1.

I Nu.32.29-41,ch.13. 8-32. De.3.15,16; 4. 47, 48;29.8,

7 That is, they built an altar by, on, or beyond Jordan. This last is evidently the true translation; for the next verse tells us, the altar was built 'over against the land of Canaan.'—C.

n Le.17.8,9. De. 13.

o ch. 3. 14-16. Jn. 1.

q De.13.14. Ju.20.12. Pr.20.18. Mat.18.15.

r Nu.25.7. Pr. 25.9-

A.M. 2560. B.C. 1444. A.M. 2500. EC. 1444.
been given that on
one altar should all
their sacrifices be
offered up, De. 12, 5.
The conduct of the
western tribes, on
this occasion, indicated great zeal for
the control of the
monour, and to enforce obedience to
his commands, to go
to war with their own
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9 Heb. house the father. s Ex.18 25. Nu. 1.5 16;34.16-28.

1 Never was there recorded a finer spe-cinen of gentle, honest, manly, elo-quent, gody diplom-acy; and the gener-city with which it was accompanied with the second the tribes rebelled against the Lord, must have demon-strated the sincerity and good-will with which the ambassa-duction were actuated.

t ver. 12. 1 Co. 1. 10; 12.12.Phi.1.27.Ep.4.3-

u Ex. 34. 14, 15. De. 12.4-6.1 Sa.15.23.1Co. x Nu.25.3.4,9.De.4. 27.Ezr.9.13,14.Ps.106. 28.

y ch. vii. 2 Sa. xxiv. 1 Ch.xxi.

# Ac. 10. 14;11.9. a ch.18.1 De.12.5,6 Le.17.8,9.

b Jc.44.4.Ps.51.4. c ch. 7. 1, 5, 18. 1 Co. 10.6.2 Pe. 2.6. Jude 5,6 d Ac.11.4.1 Pe.3.15. Pr.15.1,2,23;18.17.

€ Ex.18.21,25. Mi. 5 FEX. 18. 11. De. 10.
17. PS.82.1; 7.4.5. 1 Ti.
6. 15. Re. 19.16. He. 4
13. Ro. 9. 1, 2. 2 Co. 11.
31. 2.ver 13,14.

g Ac.11.2-18.1 Pe.3

g Ac. 11.2-18.1 Pe.3

2 The patience of the accused in listening to the charge of their brethren is well worthy of praise and imitation. Still more, the piety of their principles. — Note, Since Christians are required to be gentle to all men, in mackness instructing them than the property of the principles of their principles. — Note, Since Christians are required to be gentle to all men, in mackness in the property of the principles they do not be gentle and meck towards those who love the truth, though, through, through ignorance or misreprescues them of principles they deny or practices they abnor. So was our Lord misrepresented; yet when revited, he revited, he revited, he revited not again.—C.

н Ps. 7. 5; 10. 13, 14. Ge.9.12. i Ge. 18. 19. Ac. 20. 8 Heb. to-morrow.

house<sup>9</sup> a prince, throughout all the tribes of Israel; and each one was an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead,

and they spake with them, saying,1

16 Thus saith the twhole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to "turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Loro?

17 İsz the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the Lord,

18 But that ye must turn away this day from following the Lord? and it will be, seeing ye rebel to-day against the Lord, that ytomorrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the Lord, wherein the "Lord's tabernacle dwelleth, and take possession among us: but brebel not against the Lord, nor rebel against us, in building you an altar, besides the altar of the Lord our God.

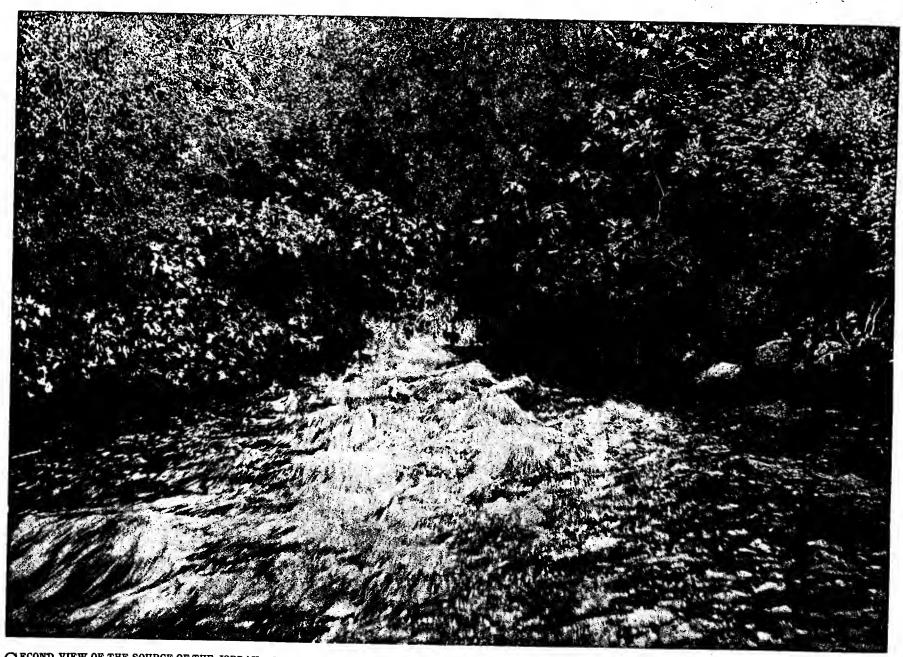
20 Dide not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, answered and said unto the heads of the thousands of Israel.

22 The LORD God of gods, the LORD God of gods, he knoweth, and gIsrael he shall know; if it be in rebellion, or if in transgression against the LORD,2 (save us not this day,)

23 That we have built us an altar to turn from following the Lord, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, het the Lord himself require it:

24 And if we have not rather done it for fear of this thing, saying, In time to come<sup>3</sup> your children might speak unto our children, saying,



bath made Jordan a border between us and you, ye children of Reuben and children flows from the roots of Anti-Lebanon to the Dead Sea, about 136 miles in a straight line. It is the river of the great plain of Palestine. The view we get here of the source of the Jordan is in the ancient city of Cæsarea Philippi. Frequent mention is made of the

River Jordan in the Scripture, as a boundary. It was the limit of the Holy Land on the eastern side. The Jordan has several sources near Cæsarea Philippi. It passes through the lakes of Merom and Galilee. Two remarkable features about the Jordan are its descent and its windings. Between the Lake Galilee and the Dead Sea there are 2 rapids. At Lake Galilee the river is 653 feet beneath sea level, and at the Dead Sea it is 1316 feet beneath sea level.

What have ye to do with the LORD God of A.M. 2560. B.C. 1444 Israel?

- 25 For the Lord hath made Jordan a border between us and you, ye children of Reuben, and children of Gad; kye have no part in the Lord: so shall your children make our children cease from fearing the Lord.

  26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

  27 But that it may be a witness between us and you and our generations after us that we have a there is a said to be a sign that they worship chart anisety. The privileges of their factors are the said to be a sign that they worship chart is anisety. The privileges of their factors are the said to be a sign that they worship chart is anisety and privileges of their factors. The said th between us and you, ye children of Reuben,
- and you, and our generations after us, that we might do the service of the Lord before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the Lord.

  28 Therefore said we, that it shall be, when they should so say to us, or to our generations in time to come, that we may say again, Behold the potterns of the altern of the Lord.

hold the pattern<sup>3</sup> of the altar of the LORD, which our fathers made, not for burnt-offerings,

- nor for sacrifices; but it is a witness between us and you.

  29 God<sup>m</sup> forbid<sup>4</sup> that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the Lord our God that is before his tabernacle.

  30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which were with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, "it pleased them."

  4. disposition to give explained both privately and public. The privately and public of the conduct in the conduct in the interpretation of the conduct in the interpretation of the conduct in the interpretation of the sacro-disposition to give edisposition to g Manasseh spake, "it pleased them."
- 31 And Phinehas the son of Eleazar the 10,2Ch. 15,2 Le. 26. priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the Lord is among us, because ye have not committed 1,2 15a.25,32. Ps. 103.
- this trespass against the Lord: pnow ye have delivered the children of Israel out of the hand of the Lord.

  32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and prought them word again.

  32 And the third pleased the children of Gommands objects.

1 About ten,or per haps twenty years.

2 Heb. come into days.

b Ac. 20. 17. De 31. 28. Ex.18.21,25. ch. 24.

a It is most probable this charge was confined to the several orders of orliers, and that after 'ail Israel' we should lead, not 'and,' but the Sanhedrim or senate, the parliament; 'heads, chiefs ffamilies; 'huges,' from the local courts of tribes and cities; of tribes and cities; of tribes and cities; two of the judges—in modern language the sheriffs.—C.

c Mal.1.5. Ps. 44. Ex.14.14.ch.vi.-xi.

d ch.18.10;13.7; xv.

5 Heb. at the sun f Nu. 33. 52. Ex. 23. 29-31. De. 7. 1,2,16,20-24;9.1-3; 11.23. ver. 12, 13.

g ch.1.6,7,9.1 Co.16. 13. Eze.6.10 2 Ti.2. 1 De.5.32;28.14.

A Ex.23.13,24,32.33;
34.11-16. Le. 18.24-30;
20.22.23; 26.1. Nu. 33.
52-53.55. De. 7.1-5, 20.5;
12.2,3,29-31; 20. 16-18.
Ps.106.34-40;16.4 ver.
12.Ep.5.11. 2 Co. 6. 14.
H0.2.17. Zep.1.5.

6 He that would avoid a sin requires to avoid its very mame; that is, when it is matter of idle conversation, mere inquisitive curiosity: it is only when it is named to be condemned that we may safely repeat it.—C.

iOr, For if you will cleave, &c., De. 4.4;10.20. Ac.11.23.

e ch.15.12;9.11.

/ Ge.31.48. ch.4.5-9; 24.27;vei.34.1 Sa.7.12.

m Ro.3.6;6.2; 9.14. 1 Sa.12.23.

Ex.14.14.ch.vi.-xi.

4 What man does, he can do only the can d n Heb. it was good in their eyes, ver. 33. Pr.15.1. Ac.11.18.1 Sa. 25.32,33. Ju. 8.3.

p Ge.4.7. Is.3. 10. : Sa.25.32-34.

6 Heb. then

q Pr.25.13.Ac.15.12,

& ch.24.31. Ju.2.7. l Or, Then the LORD will drive, ver.3;ch.21.43.44;1.5, 8,9;15.14.

m Le. 26, 8, De. 32, 30, Ex. 14, 14; 23, 27, Ju. 3, 31; 15, 15, n De.4. 1, 9; 6. 5-12; 11.13, 22; 10. 12, 20; 12, 30-32. Pr.4.23. Mat. 22. 7 Heb. souls.

o Pr. 14. 14; 1. 31; 13. 21.He.10.38. 2 Pe.2.20, 21.Ex. 34. 12-16.Nu. 33. 55. Ju. 2. 2, 3.

8 The mixed mar-

shall be a witness between us that the Lord is God. CHAP. XXIII.

#### CHAPTER XXIII.

1 Joshua's exhortation before his death, 3 by former benefits, 5 by promises, 12 and by threatenings in case of disobedience. a ch.11.23; 21. 4. Ps.

> ▲ ND it came to pass, a long time¹ after that the Lord and given rest unto Israel from all their enemies round about, that Joshua waxed old, and stricken in age.2

> 2 And bJoshua called for all Israel,3 and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

> 3 And ye have eseen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you.4

> 4 Behold, <sup>d</sup>I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.5

> 5 ¶ And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto

> 6 Beg ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;

> 7 That by come not among these nations, these that remain among you, neither make mention of the name of their gods, or cause to swear by them, neither serve them, nor bow yourselves unto them:

8 But' cleave unto the Lord your God, as 'ye have done unto this day.

9 For the Lord hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.

10 One<sup>m</sup> man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you.

11 Take" good heed therefore unto yourselves, that ye love the Lord your God.

12 ¶ Else, if 'ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall from off this good land which the Lord your God hath given you.

14 And, behold, this day I am agoing the way of all the earth: and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

15 Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until he located the shall come to pass, that as all good things are come upon you, which the Lord bring upon you all evil things, until he is the shall come to pass, that as a located the shall come to pass, that as all good things are come upon you, which the Lord bring upon you all evil things, until he is the shall come to pass, that as a located the shall come to pass, the shall come to pass, the shall come to pass, the shall come to pass, the shall come to pass, the shall come to pass, the shall come to pass, the shall come to pass, the shall come to pass, the shall come t hearts, and in all your souls, that not one thing

1 Joshua assembleth the tribes at Shechem. 2 A brief history of God's benefits from Terah. 14 He reneweth the covenant between God and them. 26 A stone is set up to witness the covenant. 29 Joshua's age, death, and burial. 32 Joseph's bones are buried. 33 Eleazar dieth.

them. 26 A stone is set up to witness the covenant. 29 Joshua's age, death, and burial. 32 Joseph's bones are buried. 33 Eleazar dieth.

AND Joshua gathered all the tribes of Israel to "Shechem,¹ and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 ¶ And Joshua said unto all the people, Thus saith the Lord God of Israel, bYour fathers dwelt on the other side of the flood² in old time, even Terah, the father of Abraham, and the father of Nahor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the laud of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac Jacob and Esau:

CHAP. XXIV.

a Ge. 12. 6, 7: 33 18.

11 will be remember of Canaan was held in twe alley of Shechem, between Ebal and Geriam. That better adapted by the complete of a hill, with a deep winding glen by the complete of a hill, with a deep winding the hill have been and the people. The

4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among

them; and afterward I brought you out.

6 And I brought your fathers out of Egypt:

and ye came unto the sea; and the Egyptians

A.M. 2577. B.C. 1427 q 1 Ki.2 2. He. 9. 27. Job 30. 23. Ec. 12 5.7. 2 Sa. 14. 14. Ps. 49. 7, 9; 89.

47,48.
r ch.21.43-45. Ex.3.
8;23,27-30. Le.26,3-13.
De.28,1-14, 1 Sa. 3,19.
1 Ki. 8, 50. Nu. 23. 19.
Tit.1.2.He.10.23.

CHAP. XXIV.

a Ge. 12. 6, 7; 33.18,

Shechem.—P.
6 Ce.11 31, 12.11, 31
53 De.26.5. Eze.16.3.
15.51.2.
2 Ur of the Chaldees lay in Mesopotamia, which signifes between the rivers.
These were the Euphrates and Tignis or Hiddekel. The Europhates and Tignis or Hiddekel. The Europhates is the river called the flood —C.
3 Men do not bass.

A.M. 2577. B.C. 1427.

A Nu. 14, 33, 34. Ps. 95.9,10. Ac. 7 36. Ne. 9. 12-22. Is. 63.9.
i Nu. 21. 24-35. De. 2. 3. ch. xiii. Ne. 9. 22. Ps.

A. Da. J. 25. Mar. 11.

A. P. S. 116.8, 9. 2 Ki.co.

J. D. 4. 23, 24. Ver. 23.

Eze. 20.7, 8, 18. An. 5.

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Eze. 20.7, 8, 18 like Chaldees; others the luil or the dog, like the Egyptians; othersthe godds of the Amorites, amongst whom was Baai-peor, the anthor of so much condemn, let Christians examine whether they yet retain any idol in their own hearts. Little children, when the condemn were the condemn whether they were treatin any idol in their own hearts. Little children was not the condemn whether they does not have the condemn whether they does not have the condemn whether they does not have the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was the condemn whether they was they was the condemn whether the condemn whether the condemn whether the condemn whether the condemn whether the condemn whether the condemn whether the condemn whether the condemn whether the condemn whether the condemn whether the condemn whether the condemn whether the condemn whether the condemn whether the condemn whether the condemn whether

men —C. q Ru. 1. 15. Ezc. 20 39 1 Kt. 18.21. De 30.15

them; and your eyes have seen what I have done in Egypt: and bye dwelt in the wilderness a long season. 8 And I brought you into the land of the

Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before

9 Thenk Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse

10 But I would not hearken unto Balaam; therefore he blessed you still: so  ${f I}$  delivered you out of his hand.

11 And ye "went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And "I sent the hornet" before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore pfear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt,5 and serve ye the Lord.

15 And if it seem evil unto you to serve the LORD, <sup>q</sup>choose you this day whom ve will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but 'as for me and my house, we will serve the

16 And the people answered and said, God forbid that we should forsake the Lord, to serve other gods;

17 For the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among

19 And Joshua said unto the people,  ${}^{y}Ye|\frac{A.M.2577. B.C. 1427.}{}||$ cannot serve the Lord: for he is an holy God; 28 year 23 he is a jealous God; he will not forgive your z.ls.6 3,5 Hab.l.3. transgressions nor your sins.

20 If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, <sup>b</sup>Nay; but we will serve the LORD.

22 And Joshua said unto the people, 'Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses.

23 Now therefore dput away (said he) the strange gods<sup>8</sup> which are among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obev.

we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak that was by the sanctuary of the Lord.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us;

7 So long as ye retain your secret hankering after idolatry, 'ye cannot serve the Lord, simply because 'no man can serve two masters. — C.

18.24, 2 Co.11.2, Le.26 14-39 De.28, 15-68; 32, 15-27

bEx.19 8;20.19;24.3, 7.De.5.27,28, c Lu 19.22. Job 15.5, 6.Ps. 119.173.Is.43.10.

d ver. 14. Ge. 35. 2. Ex.20.23. 2 Co.6.15.17. Am.5.14.15,25,26. Ac.

e ver. 18,21, Ps. 119. 106,115.

FEX.15.25; 24.3,7,8. De.5.2,3;29.1-15.2 Ch. 15.12-15; 23.16; 29.10; 34.29-32. Ne.9.38.

g ch. 4. 3. Ex. 24. 4. De.31.24-26,Ge.28.18; 31.45;35.14.

# De. 32. 1; 4. 26; 30. 19 Ge. 31, 52 ch. 22. 34. ls, 1. 2, Ln. 19.40

with the resolution previously expressed by them, they are commanded to put

t Ju.2.6. & Ju. 2.8,9. De. 34.5. 2 Ti. 4.7, 8. Ps. 116. 15. Re 14.13.ch.23.14. l ch.19.50. **Ju. 2. 9.** Sa.23.30.

9 There is in the mountains of Ephraim, about 17 miles N. by W. of Jerusalem, an ancient ruin called *Tibineh*. The name is allied to Timnath, and may probably mark the site of Joshua's possessions and tomb.—P.

m Ju.2.7. 2 Ki, 12.2. Ac.20.29. Mat.13.25. 1 Heb. prolonged their days after Joshua.

Workman.

The effects produced upon whe made a pon whe people by the stupendous miracles of Egypt, the wilderness journey, and the conquest of Canaa re here acknowledged. They left an impression which could never be under the people of the maiso were able to influence others by the surring nature of the condition of the people of the pe

# Ge. 50. 25. Ex. 13. 19.Ac.7 16. o This Jacob first bought, and after-ward recovered by force, Ge.48 22.

₱ Ge.33 29. 8 or, lambs.

q Ex.6.23, 25. Nu. 3. 32;20.26,28 ch.14.1;23. 14. Zec. 1.5. Job 30.23. He.7.24;0.27. Ps. 49. 7.

for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass \*after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

30 And they buried him in the border of his inheritance in 'Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.9

31 And Israel "served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for

32 ¶ And<sup>n</sup> the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of pthe sons of Hamor, the father of Shechem, for an hundred pieces of silver:3 and it became the inheritance of the children of Joseph.

33 ¶ Andq Eleazar the son of Aaron4 died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

Upon the expression 'before God' the idea of the presence of the ark at Shechem is founded. The subsequent use of the phrase, and which in Scripture is generally the best resource of interpreters, does not warrant this conclusion. See Ac. 10. 33. C.]

Ver. 23. [Put away, said he, the strange gods which are among you. We cannot too often repeat our astonishment at the obstinate adherence of Israel to idolatry; nor too carefully draw the comparison between Jews and Christians in this point of view. Idolatry is a pliant sin, and can take many forms. The idolatry of the understanding—the idolatry of the imagination the idolatry of the passions, are forms more common, and therefore less noticed, but not therefore less real nor less hateful in the sight of God, than the idolatry hill, stands the tomb of Eleazar, with a cave beside it, of the senses. He that places upon any object one particle of the love he owes to God, is as much an idolater as he who bows down to the sun, or worships a beast or an image of wood or stone. C.]

Ver. 26. [The word 'there' must necessarily refer to the place named immediately before; that is, Shechem, where the assembly was held and the covenant made. We may therefore conclude that the ark and tabernacle had been removed temporarily from Shiloh and set up at Shechem. There is, however, another probable explanation given by Masius:—'I think that that their last breath in the service of God, and manifesting spot is called the Sanctuary of God which was the first in all Canaan to be consecrated by Abraham, when he is like their death. Marvellous and gracious erected an altar and offered worship by the tree which | are the transactions of God with respect to his people:

Ver. 32. [The bones of Joseph. The entire stream of history bears records of the tomb of Joseph. It is mentioned by Jerome, and continues to be pointed out to every modern traveller. It is now a Turkish oratory, with a whitened dome. It lies in the opening of the valley of Shechem, between the mountains of Ebal and Gerizim, and only a few hundred yards north of Jacob's Well. C. and P.]

Ver. 33. [About 5 miles south-east of Nabulus, on the side of the ridge which bounds the upland plain of Mukhna on the east, stands the village of Awertah. In it is the traditional tomb of Phinehas, surrounded by a rude wall, and partially covered by the branches of a great vine. Some distance from the village, on a to which the name of Elijah is attached. It is overshadowed by large oaks, probably the remains of an ancient sacred grove. These tombs are held in great veneration by both Jews and Samaritans, a fact which goes far to prove their authenticity. Mohammedans also esteem them sacred. The district around them may thus he the place called by the historian in this verse the hill of Phinehas. P.]

REFLECTIONS. - Faithful ministers and magistrates are loath to leave this world without spending

temporary removal to Shechem, and its subsequent idolaters, of which fact they soon gave melancholy ing solemn opportunities of fellowship with God, and restoration to Shiloh?—Presented themselves before God. evidence. C.] ence of the great and good on earth is quickly stopped by death. But when our fathers fail, and since our prophets do not live for ever, what a mercy is it that our Redeemer liveth, and will be with us always, even unto the end of the world!

And was not Joshua a noted type of him, our Captain of salvation, who brings many sons and daughters to glory! God solemnly called him to, and fitted him for, his mediatorial office: and in his baptism at Jordan's banks began to magnify him before the people; nor did he ever fail him or forsake him. Made under and trained up in servitude to Moses' broken law, he became fit for his work; and even his name is pregnant with manifold and everlasting salvation. Through what Jordans of trouble and death does he bring his church into her gospel form, and her true members into their spiritual and celestial state! He circumcises their hearts, and feasts them on his flesh and blood, to prepare them for their spiritual warfare on earth. He powerfully intercedes for them, and makes up all breaches between God and them. Miraculously and wisely he conquers all their enemies, treads them under their feet, and enriches them with their spoil. He purchased and prepares for them the promised, the heavenly Canaan; and in due time puts them into the full and quiet possession thereof, according to his Father's purpose and promise. Having come into the bond of the covenant, he weans them from their idolatry, and makes them serve the Lord, was standing there, and when he received from God his and great cheerfulness and gratitude ought to take and walk as he also walked. Readily he receives remost welcome announcement."—'The Book of the Law place in our service of him and in cleaving to him turning harlots and prodigals—accursed sinners of the